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THE REVISED
GREEK-ENGLISH NEW TESTAMENT

CONTAINING
WESTCOTT & HORT'S GREEK TEXT
AND
THE REVISED ENGLISH VERSION
ON OPPOSITE PAGES

TOGETHER WITH DR. PHILIP SCHAFF'S INTRODUCTION TO WESTCOTT
& HORT'S "NEW TESTAMENT IN THE ORIGINAL GREEK"

THE
NEW TESTAMENT
OF
OUR LORD AND SAVIOUR
JESUS CHRIST

TRANSLATED OUT OF THE GREEK

BEING THE VERSION SET FORTH A.D. 1611

COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED

A.D. 1881

NEW YORK
HARPER & BROTHERS, FRANKLIN SQUARE
1891

THE NEW TESTAMENT

IN THE

ORIGINAL GREEK

THE TEXT REVISED BY

BROOKE FOSS WESTCOTT, D.D.

CANON OF PETERBOROUGH, AND REGIUS PROFESSOR OF DIVINITY, CAMBRIDGE

AND

FENTON JOHN ANTHONY HORT, D.D.

HULSEAN PROFESSOR OF DIVINITY, CAMBRIDGE

REVISED AMERICAN EDITION

WITH AN INTRODUCTION

By PHILIP SCHAFF, D.D., LL.D.

PROFESSOR IN THE UNION THEOLOGICAL SEMINARY, NEW YORK
PRESIDENT OF THE AMERICAN BIBLE REVISION COMMITTEE

NEW YORK

HARPER & BROTHERS, FRANKLIN SQUARE

1891

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

*ALIORUM LITTERAE SUNT EIUSMODI UT NON PARUM
MULTOS PAENITUERIT INSUMPTAE IN ILLIS OPERAE. . .
AT FELIX ILLE QUEM IN HISCE LITTERIS MEDITANTEM
MORS OCCUPAT. HAS IGITUR TOTO PECTORE SITIAMUS
OMNES, HAS AMPECTAMUR, IN HIS IUGITER VERSE-
MUR, HAS EXOSCULEMUR, HIS DEMUM IMMORIAMUR,
IN HAS TRANSFORMEMUR, QUANDOQUIDEM ABEUNT STU-
DIA IN MORES. . . . HAE TIBI SACROSANCTAE MENTIS
ILLIUS VIVAM REFERUNT IMAGINEM, IPSUMQUE CHRIS-
TUM LOQUENTEM, SANANTEM, MORIENTEM, RESURGEN-
TEM, DENIQUE TOTUM ITA PRAESENTEM REDDUNT, UT
MINUS VISURUS SIS SI CORAM OCULIS CONSPICIAS.*

ERASMUS

MDXVI

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PUBLISHERS' NOTE.

THE extraordinary interest with which the Revised English Version of the New Testament has been received, and the universal desire to form a just and intelligent estimate of its value, have prompted the publication of several treatises, of a critical or of an explanatory character, dealing with the work of the Revisers, its object, its instruments, its methods, and its results. While such books may be eminently suited to the necessities of the general reader, the purposes of the student and the scholar can be efficiently served only by the text of the New Testament in the original Greek, collated, in accordance with recognised principles of criticism, by men of trained taste and acknowledged ability, from the best sources accessible at the present time. Such a work is opportunely furnished in the beautiful text of Westcott and Hort.

In this edition of the New Testament, which has been prepared by the Publishers at the suggestion of several eminent scholars, the Revised English Version has been arranged so as to correspond as nearly as possible, page by page, with Westcott and Hort's Greek text—the two works being printed on opposite pages. This arrangement has rendered necessary in the English portion a partial departure from the order of books adopted by the Revisers, as well as the transposition of a certain passage in the Gospel

of S. John (vii. 53–viii. 11) to the end of that gospel. In other respects, the English portion of the work is identical with the Revised Version as issued by the Publishers, except that a translation has been added of the alternative ending of the Gospel of S. Mark, while the Revisers' Preface has been omitted, with a view to keep the size of the book within convenient limits. The Greek has been printed from plates containing the final corrections of the editors, and the English from the type used in the brevier editions of the Revised Version issued by the Publishers.

It is hoped that, by facilitating comparison between the latest English translation and the purest and most recent Greek text of the New Testament, this edition will win for itself a useful and conspicuous place among the practical apparatus of the student and the Biblical scholar.

HARPER & BROTHERS.

INTRODUCTION
TO THE
AMERICAN EDITION.

BY
PHILIP SCHAFF.

Merits of the Edition.

THE year of our Lord 1881 marks an epoch in the history of the New Testament. It is the birthyear both of the purest English translation and of the purest Greek text of that little book which contains the inspired message of God's wisdom and love to mankind, and which forms the highest standard of Christian faith and duty.

The coincidence is remarkable. The original and the translation were matured during the same long period by harmonious, though independent, co-operation. The Editors of the Greek text were members of the English New Testament Company of Revisers; the English and American Revisers had the confidential use of advanced proof-sheets of this edition of the Greek text as they proceeded, and their translation is more nearly conformed to it than to any other printed edition from Erasmus and Beza down to Tischendorf and Tregelles.

The *Textus Receptus*, so called, was announced to the world by the Leyden publishers in 1633, with the bold

declaration, "*Textum ergo habes nunc ab omnibus receptum.*" I venture to introduce the Greek Testament of Westcott and Hort with the modest assertion, *Hic habes textum omnium editionum antiquissimum et purissimum.* It is based exclusively on documentary evidence, and on the most careful comparison of all the ancient sources of the text as they have been collected and made available by the indefatigable diligence of former editors, especially of Lachmann, Tischendorf, and Tregelles. It embodies the results of the combined labours of more than a quarter of a century. It will, of course, not supersede the large editions which contain the whole critical apparatus; but it will take its rank at once among the best standard editions of the Greek Testament.

I became personally acquainted with the editors and their work at Harrow, in 1869, and saw them afterwards repeatedly at Cambridge, London, and Peterborough. I formed such a favourable opinion of the value of their labours that I engaged from them and their publisher (Mr. Macmillan) duplicate plates for an American edition, which is now published by the Messrs. Harper & Brothers. This opinion ripened into conviction by constant use, since 1870, of proof-sheets of this text, in my edition of Lange's "Commentary on John" (see the critical notes), in my exegetical lectures, and in my labours as a member of the Revision Committee.

Drs. Westcott and Hort are ranked in England among the best Greek and Biblical scholars. Dr. Hort (born 1828; educated at Rugby School and Trinity College, Cambridge) is Hulsean Professor of Divinity in the University of Cambridge (since 1878). He is probably more familiar with the textual history of the Greek Testament than any other

man living. He exerted great influence in the Revision Company on all matters of reading. His *Two Dissertations on μονογενὴς Θεός and on the Constantinopolitan Creed* (1876) evince a rare degree of patristic learning and critical acumen. Doctor Westcott (born 1825; educated at Trinity College, Cambridge) is Regius Professor of Divinity at Cambridge (since 1870), and Canon of Westminster (since 1883). He is the author of several able and useful works, as a *History of the English Bible*; a *History of the Canon of the New Testament*; an *Introduction to the Study of the Gospels*; a *Commentary on the Gospel of John*; and one on the *Epistles of John*.

These two scholars have been in constant correspondence with each other, and kept a journal of their discussions of all the important textual questions. Few works have ever been prepared with so much labour, care, and devotion as their edition of the Greek Testament, begun in 1853 and finished in 1881.

Literature.

The chief authorities for the topics discussed in this introduction are the following works:

JO. JAC. WETSTEIN: *Η Καινή Διαθήκη. Novum Testamentum Græcum editionis receptæ cum lectionibus variantibus*, etc. Amstel. 1751-52, 2 tom. fol. Prolegomena in tom. i. pp. 1-222.

JO. JAC. GRIESBACH: *Novum Testamentum Græce. Ed. 2da.* Halæ Sax. et Lond. 1796-1806, 2 vols. 8vo. *Ed. tertiam emend. et auctam cur. David Schulz.* Vol. i. Berolini, 1827. Præfationes et Prolegomena, vol. i. pp. iii.-lvi. i.-cxxxvii. Also his *Symbolæ Criticæ* (1785-93), with his *Meletemata*, and *Commentarius Criticus in Textum Græcum N. T.* (1798 and 1811).

CAR. LACHMANN: *Novum Testamentum Græce et Latine.* Berolini, 1842-50, 8vo. Præfatio, vol. i. pp. v.-lvi.; vol. ii. pp. iii.-xxvi. Comp. also Lachmann's article in explanation and defence of his critical system, in the *Studien und Kritiken* for 1830, No. IV., pp. 817-845.

AEN. FRID. CONST. TISCHENDORF: *Novum Testamentum Græc.* *Ad antiquissimos testes denuo recensuit, apparatus criticum omni studio perfectum apposuit, commentationem isagogicam prætexuit. Editio septima*, Lips. 1859, 2 vols. 8vo. Prolegomena, vol. i. pp. xiii.-cclxxviii. The text of this edition is superseded by the *editio octava critica maior*, Lips. 1869-72, 2 vols. The new Prolegomena, which the author did not live to finish, were prepared by Dr. GREGORY, aided by the late Dr. EZRA ABBOT, and form the third vol. of the 8th critical ed. (Pars prior, Lips. 1884).

SAMUEL PRIDEAUX TREGELLES: *The Greek New Testament, edited from Ancient Authorities, with the Latin Version of Jerome, from the Codex Amiatinus*. London, published in parts from 1857 to 1879, 1 vol. 4to. The 7th part (published in 1879, after the death of Dr. Tregelles) contains the Prolegomena, with Addenda and Corrigenda, compiled and edited by Rev. Dr. Hort and Rev. A. W. Streane. Comp. also TREGELLES: *Account of the Printed Text of the Greek New Testament, with Remarks on its Revision upon Critical Principles*. London, 1854. And the first part (prepared by Tregelles) of the fourth volume of Horne's *Introduction to the Holy Scriptures*, 10th ed. London, 1856; 14th ed. 1877; also published separately as an *Introduction to the Textual Criticism of the New Testament*, London, 1856, etc.

HENRY ALFORD: *The Greek Testament*. London, 6th ed. 1868, etc. Prolegomena, vol. i. chaps. vi. and vii. pp. 73-148.

ED. REUSS: *Bibliotheca Novi Testamenti Græci*. Brunsvigæ, 1872 (pp. 313). The most complete list of all the printed editions of the Greek Testament, supplemented by Dr. Isaac H. Hall in Schaff's *Companion to the Gr. Test.* pp. 497-524.

FR. H. AMBROSE SCRIVENER: *A Plain Introduction to the Criticism of the New Testament*. London, 1861; 2d ed. 1874; 3d ed. 1883 (712 pages).

C. E. HAMMOND. *Outlines of Textual Criticism Applied to the New Testament*. Oxford, 1872; 2d ed. 1876.

The second volume of WESTCOTT and HORT's *Greek Test.* contains the critical Introduction and Appendix. 1881.

B. B. WARFIELD: *Textual Criticism of the N. Test.* London and N. York, 1887.

The Critical Introductions to the New Testament by HUG, DE WETTE, BLEEK, REUSS (6th ed. 1887), HOLTZMANN (1886); and several articles on Bible Text in Herzog's *Real-Encyk.* (new ed. ii. 400-437), and Smith's *Dict. of the Bible* (iii. 2112-2139, Amer. ed.); an essay of Dr. EZRA ABBOT in *Anglo-Ameri-*

can Bible Revision, Philadelphia, 2d ed. 1879 (pp. 86-98); the third part of EDWARD C. MITCHELL'S *Critical Handbook*, Andover, 1880 (pp. 67-143).

I. SOURCES OF THE TEXT OF THE NEW TESTAMENT.

The original autographs* of the apostolic writings are lost beyond all reasonable hope of discovery, and are not even mentioned by the post-apostolic authors as being extant anywhere, or as having been seen by them.† They perished, probably before the close of the first century, with the brittle paper then in ordinary use (the Egyptian papyrus), like all other ancient writings (with the exception of a few that were accidentally preserved in Egyptian tombs and mummies, or under the lava of Vesuvius at Herculaneum and Pompeii). God has not chosen to exempt the Bible by a miracle from the fate of other books, but has wisely left room for the diligence and research of man, who is responsible for the use of all the facilities within his reach for the study of the Bible. He has not provided for inspired transcribers any more than inspired printers, nor for infallible translators any more than infallible commentators and readers. He wastes no miracles. He desires free and intelligent worshippers. "The letter killeth, but the spirit giveth life." The Bible, in its origin and history, is a human as well as a divine book, and must be studied under this twofold aspect. It is the incarnation of God's truth, and reflects the divine-human person

* *Autographa*, ἀρχίτυπα, ἰδιόχειρα.

† On the disputed passage of Tertullian, who speaks of *ipsæ authenticæ litteræ Apostolorum*, see Scrivener, p. 504 (third ed.).

of Christ, to whom it bears witness as the Alpha and Omega, as the Way, the Life, and the Truth. Even if we had the apostolic autographs, there would be room for verbal criticism, since they, like other ancient books, were written as a continuous whole, without accents, without punctuation, without division of sentences or words, without titles and subscriptions, without even the name of the author unless it was part of the text itself.

In the absence of the autographs, we must depend upon copies, or secondary sources. But these are, fortunately, far more numerous and trustworthy for the Greek Testament than for any ancient classic. "In the variety and fulness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproachably alone among ancient prose writings." (Westcott and Hort.)

The sources of the text are threefold: Manuscript Copies, Ancient Versions, and Patristic Quotations.

1. THE GREEK MANUSCRIPTS.

The Manuscripts, or Codices,* are the direct and most important sources. They number now about two thousand, counting all classes, and many new ones may yet be discovered.† They differ in age, extent, and value. They

* *Codex*, or *caudex*, means, originally, *the trunk of a tree, stock, stem*; then a *block of wood* split or sawn into planks, leaves, or tablets, and fastened together; hence a *book*, as the ancients wrote on tablets of wood smeared with wax, the leaves being laid one upon another. The Hebrew manuscripts are in rolls.

† The total number of uncial and cursive MSS., including lectionaries, recorded by Dr. Scrivener in his third edition (1883, p. xxx.), amounts to 2094, inclusive of 300 cursives discovered by Dean Burgon in 1883. Most of the MSS. are in Italy,

were written between the fourth and sixteenth centuries; the oldest date from the middle of the fourth century, and rest, of course, on still older copies. Few manuscripts of Greek or Roman classics are older than the ninth or tenth century. The Medicean MS. of Virgil is of the fourth century, the Vatican MS. of Dion Cassius of the fifth. The oldest MSS. of Æschylus and Sophocles date from the tenth, those of Euripides from the twelfth century. The oldest complete copy of Homer is from the thirteenth century, though considerable papyrus fragments have been recently discovered which may date from the fifth or sixth. Some MSS. cover the whole New Testament, some only parts; and hence they are divided into five or six classes, according as they contain the Gospels, or the Acts, or the Catholic Epistles, or the Pauline Epistles, or the Apocalypse, or only the Scripture lessons from the Gospels or Acts and Epistles (the lectionaries). Those which cover more than one of these classes, or the whole New Testament, are numbered in the lists two, three, or more times. The Gospel MSS. are the most numerous, those of the Apocalypse the least numerous. Some MSS. are written with great care, some contain many errors of transcribers. Most of them give the Greek text only, a few the Latin version also (hence called *codices bilingues* or *Græco-Latini*), e. g. Cod. D (or Bezae) for the Gospels and Acts, Cod. D (Claromontanus) for the Pauline Epistles, and Cod. Δ (Sangalensis) for the Gospels. They were written in the East, mostly in Alexandria and Constantinople; for in Europe

England, and France. Next come Turkey, Germany, and Russia.

See the lists in Scrivener (p. 661, third ed.), which, however, are not very accurate.

(with the exception of Greece, Lower Italy, and Sicily) the knowledge of the Greek language disappeared after the fifth century till the revival of learning in the fifteenth, and the Latin Vulgate supplied the place of the Greek and Hebrew Bible. Some words of frequent occurrence are usually abridged (as $\Theta\bar{\sigma} = \Theta\epsilon\acute{o}\varsigma$, $\kappa\bar{\sigma} = \kappa\acute{\upsilon}\rho\iota\omicron\varsigma$, $\iota\bar{\sigma} = \text{'I}\eta\sigma\omicron\upsilon\varsigma$, $\pi\bar{\nu}\alpha = \pi\acute{\nu}\epsilon\upsilon\mu\alpha$).

The MSS. are divided into two classes, *uncial* and *cursive*. The former are written in large or capital letters (*litteræ unciales* or *majusculæ*), the latter in small letters (*litteræ minusculæ*) or in current hand. The uncial MSS. are older, from the fourth to the tenth century, and hence more valuable, but were discovered and used long after the cursive. Two of them, the Sinaitic and the Vatican, date from the middle of the fourth century. The first is complete, the second defective.

A. *Uncial Manuscripts.*

The uncial MSS. are designated (since Wetstein, 1751), for the sake of brevity, by the capital letters of the Latin alphabet (A, B, C, D, etc.), with the help of Greek letters for a few MSS. beyond Cod. Z, and the Hebrew letter Aleph (א) for the Sinaitic MS. which was discovered last and precedes Cod. A.*

* The present usage arose from the accidental circumstance that the Codex Alexandrinus was designated as Cod. A in the lower margin of Walton's Polyglot (Scrivener, *loc. cit.* p. 75, third ed.). A far better system would be to designate them in the order of their age or value, which would place B and א before A. But the usage in this case can as little be altered as the traditional division into chapters and verses. Mill cited the copies by abridgments of their names, e. g. *Alex.*, *Cant.*, *Mont.*;

The uncials are written on costly and durable vellum or parchment, on quarto or small folio pages of one or two, very rarely of three or four, columns. The older ones have no division of words or sentences except for paragraphs, no accents or ornaments, and but very few pause-marks. Hence it requires some practice to read them with ease.

The date and place, which were not marked on MSS. earlier than the tenth century, can be only approximately ascertained from the material, the form of letters, the style of writing, the presence or absence of the Ammonian sections (κεφάλαια, *capitula*) in the Gospels, the Eusebian Canons (or tables of references to the Ammonian sections, after 340, when Eusebius died), the Euthalian sections in the Acts and Epistles, and the stichometric divisions or lines (στίχοι) corresponding to sentences (both introduced by Euthalius, cir. A.D. 458),* marks of punctuation (ninth century), etc. Sometimes a second or third hand has introduced punctuation and accents or different readings. Hence the distinction of *lectiones a prima manu*, marked by a *; a *secunda manu* (**, or ², or ^b); a *tertia manu* (***, or ³, or ^c).

Some MSS. (as Codd. C, P, Q, R, Z, Ξ) have been written twice over, owing to the scarcity and costliness of parchment, and are called *codices rescripti*, or palimpsests (παλίμ-

but this mode would now take too much space. Wetstein knew 14 uncial MSS. of the Gospels, which he designated from A to O, and about 112 cursives, besides 24 Evangelistaries. See his list at the close of his Prolegomena, pp. 220-222, and II. pp. 3-15.

* Afterwards these stichometric divisions were abandoned as too costly, and gave way to dots or other marks between the sentences. This was the beginning of punctuation.

ψηστοι); the new book being written between the lines, or across, or in place of the old Bible text.

Constantine the Great ordered from Eusebius, for the churches of Constantinople, the preparation of fifty MSS. of the Bible, to be written "on artificially wrought skins by skilful calligraphists.*

The number of uncial MSS. now known, including all fragments, is nearly 100. Dr. Scrivener, in 1883, counted 97 in all, namely, 57 for the Gospels, 14 for the Acts, 6 for the Catholic Epistles, 15 for the Pauline Epistles, 5 for the Apocalypse.† Dr. Abbot, Jan., 1884, counted 105 classified, or 85 distinct MSS. of the Greek Testament (exclusive of Lectionaries), viz., 64 for the Gospels, 15 for the Acts, 7 for the Catholic Epistles, 20 for the Pauline Epistles, 5 for the Apocalypse. Dr. Gregory, in 1884, added to Abbot's list two Gospel fragments (Iⁱ and W^h); thus swelling the whole number to 87.‡ Since that time four new uncial MSS. have been discovered, namely, a purple Codex Φ at Berat, by the Abbé Batiffol, containing Matthew and Mark:§ two small fragments in the Museum of the Louvre, by Dr. Zahn,|| and several epistolary fragments (not yet published) by Batiffol.¶

With these additions we have now (in 1888) 112 classified, or 91 distinct and separate uncial MSS., viz. :

Gospels: Ⲛ A B C D E F F^a G H I^{1.3.4.7} I^b K L M N N^a O O^{a b c d e f g}
P Q R S T T^{woi} T^{b c d e f} U V W^{a b c d e f g} X Y Z Γ Δ Θ^{a b c d e f g h}
Λ Ξ Π Σ Φ = 67.

Acts: Ⲛ A B C D E (2) F^a G (2) G^b H (2) I^{2.5.6} L (2) P (2) = 15.

* Eusebius, *Vita Const.* iv. 36, Πεντήκοντα σωματία ἐν διφθέρασι ἐγκατασκευοῖς . . . ὑπὸ τεχνιτῶν καλλιγράφων.

† Scrivener, *Introd.* p. 75 (3d ed. 1883).

‡ *Prolegomena* to Tischendorf, Part I., 337 sq. and 439 sq.

§ See *Theolog. Literaturzeitung* (Leipzig) for Dec. 12, 1885.

|| In *Forschungen zur Geschichte des N. T. lichen Kanons* (1884), vol. iii. 277. The fragment of 1 Tim. iii. 16 reads ω (δ, quod).

¶ See Dr. Gregory in *The Independent*, N. Y., Aug. 25, 1887, and Preface to the third ed. of Schaff's *Companion*, p. xv.

Cath.: \aleph A B C K (2) L (2) P (2) Batiffol fragments = 8. (Acts and Cath. together 17.)

Paul: \aleph A B C D (2) E (3) F (2) F^a G (3) H (3) I² K (2) L (2) M (2) N (2) O (2) O^b (2) P (2) Q (2) R (2). 2 Zahn fragments, and Batiffol fragments = 23.

Apoc.: \aleph A B (2) C P = 5. (Reckoned by classes, 67 + 17 + 23 + 5 = 112.)

Whole number of *distinct* MSS. :

\aleph A B B apoc C D evv. act D paul E E act E paul F F paul F^a G G act G paul G^b (act) H H act H paul I 1. 2. 3. 4. 5. 6. 7. I^b K K cath. paul L L act. cath. paul M M paul N N^a N paul O O a b c d e f O paul O^b (paul) P P act. cath. paul. apoc Q Q paul R R paul S T (or T^a) T woi T b e d e f U V W a b c d e f g h X Y Z Γ Δ Θ a b c d e f g h Λ Ξ Π Σ Φ Zahn fragments and (unpublished) Batiffol fragments of Cath. and Paul Epp. = 91.

The Sinaitic and the Vatican MSS. are by far the most important for antiquity, completeness, and value. I give a brief description of the best uncial MSS. which are most frequently quoted by critics.

(1.) Uncials of the *first* class. They are four—two from the fourth, two from the fifth century; one complete (\aleph), two nearly complete (A and B), one defective (C). To these is usually added D as the fifth of the great uncials, but it contains only the Gospels and Acts, and has strange peculiarities. In the Gospels the text of C, L, Z, Ξ , and of Δ in Mark, is better than that of A, but in the rest of the New Testament A is undoubtedly, after \aleph and B, the most important MS.

\aleph (Aleph). Codex SINAITICUS, formerly in the Convent of Mount Sinai (hence its name), now in the Imperial Library at St. Petersburg.* It dates from the middle of the fourth century, is written on fine parchment (13½ inches wide by 14¾ long), in large uncials, with four columns to a page (of

* I saw it there in July, 1884. It is superbly bound and kept in a special case under a glass cover.

48 lines each). It has $346\frac{1}{2}$ leaves. It was discovered and secured by the indefatigable Prof. C. Tischendorf, in the Convent of St. Catharine, at the foot of Mount Sinai, on the 4th of February, 1859.* It was published at St.

* The story of the discovery, which made Tischendorf one of the happiest men I ever knew, reads like an heroic romance. His three journeys from Leipsic to Mount Sinai, in pursuit of manuscript treasures, in 1844, 1853, and 1859; his first rescue of forty-three leaves of the Septuagint from a waste-basket in the Convent of St. Catharine in 1844; his final discovery of the whole Cod. Sinaiticus in 1859, with the powerful aid of the recommendation of Alexander II., who met such a terrible death at the hands of the Nihilists in 1881; his patient labor in transcribing it at Cairo, and in its publication at Leipsic; his controversy with the Greek Simonides, who impudently claimed to have written the codex on Mount Athos in 1839 and 1840—are all told by himself, not without some excusable vanity, in his *Reise in den Orient* (1845-46), and *Aus dem heil. Lande* (1862); his *Notitia Codicis Sinaitici* (1860); the Prolegomena to his editions (1862 and 1865); in his two controversial pamphlets, *Die Anfechtungen der Sinaibibel* (1863), *Waffen der Finsterniss wider die Sinaibibel* (1863); and most fully in his *Die Sinaibibel ihre Entdeckung*, etc. (1871). When, on a visit to Mount Sinai in March, 1877, I saw a copy of the magnificent four-volume edition in the convent library, and mentioned the name of Tischendorf, the sub-prior kindled up in indignation and called him a thief, who had stolen their greatest treasure on the pretext of a temporary loan; and when I reminded him of the large reward of the Emperor of Russia, who had furnished a new silver shrine for the coffin of St. Catharine, he admitted it reluctantly; but remarked that they did not want the silver, but the manuscript—the manuscript which these monks could not read, and were at one time ready to throw into the fire! After long delays, the MS. was formally presented to the Czar in 1869 in the name of the new prior, archbishop Kallistratos, and the monks of the Convents of St. Catharine and Cairo. *Die Sinaibibel*, p. 91.

Petersburg (printed at Leipsic) at the expense of the Czar Alexander II. in celebration of the first millennium of the Russian empire, in accurate imitation by types specially cast, in four folio volumes.* The New Testament was also separately edited by Tischendorf in smaller type in quarto (Leipsic, 1863), in four columns; and an octavo edition in ordinary type (ibid. 1865). Dr. Scrivener has published a "Full Collation of the Sinaitic MS. with the Received Text of the New Testament" (2d ed. 1867).

Codex α is the most complete, and also (with the exception, perhaps, of the Vatican MS.) the oldest, or, at all events, one of the two oldest MSS., although it was last found and used. Tischendorf calls it "*omnium codicum uncialium solus integer omniumque antiquissimus*." He assigns it to the age of Eusebius the historian, who died in 340; and thinks it not improbable that it was one of the fifty copies which Constantine had ordered to be prepared for the churches of Constantinople in 331, and that it was sent by the Emperor Justinian to the Convent of Mount

* *Bibliorum Codex Sinaiticus Petropolitanus. Auspiciis augustissimis Imperatoris Alexandri II., ex tenebris protraxit in Europam transtulit ad iuvandas atque illustrandas sacras litteras edidit* CONSTANTINUS TISCHENDORF. Petropoli, MDCCCLXII. The first volume contains the dedication to the Emperor (dated Lips. ^{30 Aug.} _{11 Sept.} 1862), the Prolegomena, Notes on the corrections by later hands, and twenty-one plates (in fac-simile); vols. ii. and iii. contain the Septuagint; vol. iv. the Greek Testament (134½ leaves), the Epistle of Barnabas (foll. 135-141), and a part of the Pastor Hermæ (foll. 142-147½). Copies of this rare and costly edition are in the Astor Library, the Lenox Library, the Union Theological Seminary, New York, at Princeton, Hartford, Cambridge, Andover, Yale, Rochester, and in other libraries of America.

Sinai, which he founded.* It contains large portions of the Old Testament in the Septuagint Version (199 leaves), and the whole New Testament, without any omission, together with the Epistle of Barnabas, all in Greek, and a part of the Pastor Hermæ in Greek (147½ leaves). It is much disfigured by numerous corrections made by the original scribes or several later writers, especially one of the fourth century (Σ^a), whose emendations are very valuable, and one of the seventh (Σ^c). It often confirms Cod. Vaticanus in characteristic readings (as μονογενης Θεός for υἱός, in John i. 18; τὴν ἐκκλησίαν τοῦ Θεοῦ for κυρίου, in Acts xx. 28; ἐν Εφέσω, Eph. i. 1), and in omissions (as the doxology of the Lord's Prayer, Matt. vi. 13; the end of Mark, xvi. 9–20; the passage of the woman taken in adultery, John vii. 53–viii. 11), in part, also, the Old Latin Version; but sometimes it supports other witnesses. It has contributed very much towards the settlement of the text, and stimulated the progress of the revision movement in England, in connection with Tischendorf's Tauchnitz

* Tischendorf's edition of the English New Test., Leips. 1869, p. xii. After a more careful inspection of the Vatican MS. in 1866, he has somewhat modified his view of the priority of the Sinaitic over the Vatican MS., and assigns them both to the middle of the fourth century, maintaining even that one of the scribes of Σ (who wrote six leaves, and whom he designates D) wrote the New Testament part of B. Compare the learned and very able essay of Dr. Ezra Abbot (against Dean Burgon): "Comparative Antiquity of the Sinaitic and Vatican MSS.," in the *Journal of the American Oriental Society*, vol. x. (1872), pp. 189–200. Gebhardt, in Herzog's *Real-Encyclopädie* (new ed.), vol. ii. p. 414, pronounces Burgon's attempt to prove the higher antiquity of the Vatican MS. by fifty to one hundred years an entire failure.

edition of King James's Version (1869), which gives in foot-notes the chief readings of the three great uncials \aleph , B, and A.

Tischendorf first copied the Sinaitic MS., with the help of two Germans at Cairo (a physician and a druggist), then again at Leipsic after securing its permanent possession for the Russian government, and read the printed proof-sheets twice with the greatest care and constant reference to the original MS.

Dr. Tregelles inspected the original at Leipsic, June, 1862. Considerable portions of it have been photographed, and real fac-similes are given in Tischendorf's three edi-

ΚΑΙ ΟΜΟΛΟΓΟΥΜΕ
ΝΩΣ ΜΕΓΑ ΕΣΤΙΝ
ΤΟ ΤΗΣ ΕΥΣΕΒΕΙΑΣ
ΜΥΣΤΗΡΙΟΝ ΟΣ
ΦΑΝΕΡΩΘΗΕΝ ΣΑΡ
ΚΙ· ΕΔΙΚΑΙΩΘΗΕΝ
ΠΝΙΩΦΘΗΛΙΤΕΛΟΙ
ΕΚΗΡΥΧΘΗΕΝ Ε
ΘΝΕΣ ΙΝ ΕΠΙΣΤΕΥ
ΘΗΕΝ ΚΟΣΜΩ·
ΑΝΕΛΗΜΦΘΗΕΝ
ΔΟΣΗ

Specimen of the Codex Sinaiticus, containing 1 Tim. iii. 16.

και ομολογουμε|νωσ μεγα εστιν | το της ευσεβειας | μυστηριον ος ε|φα-
νερωθη εν σαρκι· εδικαιωθη εν | πνι ωφθη αγγελοις | εκηρυχθη εν
ε|θνεσιν επιστευ|θη εν κοσμω· | ανελημφθη εν | δοξη.

tions, and in Scrivener's Introduction. Dean Burgon, also, in his book on the *Last Twelve Verses of Mark*, gives an exact fac-simile of a page, taken at St. Petersburg, which shows the last two columns of Mark (to xvi. 8) and the first two columns of Luke.

A. Codex ALEXANDRINUS of the fifth century, in quarto and two columns ($12\frac{3}{4}$ inches long, $10\frac{1}{4}$ wide), given by Patriarch Cyril Lucar of Constantinople (the unlucky reformer, formerly of Alexandria) to King Charles I. (1628), now in the British Museum, London, where the open volume of the New Testament is exhibited in the MS. room. It was probably written in Alexandria. It contains on 773 leaves the Old Testament, in the Septuagint Version (edited by Baber, London, 1816-28), and the New Testament; but, unfortunately, with the omission of Matt. i. 1-xxv. 6, John vi. 50-viii. 52, and 2 Cor. iv. 13-xii. 6. It also has at the end the Greek Epistle of Clement of Rome to the Corinthians, with ■ fragment of a second epistle, or homily. This was the only Greek MS. extant of Clement before the discovery by Philotheos Bryennios of the copy at Constantinople (1875). The New Testament of the Alexandrian MS. was published by Charles G. Woide in uncial type (London, 1786), and by B. H. Cowper, in common type (ibid. 1860). We have it now in a most beautiful photographic fac-simile, issued by the Trustees of the British Museum, London, 1879. The O. T. was published in 1882 in the same style.

Cod. A is the first uncial MS. that was used by textual critics. It presents a text which occupies an intermediate position between the oldest uncial and the later text. It occupies the third or fourth rank among the MSS. next to ■ and B, and perhaps C. See fac-similes in Woide and Scrivener. On the following page we give two specimens.

ΕΝ ΑΡΧῇ ΕΠΟΙΗΣΕΝ ΘΕΟΣ ΤΟΝ ΟΥ-
 ΡΑΝ ΟΝ ΚΑΙ ΤΗΝ ΓῆΝ Ἡ ΔΕ Γῆ Ἡ ἸΑ-
 ΡΑΤΟΣ ΚΑΙ Ἡ ΑΚΑΤΑΣΚΕΥΑΣΤΟΣ.
 ΚΑΙ ΣΚΟΤΟΣ ἘΠ' ΑΝΩ ΤΗΣ ΑΒΥΣΣΟΥ.

ΠΡΟΣΕΧΕΤΕ ΕΑΥΤΟΙΣ ΚΑΙ ΠΑΝΤΙ Τῷ
 ΠΟΙΜΝΙΩ· ΕΝ ᾧ ὙΜΑΣ ΤΟ ΠᾶΝ ΤΟ
 ἍΓΙΟΝ ΕΘΕΤΟ ΕΠΙΣΚΟΠΟΥΣ·
 ΠΟΙΜΑΙΝΕΙΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ
 ΤΟΥ ΚΥ· ἩΝ ΠΕΡΙΕΠΟΙΗΣΑΤΟ ΔΙΑ
 ΤΟΥ ΑΙΜΑΤΟΣ ΤΟΥ ΥΙΟΥ.

Specimens of the Codex Alexandrinus.

The first is in bright red, with breathings and accents, and contains Gen. i. 1, 2, Sept. (Εν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν ἥ δὲ γῆ ἦν ἄορατος καὶ ἀκατασκεύαστος· καὶ σκότος ἐπ' ἀνω τῆς ἀβύσσου.). The second specimen is in common ink, and contains Acts xx. 28 (Προσεχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ· ἐν ᾧ ὑμᾶς τὸ πᾶν τὸ ἅγιον ἐθετο ἐπισκοπούς· ποιμαίνειν τὴν ἐκκλησίαν τοῦ κυρίου ἣν περιέποιήσατο διὰ τοῦ αἵματος τοῦ υἱοῦ. A favours κυρίου versus θεοῦ.

B. Codex VATICANUS, of the middle of the fourth century, on very fine, thin vellum, in small but clear and neat uncial letters, in three columns (of 42 lines each), to a quarto page (10 inches by 10½), preserved in the Vatican Library at Rome (No. 1209). It is more accurately written than the Sinaitic MS., but not so complete. It was apparently copied in Egypt by a skilful and critical scribe, and brought to Rome shortly after the establishment of the

Vatican Library by Pope Nicholas V. in 1448; perhaps (as Dr. Scrivener conjectures) by the learned Cardinal Bessarion, who labored for the reunion of the Greek and Latin churches. It was entered in the earliest catalogue of that library, made in 1475. It contains the whole Bible as far as and including Heb. ix. 14, and breaks off in the middle of the verse and of the word καθα|ριεῖ. The Pastoral Epistles, Philemon, and the Apocalypse are lost. It was long watched with jealous care by the papal authorities, very imperfectly known to Mill and Wetstein, but partially collated, under considerable restrictions, by Bartolucci, librarian of the Vatican (1669), the Abbate Mico for Thomas Bentley (about 1720, published 1799), Andrew Birch of Copenhagen (1788, 1798-1801), Hug (1809, he first fully recognised its paramount value), Tischendorf (1843, 1844, 1866), Tregelles (1845), Dressel (1855), Burgon (1860), Alford (1861), and his secretary, Mr. Cure (in 1862). It was first printed under the supervision of the celebrated Cardinal Angelo Mai (d. 1854), Rome, 1828-38, but not published till 1857 (in 5 vols., the fifth containing the New Testament); and so inaccurately that this edition is critically worthless. The New Testament was again published separately, with some improvements, by Vercellone, Rome, 1859; more critically by Tischendorf, Leipsic, 1867, from a partial inspection of two weeks under the constant supervision of C. Vercellone, who learned from the German expert some useful lessons in editorial work. Now, at last, we have a complete and critical, though by no means infallible, quasi fac-simile edition of the whole Vatican MS. by Vercellone (d. 1869) and Jos. Cozza, Rome, 1868-81.*

* Gaetano Sergio was associated with Cozza after Vercellone's

μῖν τὸν λίθον ἐκ τῆς
 | θύρας τοῦ μνη-
 μέϊου | καὶ ἀνα-
 βλέψασαι θεω|ρεῖν-
 σιν ὅτι ἀνακεκύ-
 λισται ὁ λίθος ἦν
 γὰρ | μέγας σφό-
 δρα καὶ ἐλ|θῶνσαι
 εἰς τὸ μνημεῖον
 εἶδον νεανίσκον |
 καθήμενον ἐν τῷσ
 | δεξιῶσ περιβε-
 βλημέ|νον στολήν
 λευκὴν | καὶ ἐξε-
 θαμβήθησαν | ὁ δὲ
 λέγει αὐταῖς μὴ |
 ἐκθαμβέισθε ἵν ζη-
 τεῖ | τε τὸν ναζα-
 ρηνὸν τὸ | ἐσταυ-
 ρωμένον ἡγέ|θη
 οὐκ ἔστιν ὡς ἴδε
 | ὁ τόπος ὅπου
 ἐθηκᾶ | αὐτὸν
 ἀλλὰ ὑπάγετε |
 εἰπατε τοῖς μαθη-
 τῶσ | αὐτοῦ καὶ
 τῷ πέτρῳ | ὅτι
 προάγει ὑμᾶς εἰς |
 τὴν γαλιλαίαν ἐκεῖ
 αὐ|τὸν ὄψεσθε κα-
 θὼς εἴ|πεν ὑμῖν
 καὶ ἐξελθῶν|σαι
 ἐφύγον ἀπὸ τῶν |
 μνημείου εἶχεν
 γὰρ | αὐτὰς τρό-
 μος καὶ ἐκ|στασις
 καὶ οὐδενὶ οὐ|δὲν
 εἶπον ἐφοβῶν|το
 γάρ:

ΜΙΝ ΤὸΝ ΛΙΘΟΝ ΕΚ ΤΗΣ
 ΘΥΡΑΣ ΤΟΥ ΜΝΗΜΕΙΟΥ
 ΚΑΙ ΑΝΑΒΛΕΨΑΣΑΙ ΘΕΩ
 ΡΟΥΣΙΝ ὅΤΙ ΑΝΑΚΕΚΥ
 ΛΙΣΤΑΙ Ὁ ΛΙΘΟΣ ἦΝ ΓΑΡ
 ΜΕΓΑΣ ΣΦΟΔΡΑ ΚΑΙ ΕΛ
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 ΟΝ ΕΙΔΟΝ ΝΕΑΝΙΣΚΟΝ
 ΚΑΘΗΜΕΝΟΝ ΕΝ ΤΟΙΣ
 ΔΕΞΙΩΙΣ ΠΕΡΙΒΕΒΛΗΜΕ
 ΝΟΝ ΣΤΟΛΗΝ ΛΕΥΚΗΝ
 ΚΑΙ ΕΞΕΘΑΜΒΗΘΗΣΑΝ
 Ὁ ΔΕ ΛΕΓΕΙ ΑΥΤΑΙΣ ΜΗ
 ΕΚΘΑΜΒΕΙΣΘΕ ἵΝ ΖΗΤΕΙ
 ΤΕ ΤὸΝ ΝΑΖΑΡΗΝΟΝ Τ
 ΕΣΤΑΥΡΩΜΕΝΟΝ ἡ ΓΑΡ
 ΘΗ ΟΥΚ ΕΣΤΙΝ ὡς ἴΔΕ
 Ὁ ΤΟΠΟΣ ὅΠΟΥ ΕΘΗΚΑ
 ΑΥΤὸΝ ΑΛΛΑ ΥΠΑΓΕΤΕ
 ΕΙΠΑΤΕ ΤΟΙΣ ΜΑΘΗΤΑΙΣ
 ΑΥΤΟΥ ΚΑΙ Τῷ ΠΕΤΡῳ
 ὅΤΙ ΠΡΟΑΓΕΙ ΥΜΑΣ ΕΙΣ
 ΤΗΝ ΓΑΛΙΛΑΙΑΝ ΕΚΕΙ ΑΥ
 ΤΟΝ ὅΤΙ ΕΣΘΕ ΚΑΘΩΣ ΕΙ
 ΠΕΝ ΥΜΙΝ ΚΑΙ ΕΞΕΛΘΟΥ
 ΣΑΙ ΕΦΥΓΟΝ ΑΠΟ ΤΟΥ
 ΜΝΗΜΕΙΟΥ ΕΙΧΕΝ ΓΑΡ
 ΑΥΤΑΣ ΤΡΟΜΟΣ ΚΑΙ ΕΚ
 ΣΤΑΣΙΣ ΚΑΙ ΟΥΔΕΝΙ ΟΥ
 ΔΕΝ ΕΙΠΟΝ ΕΦΟΒΟΥΝ
 ΤΟ ΓΑΡ:

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ΚΑΤΑ
 ΜΑΡΚΟΝ

Specimen of the Codex Vaticanus, containing Mark xvi. 3-8.

Taken by permission from Dean Burgon's photograph of the whole page.

The type used was cast from the same moulds as that employed for Tischendorf's edition of the Codex Sinaiticus, and was sold by him to the papal government; but he complained of the bad use the Roman printers made of it.*

"The Vatican," says Dr. Scrivener, "is probably the oldest vellum manuscript in existence, and is the glory of the Vatican Library." It is the chief authority among MSS. for the Greek Testament of Westcott and Hort; while Tischendorf, in his last edition, very naturally shows a preference for the Sinaitic Codex of his own discovery. It presents, upon the whole, the shortest text; but the charge of omissions of many words and whole clauses is founded on the false assumption that the Elzevir text is the standard. Westcott and Hort say (p. 557): "The fondness for omissions, which has sometimes been attributed to the scribe of the Vatican, is imaginary, except, perhaps, single petty words."

death; his eyes, however, finally became too weak, and Enrico Fabiani assisted Cozza in the preparation of the sixth, the closing volume.

* The full title reads *Bibliorum Sacrorum Græcus Codex Vaticanus auspice Pio IX. Pontifice Maximo collatis studiis Caroli Vercellone Sodalis Barnabitæ et Josephi Cozza Monachi Basiliani editus*. Romæ, typis et impensis S. Congregationis de Propaganda Fide. 1868-81. Beautifully printed on vellum paper. Four volumes contain the Septuagint (i. Pentateuch and Jos.; ii. Judges, etc.; iii. The Psalms, etc.; iv. Esther, etc.), one volume the New Testament; a sixth volume (1881) the Prolegomena and Notes. The New Testament appeared in 1868 as tom. v. It gives the original MS. down to Heb. ix, 14, in 284 large pages. The rest of the Epistle to the Hebrews and the Apocalypse (from pp. 285 to 302) are supplied from a later text (*recentiori manu*) in ordinary Greek type, and have therefore no critical value. The Pastoral Epistles and the Epistle to Philemon are wanting altogether. I used the copy in the Astor Library.

The agreement of B and α is (with few exceptions) a strong presumptive evidence for the genuineness of a reading, and, when supported by other ante-Nicene testimony, it is conclusive.

C. Codex REGIUS, or EPHRAEMI SYRI, of the fifth century;* very defective, containing about two thirds of the New Testament; in the National Library at Paris. First collated by Wetstein (1716); edited by Tischendorf, Leipsic, 1843-45, 2 vols. It is a *codex rescriptus*, the works of the Syrian father Ephraem (d. 378) being written over the Bible text, which is scarcely legible. It was probably written in Alexandria, and is very valuable as far as it goes. Its text "seems to stand nearly midway between A and B, somewhat inclining to the latter" (Scrivener). Two correctors (designated by Tischendorf as C**, C***, or C², C³) have been at work on the MS. to the perplexity of the critical collator.

(2.) Uncials of the *second* class, defective and of later date.

D, for the Gospels and Acts. Co-

* Tischendorf regards C as older than A; and in the Gospels it has a much better text.

οὐρα τῆς ἀληθείας· | Καὶ οὐλογοῦμενος μέγα ἴστω το τὸ τῆς ἐκείνου μὴ | ὁτιπρὸν· θ[εο]ς ἐφ' ἡμετέραν ἐν παρτι·
 Specimen of the Codex Ephraemi, containing 1 Tim. iii. 15, 16.
 ἐκταυθῇ ἐν πν[ευματι].

ὡς τῆς ἀληθείας·
 ΚΑΙ ΟὐΛΟΓΟΥΜΕΝΟΣ ΜΕΓΑ ΙΣΤΩ ΤΟ ΤΗΣ ΕΚΕΙΝΟΥ ΜΗ
 ΕΟΤΙΠΡΟΝ· ΘΕΟΣ ΕΦ' ΗΜΕΤΕΡΑΝ ΕΝ ΠΑΡΤΙ·

Codex PORFIRIANUS, a palimpsest of the ninth century, in possession of Archbishop Porfiri at St. Petersburg; edited by Tischendorf, 1865 and 1869. It generally confirms A and C, but often ■ against all the rest.

Z, for Matthew. Codex DUBLINENSIS (Dublin); sixth century; one of the chief palimpsests. Text in value next to \aleph and B. Edited by Barrett, 1801; better by T. K. Abbott, London, 1880.

I, for the Gospels. Codex TISCHENDORFIANUS IV.; discovered by Tischendorf in an Eastern monastery; sold to the Bodleian Library in 1855; from the ninth or tenth century. Another portion of the same MS. was discovered by Tischendorf in 1859, and taken to St. Petersburg. Nearly complete. An inscription at the close of John fixes the date probably at Nov. 27, 844 (according to Tischendorf), or 979 (according to Gardthausen).

Δ , for the Gospels. Codex SANGALLENSIS (St. Gall); from the ninth century; probably written by Irish monks at St. Gall. Published at Zurich, 1836, by Rettig, in lithographed fac-simile. The text is very valuable in the Gospel of Mark.

A. Codex TISCHENDORFIANUS III., containing Luke and John; now in the Bodleian Library; collated by Tischendorf (who brought it from the East) and Tregelles. Ninth century.

Ξ . Codex ZACYNTHIUS, a palimpsest of the 8th century; formerly at the island of Zante; presented in 1821 to the British and Foreign Bible Society in London; edited by Tregelles, 1861; containing considerable portions of Luke's Gospel. Text very valuable.

II. Codex PETROPOLITANUS, brought by Tischendorf from Smyrna to St. Petersburg; containing the four Gos-

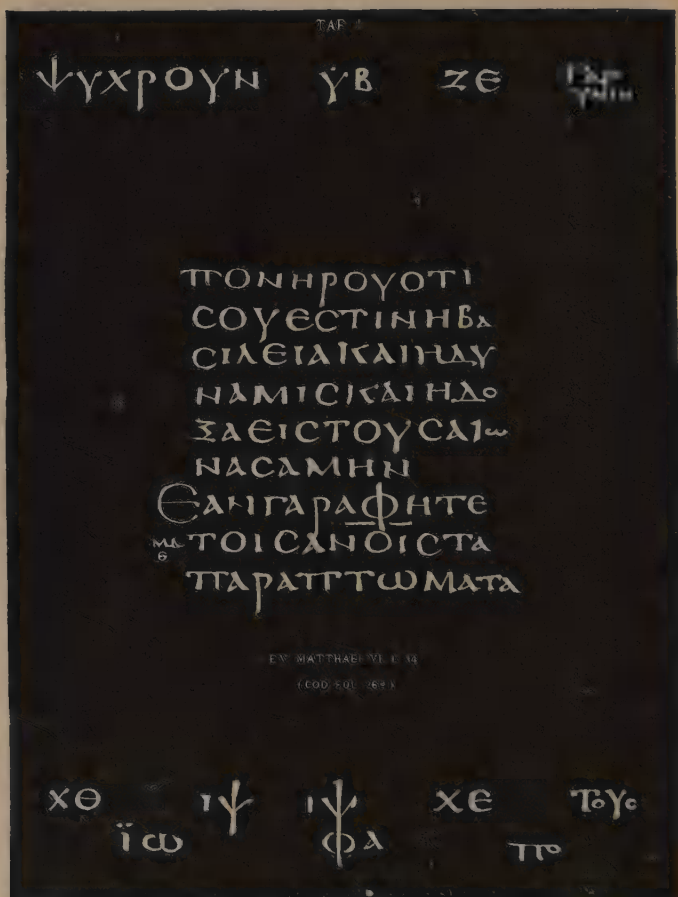
pels, nearly complete; collated by Tischendorf, 1864 and 1865. Ninth century.

Σ. **Codex ROSSANENSIS**, found by two German scholars, Oscar von Gebhardt and Adolf Harnack, in March, 1879, at Rossano, in Calabria, in possession of the archbishop, who got it from the library of the former convent. It is beautifully written, with silver letters, on purple-coloured parchment (very rare among Greek MSS.), and richly ornamented with pictures; hence important for the history of Christian art. It consists of 188 leaves of two columns of twenty lines each, and contains the Gospels of Matthew and Mark (Luke and John are lost). The Gospel of Matthew ends with the words, ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ. Gebhardt and Harnack assign it to the sixth century. The text shows a departure from the oldest MSS. (α and B), and an approach to the amended Latin text. In this respect it resembles D. It contains, however, the doxology in the Lord's Prayer, Matt. vi. 13. See *Evangeliorum Codex argenteus purpureus Rossanensis* (Σ), *litteris argenteis sexto ut videtur sæculo scriptus picturisque ornatus*. By O. von Gebhardt and Adolf Harnack, Leipsic, 1880. With fac-similes of portions of the text and outline sketches of the pictures. The whole text was published by Dr. von Gebhardt in ordinary Greek type, Leipsic, 1883.

On the following page we give a fac-simile from the close of the Lord's Prayer.

Φ. **Codex BERATINUS**, published by Abbé Batiffol, Rome, 1885. It contains Matthew and Mark, with lacunæ, and is a companion to the Cod. ROSSANENSIS, 6th or 7th century.

For a description of the other fragmentary uncials we must refer to Scrivener, Tischendorf (ed. vii.), and Gregory's *Prolegomena* (1884).



Specimen of the Codex Rossanensis, containing Matt. vi. 13, 14.

πληρου οτι | σου εστιν η βα|σιλεια και η δυ|ναμις και η δο|ξα εις τους αι|
 νας αμην. Εαν γαρ αφητε | τοις ανθρωποις τα | παραπτωματα.

B. THE CURSIVE MANUSCRIPTS.

The cursive MSS. are indicated by Arabic numerals. They were written in current hand on vellum or parchment (*membrana*); or on cotton paper (*charta bombycina*, also *charta Damascena*, from the place of manufacture), which came into use in the ninth and tenth centuries; or on linen paper (*charta proper*), which was employed first in the twelfth century. Some are richly illuminated. They date from the ninth to the middle of the fifteenth century, when the invention of the art of printing substituted a much easier and cheaper mode of multiplying books. A few, however, were written in the sixteenth century. More than thirty contain the whole New Testament.

They are much more numerous than the uncials. We have, in round figures, more than 700 cursive MSS. of the Gospels; over 250 of the Acts and Catholic Epistles; nearly 300 of the Pauline Epistles; about 120 of Revelation; exclusive of more than 500 lectionaries which contain only the Scripture lessons for public service.*

The critical value of the cursives is, of course, not near so great as that of the uncials, because they are much further removed from the primitive source. But some twenty

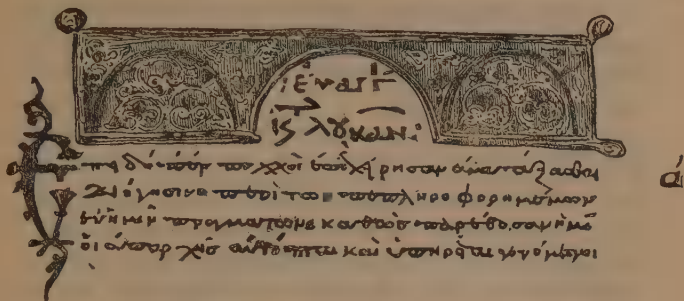
* These figures are based upon the latest estimates of Dr. Ezra Abbot, communicated to me by letter, Jan. 30, 1884. The calculations of Scrivener, von Gebhardt, and Hort differ. Scrivener, in the last ed. of his *Introduction* (p. xxx.), counts 1997 cursives, including the 300 recently added by Dean Burgon which have not yet been examined and catalogued. We must wait for the second Part of Gregory's *Prolegomena* to Tischendorf's 8th ed. for the latest information of the cursives, which he is now (1885) investigating in European libraries.

or thirty of them are very important for their agreement with the oldest authorities, or for some other peculiarity. Cod. 33 (Regius 14, Colbertinus 2844, in Paris, eleventh century), which contains all the New Testament except the Apocalypse, and agrees mostly with B, D, L, is "the queen of the cursive MSS.;" Scrivener says its readings "deserve the utmost attention;" and Tregelles calls it "the most important of the Biblical MSS. in cursive letters extant," but it suffered "most from damp and decay." Besides this, we mention Cod. 1 (Cod. Basiliensis), 22, 28, 59, 66, 69, 102, 118, 124, 131, 157, 201, 209, of the Gospels; 13, 15, 18, 36, 40, 73, 180, and especially 61, of the Acts; 17, 31, 37, 46, 47, 67**, 73, 80, 109, of the Pauline Epistles; 7, 14, 31, 38, 47, 51, 82, 95, of the Apocalypse. Cod. 61 (Montfortianus, of the 16th century, in Dublin) is celebrated in the controversy on the spurious passage 1 John v. 7, which it contains on a glazed page, to protect it, and which passed from this MS. into the printed editions of the common Greek text, and the translations made from it. The cursive MSS. have been chiefly compared by Mill, Wetstein, Griesbach, Matthaei, Scholz, Tischendorf, Tregelles, and Scrivener; but many are yet waiting examination.

On the following page is a specimen of Cod. 1 Basiliensis of the Gospels (tenth century); known to Erasmus, but little used by him; collated by Wetstein, C. L. Roth, and Tregelles.

2. THE ANCIENT VERSIONS.

Next to the study of the MSS., the most important aids in textual criticism are the ancient versions, or translations of the Scriptures from the Hebrew and Greek into vernacular languages. They are, however, only *indirect* sources, as we must translate them back into the original, except in



Specimen of the Codex Bezae Cantabrigiae, of the tenth century, containing Luke i. 1, 2, nearly as in all Greek Testaments.

εὐαγγέ[λιον] κατὰ λουκᾶν:

επειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι | διήγησιν περὶ τῶν πε-
πληροφορημένων | ἐν ἡμῖν πραγμάτων. καθὼς παρέδωκαν ἡμῖ | οἱ
ἀπαρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι.

omissions and additions, which are apparent at once. If, for instance, the Latin versions in Luke ii. 14 read *homini-bus bonae voluntatis*, it is evident that their text was the genitive εὐδοκίας, instead of the nominative εὐδοκία (*volun-tas*); or if they read in John i. 18 *unigenitus Filius*, they support the reading υἱός instead of Θεός (*Deus*). In point of age, some versions, being made in the second century, antedate our oldest Greek MSS., which are not earlier than the fourth. But they have undergone the same textual corruptions, and no MS. copy of a version is earlier than the fourth century. Some of them are as yet imperfectly edited. Even a satisfactory critical edition of the Vulgate is still a desideratum. As Dr. Westcott says, "While the interpreter of the New Testament will be fully justified in setting aside without scruple the authority of early ver-

sions, there are sometimes ambiguous passages in which a version may preserve the traditional sense (John i. 3, 9; viii. 25, etc.), or indicate an early difference of translation; and then its evidence may be of the highest value. But even here the judgment must be free. Versions supply authority for the text, and opinion only for the rendering.* It matters comparatively little whether they be elegant or wretched, so long as they reflect with accuracy the original text. One service of great importance they can be manifestly depended upon to render—to tell where insertions or omissions occur in the original text before the translator. It is therefore very weighty evidence against the genuineness of any particular passage that it is not found in the most ancient versions.

The most important of these versions are the Syriac, the Old Latin, the Vulgate, the Egyptian, the Æthiopic, the Gothic, and the Armenian.

A. *Syriac Versions.*

(a.) The PESHITO, the “Simple” (also spelled PESHITO or PESHITTA), dates in its oldest form (see below, CURETONIAN) from the middle of the second century. It supplied the wants of the Syrian Christians before the unhappy schism in that Church (fifth century), and by its use in common has been always a bond of union between the different sects, who still read it as a sacred classic, although its language is no longer the vernacular. The Peshito is the most faithful and accurate of the older versions, and has been called “the queen of versions.” It is almost lit-

* Smith's *Dict. of the Bible*, Amer. ed. vol. iv. p. 3479, art. “Vulgate.”

eral, yet idiomatic, and rarely loose and paraphrastic. It is very important to the critic. The text connects it in many places with D and the Latin versions. Notwithstanding its age and value, it was not known to Europe until 1552; and in 1555, at Vienna, the first edition appeared, at the expense of the Emperor Ferdinand I., edited by Albert Widmanstadt, the imperial chancellor. This edition is yet highly esteemed. The best modern editions, although none are superior, are those of Prof. Lee, printed by the British and Foreign Bible Society, of William Greenfield, in Bagster's Polyglot, and separately, and of Dr. Justus Perkins at Urmiah, Persia, 1841, reprinted by the American Bible Society in New York, 1874, for the Nestorians. Dr. Murdock has published a "Literal Translation from the Syriac Peshito Version" (New York, 1851). A translation of the Acts and Epistles from the Peshito, by J. W. Etheridge, appeared in London, 1849. Better than either is the familiar Latin version of Tremellius.

The peculiarity of the Peshito Version, and a proof of its early date, is its omission of 2 Peter, 2 and 3 John, Jude, and the Apocalypse. These are the Eusebian *Antilegomena*, or disputed books, which were not generally received in the Church before the final settlement of the canon towards the close of the fourth century. But the missing epistles existed in a Syriac version before the fourth century, and are supplied in modern editions from another version (otherwise unknown), first brought to light by Pococke, and published at Leyden in 1630. The Apocalypse, likewise of unknown origin, was first published by De Dieu, at Leyden in 1627, from a late Indian MS. owned by Scaliger.

(b.) The PHILOXENIAN OR HARCLEAN Version, so called

from its patron Philoxenus, Monophysite bishop of Mabug (Hierapolis), in Eastern Syria (A.D. 488-518), and from Thomas of Harkel, a subsequent editor, who was likewise a Monophysite bishop of Mabug. It is "probably the most servile version of Scripture ever made" (Scrivener). It is based upon the Peshito, and forces it into rigorous conformity with the letter of the Greek at the expense of the spirit. It dates from A.D. 508, and was revised by Thomas of Harkel, A.D. 616. It contains the whole New Testament, except the Apocalypse, and is therefore more complete than the Peshito, which omits four Epistles besides. The only edition of the Philoxenian is that of Joseph White, printed by the Clarendon Press, Oxford, 1778-1803, 4 vols. 4to. Bernstein has published the Gospel of John (Leips. 1853). This version was chiefly used by the Jacobites.

(c.) The CURETONIAN Syriac is a mere fragment of the Gospels (consisting of $82\frac{1}{2}$ leaves), but very old and valuable; though overestimated by Canon Cureton, who thought it "retained, to a great extent, the identical terms and expressions of St. Matthew's Hebrew Gospel." It is regarded by most scholars, as Cureton, Payne Smith, Tischendorf, Hermansen, Ewald, Crowfoot, Tregelles, Westcott and Hort, and Zahn (*Tatian's Diatessaron*, 1881, pp. 221 sq.), as the oldest form of the Syriac Version, the "Peshito" in its present form holding a relation to it similar to that of the Vulgate to the Old Latin. Dean Alford calls it "the earliest and most important of all versions." Dr. Scrivener, however, places it decidedly below the Peshito. It was found by Archdeacon Tattam in 1842, with 550 other MSS., in a convent of the Nitrian Desert (70 miles north-west of Cairo), and brought to the British Museum; and was published by Cureton in 1858, with a literal English

translation. It agrees remarkably with D and the Old Latin, while the Peshito mostly favors A. It contains large portions of Matthew, Luke, and John, and the last four verses of Mark.

Dr. Brugsch, the celebrated Egyptologist, afterwards discovered three additional leaves in the *binding* of a MS. of the Peshito which came from the Nitrian convent (1871). They were published by Rödiger in the *Monatsbericht* of the Berlin Academy for July, 1872; and also privately by Prof. Wright, as an appendix to Cureton's volume. The leaves contain Luke xv. 22-xvi. 12; xvii. 1-23; John vii. 37-viii. 19. The Curetonian Syriac, including these new leaves, has been translated into Greek by J. R. Crowfoot, in his *Fragmenta Evangelica*, 2 parts, London, 1871, and more successfully by Baethgen, 1885.*

(d.) The JERUSALEM Syriac. The principal MS. known is an Evangelistary in the Vatican, dated A.D. 1030. This has been published at Verona (1861-64, 2 vols. 4to) by Count Francis Miniscalchi Erizzo. Fragments of two other MSS. are in the British Museum, and of two more at St. Petersburg. The text of these has been published by Land, *Anecdota Syriaca*, vol. iv. (1875). The version is quite independent of the Peshito, and is referred by Tischendorf to the fifth century. It is in a peculiar dialect, and seems to have been little used.

* Fried. Baethgen, *Evangelienfragmente. Der griech. Text des Cureton'schen Syriers wiederhergestellt*. Leips. 1885. Baethgen holds that the *Diatessaron* of Tatian is older than the Curetonian Syriac (against Zahn), which appeared about 250, and was the basis of the Peshito, about 340.

B. *Latin Versions.*

(a.) THE OLD LATIN (ITALA). This version is not found complete; but from the quotations of the Latin fathers, especially those in Tertullian, Cyprian, Lucifer of Cagliari, Hilary of Poitiers, Hilary the deacon or Ambrosiaster, Ambrose, Victorinus, Jerome, Rufinus, Augustine, Pelagius, and in the Apocalypse Primasius, its text can be in large measure restored. See Hermann Rönisch, *Das N. T. Tertullian's, aus den Schriften des Letzeren möglichst vollständig reconstruirt*, Leipsic, 1871 (731 pages).

The version is nearest in age to the Peshito, and may be assigned to the middle of the second century. It was not the work of one man, nor suffered to go uncorrected by many. Hence the confusion into which the matter has fallen, and the different accounts of it by different scholars; some holding that there were many versions before Jerome, in proof of which statement they quote Augustine, *De Doctr. Christ.* ii. 11; others holding that there was only one version, and citing in proof Jerome. But by the simple and natural explanation that there were many revisions of the one old translation, Augustine and Jerome can be reconciled.

The version is made from the Septuagint in the Old Testament; is verbal, rough, and clumsy; the language is the degenerate Latin of the second century, with admixture of colloquial and provincial forms. But this admixture rendered it soon unintelligible, and necessitated constant revisions, and, eventually, a new and thorough translation from the original tongues.

The balance of probability is in favour of North Africa as the place of its origin, because there, rather than in Italy,

there was an immediate demand for a Latin translation; while in the Roman Church the Greek language prevailed during the first and second centuries. Hence the name "Italic" or "Vetus Itala" is incorrect. Augustine (*De Doctr. Christ.* ii. 15) speaks of a translation which he calls the *Itala*, and which he preferred to all the others. This was manifestly a recension of the same Old Latin version, made or used in Italy.

This Old Latin version never attained to much authority; the Greek being regarded as the authentic text, even in the early Latin Church. At the same time, the version is one of the most significant monuments of Christian antiquity, the medium of divine truth unto the Latin peoples for centuries, and of great value to the Bible critic by reason of its antiquity and literalness. The Apocryphal books of Wisdom, Ecclesiasticus, 1 and 2 Maccabees, Baruch, Prayer of Manasseh, and 4 Ezra (2 Esdras) were, in a substantially unchanged form, embodied in the Vulgate. In the Old Testament the Psalms were similarly transferred.

There is still lacking a really trustworthy edition of the existing portions of the Old Latin version. For the New Testament there exist, however, more than twenty very ancient but fragmentary MSS. of the Gospels, and some (imperfect) of the Acts and the Pauline Epistles; while there is only one yet known of the Apocalypse, and but few fragments of the Catholic Epistles. The principal MSS. of the Gospels representing the *African* text are *Codex Vercellensis* (a), supposed to have been written by Eusebius, Bishop of Vercelli, cir. A.D. 365; *Veronensis* (b), of the fourth or fifth century; and *Colbertinus* (c), at Paris, of the eleventh century, the only complete MS. *Codex Brixianus* (f), at Brescia, of the sixth century, represents a later revision,

probably Augustine's *Itala*. *Codex Bobbiensis* (k), now in Turin, of the fourth or fifth century, collated by Tischendorf, has a remarkable and valuable text; and the same is true of *Codex Palatinus* (e), at Vienna, fifth century.

Peter Sabatier's *Bibliorum Sacrorum Latine Versiones Antiquæ, seu Vetus Italica et cæteræ quæcunque in Codd. MSS. et Antiquorum Libris reperiri potuerunt* (Remis, i. e. Rheims, 1743-49, 3 tom. fol.; new title-page, Paris, 1751) remains the most complete edition of the Old Latin version, but many parts of each Testament have been carefully collated or edited subsequently. Worthy of special mention, for the Gospels, are Bianchini's *Evangeliarium Quadruplex Latine Versionis Antiquæ, seu Veteris Italicæ, editum ex Codicibus Manuscriptis*, Romæ, 1749, 2 tom. fol.; Scrivener's *Codex Bezae*, Cambridge, 1864; Tischendorf's *Evangelium Palatinum* (Lips. 1847); and Haase's *Codex Rehdigeranus* (Breslau, 1865-66). For the Acts, see Scrivener's *Codex Bezae*, and Belsheim's *Die Apostelgeschichte und die Offenbarung Johannis in einer alten lat. Uebersetzung aus dem Gigas Librorum*, Christiania, 1879; for the Pauline Epistles, Tischendorf's *Codex Claromontanus* (1852), and Scrivener's *Codex Augiensis*, Cambridge, 1859; for the Catholic and Pauline Epistles (merely fragments), see Ziegler's *Italafragmente*, Marburg, 1876; for the Apocalypse, see Belsheim, as above. Belsheim's *Codex Aureus* of the Gospels (Christiania, 1878) is rather a MS. of the Vulgate than of the Old Latin, though the text is mixed.

On the whole subject, consult Hermann Rönsch, *Itala und Vulgata. Das Sprachidiom der urchristlichen Itala und der katholischen Vulgata*, 2d ed., revised, Marburg, 1875; L. Ziegler, *Die latein. Bibelübersetzungen vor Hieronymus und die Itala des Augustinus*, München, 1879 (he proves

the existence of several Latin versions or revisions before Jerome) ; O. F. Fritzsche, *Latein. Bibelübersetzungen*, in the new ed. of Herzog, vol. viii., 1881, pp. 433-472 ; and Westcott's art. "Vulgate," in Smith's *Dict. of the Bible*. There is a good condensed account, revised by Dr. Abbot, in Mitchell's *Critical Handbook* (1880), p. 133 sq.

(b.) The Latin VULGATE. In the course of time the text of the Old Latin became so corrupt that a thorough revision was imperative, and was intrusted by Pope Damasus, in 382, to Jerome (d. 419), the most learned scholar of his day, and of all the Latin fathers best qualified, by genius, taste, and knowledge of Hebrew and Greek, for this difficult task. He began upon the New Testament, and proceeded cautiously, making as few changes as possible, so as not to arouse the opposition of those who, as he says, "thought that ignorance was holiness." But his scholarly instincts, no less than his convictions of duty towards the Divine Word, impelled him to go beyond his instructions, and make a new version of the Old Testament directly from the Hebrew, of which, however, it does not concern us at present to speak. Jerome's revision and new translation (finished 405) encountered much opposition, which greatly irritated his temper and betrayed him into contemptuous abuse of his opponents, whom he styled "*bipedes asellos*." But, by inherent virtues, rather than by external authority, it passed into such current use that in the eighth century it was the Vulgate, the common version, in the Western churches. It became much corrupted by frequent copying. Alcuin, at the instance of Charlemagne, revised it circa 802, by the collation of various good MSS., and substantially in this form it passed down to the invention of printing.

The first book printed was the Vulgate—the so-called Mazarin Bible (Gutenberg and Fust, Mayence, 1455). Printing, however, fixed errors and gave them wider currency, and revision was felt once more to be imperative.

In the Council of Trent (Dec. 13, 1545, to Dec. 4, 1563) the matter was introduced Feb. 4, 1546, and the recommendation of revision passed on April 8; but it was not until 1590, in the pontificate of Sixtus V., that the revised edition of the Vulgate appeared. The scholarly pope took active interest in the work, rejecting or confirming the suggestions of the board of revisers, and corrected the proof-sheets with his own hand. It was prefaced by the famous, and, as the event showed, by no means infallible, constitution *Æternus ille* (dated March 1, 1589), in which the pope said, "By the fulness of apostolical power, we decree and declare that this edition of the sacred Latin Vulgate of the Old and New Testaments, which has been received as authentic by the Council of Trent, . . . be received and held as true, legitimate, authentic, and unquestioned, in all public and private disputation, reading, preaching, and explanation." He further forbade any alteration whatever; ordered this text, and none other, henceforth to be printed; and hurled anathemas against every one disobeying the constitution. But, alas for the pope! the immaculate edition was full of errors and blunders; and no sooner was he dead (Aug. 27, 1590) than the demand for a new edition arose. Bellarmine suggested an ingenious though dishonourable escape from the awkward predicament in which Sixtus had placed the Church—viz., that a corrected edition should be hastily printed under the name of Sixtus, in which the blame of the errors should be thrown upon the printer! His recommendation was adopted, but it was not

until 1592, under Clement VIII., that the revised edition appeared. The Clementine edition is the standard in the Roman Catholic Church, in which this Latin translation takes precedence of the Hebrew and Greek originals, as the support of doctrine and guide of life.

The materials for a more critical edition of the Vulgate than the Clementine are very abundant. There are numerous MSS., and much labour has already been expended upon the work. The most famous of these MSS. are (a) Codex Amiatinus, from the Cistercian Monastery of Monte Amiatis, in Tuscany, now in the Laurentian Library at Florence; it contains the Old and New Testaments almost complete, dates from 700, and is the oldest and best MS. The New Testament was edited by Tischendorf, Leipsic, 1850, 2d ed. 1854, and by Tregelles (in his edition of the Greek Testament, with the variations of the Clementine text). (b) Codex Fuldensis, in the Abbey of Fulda, Hesse-Cassel; contains the New Testament; dates from 546. Collated by Lachmann for his large edition of the Greek Testament, and edited by E. Ranke, Marburg and Leipsic, 1868. (c) Codex Forojuliensis (sixth century), at Friuli; Matthew, Luke, and John published by Bianchini, *Evang. Quadruplex*, Appendix. Part of the same MS. is at Prague (Pragensis). (d) Codex Harleian. 1775 (seventh century), of the Gospels, partially collated by Griesbach, *Symb. Crit.* vol. i. (e) Codex Toletanus, at Toledo; written in Gothic letters in the eighth century; collated by the Sixtine correctors and by Vercellone. It contains both Testaments. Its readings are given by Bianchini, *Vindiciæ Canon. Scripturarum*, Rome, 1740.

The best edition of the variations is that of Carlo Vercellone, *Varie Lectiones Vulg. Lat. Bibliorum Editionis*,

Rom. tom. i. 1860; tom. ii. pars 1, 1862; pars 2, 1864. Unfinished. A very important work, but, unfortunately, without either the authorized or the corrected text. Fritzsche says (*loc. cit.* p. 458), "Even to-day there is wanting a text which answers the demands of science; and Protestantism alone can and ought to accomplish this work, already too long neglected."

C. *Old Egyptian, or Coptic, Versions.**

These are in the two dialects, the *Memphitic* or *Bahiric*, and the *Thebaic* or *Sahidic*. They are, Bishop Lightfoot† declares, "entirely independent;" the former is "rougher, less polished, and less faithful to the original" than the latter. Both contain many Greek words, and are of great textual value, as they independently preserve a very ancient text from different manuscripts, with the adoption of many Greek words. Schwartze and Lightfoot infer from historical notices that the greatest part of the New Testament, if not all, was translated into the Egyptian dialects in the second century. We have no satisfactory edition of either version.

The *editio princeps* of the Memphitic Version for Lower Egypt is that of Wilkins (Oxford, 1716), based upon copious materials, but not carried out with much critical sagacity. Still, nothing better than his work has yet appeared, except an edition of the four Gospels by M. G. Schwartze (Leips. 1846 and 1847, 2 vols.), and of the Acts and Epis-

* Copt is probably an Arabic transformation of the Greek *Αἰγυπτιος*, and is applied to the Christian inhabitants of Egypt, who inherited the old Egyptian (demotic) language, together with their religion.

† He prepared the chapter on the Egyptian Versions in Dr. Scrivener's *Introduction*, pp. 319-357; in the third ed. pp. 365-405.

tles by P. Boetticher, *alias* P. A. de Lagarde, of Göttingen (Halle, 1852). The Apocalypse is omitted. The New Testament in Coptic (Memphitic) and Arabic was published by the Society for Promoting Christian Knowledge (1847-52), under the editorial care of "Henry Tattam, the presbyter of the Anglican Church for the Holy Patriarch and the Church of Christ in Egypt." It is beautifully printed, but of no critical value, because no various readings are recorded. The basis of this edition is a copy belonging to the Coptic Patriarch.

The *editio princeps* of the Thebaic Version for Upper Egypt is that of C. G. Woide, completed by Ford, Oxford, 1799. The version is yet in a very fragmentary condition, and there is need of an edition in which the fragments shall all be collected. The Thebaic Version is less valuable than the Memphitic; its text is less pure, and shows a certain infusion of those readings which are called Western, though to nothing like the same extent as the Old Latin and the Old Syriac.

We have also fragments of John's Gospel (iv. 28-53) and Paul's Epistles in the *Bashmuric* dialect of Middle Egypt, translated from the Thebaic.

D. *Æthiopic Version.*

There must have been a call for a translation of the New Testament very shortly after Christianity entered Abyssinia. So, although the tradition which assigns it to Abba Salama (Fruementius), the first bishop, be unreliable, the version probably dates from the fourth century, as Dillmann asserts. This scholar likewise praises the version for its fidelity and general smoothness. The New Testament has been edited by Thomas Pell Platt for the British and For-

eign Bible Society (1826–30); but, unfortunately, it is almost useless for critical purposes, because so dependent upon recent MSS. Gildemeister, professor in Marburg, collated some portions of the Æthiopic New Testament for Tischendorf's edition of 1859.

E. Gothic Version.

It is the work of Ulphilas* (311–381, or 313–383), the apostle of Christianity to the Goths, who in the fourth century translated the Old Testament from the Septuagint and the New Testament from the Greek into Gothic. There are seven famous codices of this version: (a) Codex Argenteus, fragments of the Gospels, dates from the earlier part of the sixth century; (b) Codex Carolinus, forty verses of the Epistle to the Romans; (c) Palimpsest fragments of five codices (published by Mai and Castiglione, Milan, 1819–39), portions of Esther, Nehemiah, the Gospels, and Paul's Epistles. The best editions of all these fragments are by H. C. von der Gabelentz and J. Loebe: *Ulphilas. Vet. et N. Test. Versionis Gothicæ Fragmenta quæ supersunt* (Leipsic, 1836–46), and by E. Bernhardt (Halle, 1875), each of which is provided with a complete apparatus. Stamm's *Ulphilas*, 7th ed. by Moritz Heyne, with Grammar and Lexicon, Paderborn, 1878, is the most convenient for the student of the language; Bernhardt's is the best for text-critical purposes. Comp. also W. Bessell: *Das Leben des Ulphilas und die Bekehrung der Gothen zum Christenthum* (Göttingen, 1860). Uppström: *Codex Argenteus* (Upsala, 1854); *Codices Gotici Ambrosiani* (Stockholm, 1864–68); Bosworth: *The Gothic and Anglo-Saxon Gospels* (Lond. 1874). Skeat: *The Gospel of St. Mark in Gothic* (Oxford, 1882).

* Or *Wulfila*, i. e. *Wölflein*, Little Wolf.

F. *Armenian Version.*

It belongs to the fifth century, and is the work of Miesrob and Moses Chorenensis. It has considerable critical value, though the existing MSS. are not very ancient, and there are wide differences among them. The version embraces the entire Bible. The first edition appeared at Amsterdam, 1666, under the care of Bishop Uschan of Erivan; the best edition, founded on manuscripts, is by Zohrab—New Testament, 1789; whole Bible, 1805. It is now regularly published by the British and Foreign Bible Society.

On the Armenian Version, see the article by Tregelles in Smith's *Bible Dict.*, Am. ed., vol. iv. p. 3374.

We pass by the *Slavonic*, *Arabic*, and *Persic* versions, which are of too late a date to be of critical value for the restoration of the primitive text.

3. PATRISTIC QUOTATIONS.

The third source of textual criticism is furnished by the quotations in the early Christian writers, from which the greater part of the New Testament might be reconstructed. The Greek fathers give direct, the Latin fathers indirect, testimony to the original text. Some of them—as Irenæus, Origen, Tertullian—are older than our oldest MSS., and therefore of the greatest value.

But the fathers must be used with great care and discrimination. They were theologians and Christians rather than critics. They often quote very loosely, simply from memory, and more for doctrinal, polemical, and practical than critical purposes. Their testimony is fragmentary, and fails us where we most wish and need information. Besides, their editors have so frequently thought they were

doing a service when they corrected their quotations that it is at all times difficult to tell just what the text was before them. Dr. Tregelles* plainly puts the case, and shows the true principles which should guide the critic. The chief benefit of patristic quotations consists not so much in their independent value as in their corroborative force, by establishing a reading which rests on good authority of MSS. or versions. When they are single and unsupported, they deserve little or no credit.

The most valuable works for critical purposes are commentaries and homilies which explain the text consecutively. Origen, Eusebius, and Jerome are by far the most learned Biblical scholars among the ancient fathers, and have more weight than all the rest as witnesses for the text. The number of ecclesiastical writers that have been consulted by various critics considerably exceeds one hundred, but only a few yield substantial results. We confine our list to the first five centuries.†

A. *Greek Fathers.*

First century: The apostolic fathers, so called—Clement of Rome, Polycarp, Ignatius, Barnabas—would, as pupils of the apostles, be the oldest and most important witnesses; but they still lived in the element of oral tradition. The *Didache of the Twelve Apostles* gives about twenty reminiscences of Matthew, including the Lord's Prayer.‡

* In Horne's *Introduction* (14th ed. 1877), vol. iv. pp. 329–342.

† Alford (i. 140–143) gives an alphabetical list of over one hundred and fifty ancient writers. See also the lists in Scholz, Tischendorf, Scrivener, and Mitchell (Tables XI. and XII.).

‡ See Schaff, *The Oldest Church Manual, called the Teaching of the Twelve Apostles*, 1885, pp. 81 sqq.

Second century: Justin Martyr (d. 167) comes next in the order of time, and makes much use of the four Gospels, but in a very free and loose way. Irenæus of Lyons (d. 202) is the most important witness of the second century, and his great work against the Gnostic heresies is replete with Scripture knowledge, but exists for the most part only in a Latin version.*

Third century: Clemens Alexandrinus (d. 220), and still more the great Origen (184–254). Next to them Hippolytus (disciple of Irenæus, about 220), Gregory Thaumaturgus (disciple of Origen, 243), Dionysius Alexandrinus (265), and Methodius (d. 311).

In the fourth and fifth centuries: Eusebius the historian (d. 340, much used by Tischendorf and Tregelles), Athanasius (d. 373), Basilus Magnus (d. 379), Gregory Nazianzen (d. 389), Gregory Nyssen (d. 371), Ephraem Syrus (d. 373), Cyril of Jerusalem (d. 386), Didymus of Alexandria (d. 395), Chrysostom (d. 407), Epiphanius (d. 403), Theodore of Mopsuestia (d. 428), Cyril of Alexandria (d. 444), and Theodoret (d. 458).

B. *Latin Fathers.*

Second century: Tertullian (about 200), very important for the Old Latin Version.

Third century: Cyprian (d. 258), Novatian (fl. 251), Lactantius (306).

* He testifies, *e. g.*, to the last twelve verses of Mark, and to the existence of two readings of the mystic number in Rev. xiii. 18: the one is 666, which he found in the best copies, and explains to mean *Lateinos* (while several modern exegetes make it out to mean, in Hebrew letters, *Neron Cæsar*); the other 616, which is the numerical value of *Nero* (without the final *n*) *Cæsar*.

Fourth and fifth centuries: Hilary of Poitiers (354), Lucifer of Cagliari (d. cir. 370), Victorinus Afer (d. cir. 370), Ambrose (d. 379), Ambrosiaster or Pseudo-Ambrose, probably to be identified with Hilary the deacon (about 384), Pelagius (417), Augustine (a profound divine and spiritual commentator, but a poor linguist and critic, d. 430), and, most of all, Jerome, the translator of the Latin Bible from the original Hebrew and Greek (d. 419).

II. THE VARIATIONS AND TEXTUAL CRITICISM.

1. ORIGIN OF VARIATIONS.

In such a vast number of manuscript copies of the New Testament there must needs be a multitude of variations. They are partly unintentional or accidental, partly intentional or designed. Errors of the first class proceed either from misreading, or from mishearing (in case of dictation), or from fault of memory. Errors of the second class are due either to misjudgment, or to an innocent desire to correct supposed mistakes, to supply defects, to harmonize apparent discrepancies, or to wilful corruption for sectarian purposes. Cases of wilful mutilation or corruption of the text are, however, exceedingly rare. Transcribers had too much reverence for the words of Christ and his inspired apostles to be guilty of it, though in making their choice between conflicting readings they would naturally be biased by their theological opinions.*

* "The charges against the heretics of wilful corruption of the text (setting aside avowed excision like that of Marcion) rest on no good foundation. In the definite instances alleged

2. NUMBER OF VARIATIONS

The variations began very early, with the first copies, and continued to increase till the art of printing superseded the necessity of transcribing, and substituted typographical errors for errors of copyists. They were gradually found out as the collection and examination of the sources progressed. Dr. John Mill, in 1707, roughly estimated the number at 30,000. Since that time it has risen to "at least fourfold that quantity," as Dr Scrivener wrote in 1874, and now cannot fall much short of 150,000, if we include the variations in the order of words, the mode of spelling, and other trifles which are ignored even in the most extensive critical editions. This number far exceeds that of any ancient book, for the simple reason that the New Testament was far more frequently copied, translated, and quoted than the most celebrated works of Greek and Roman genius.

3. VALUE OF VARIATIONS.

This multitude of various readings of the Greek text need not puzzle or alarm any Christian. It is the natural result

by ancient writers (John i. 13; iii. 6; Mark xiii. 32) the 'heretical' reading turns out to be the true one. Epiphanius charges the *orthodox* with omitting Luke xxii. 43, 44, to remove a difficulty. This is the most plausible case of alleged wilful corruption. But Westcott and Hort, with Mr Norton and Granville Penn (comp. Weiss) regard the passage as a later addition, and I am disposed to agree with them. No case of deliberate, wilful corruption, *affecting any considerable number of MSS.*, on the part either of the heretics or the orthodox, can be anywhere made out. Rash attempts to correct supposed error must not be confounded with wilful corruption" (Dr. Abbot, private letter)

of the great wealth of our documentary resources; it is a testimony to the immense importance of the New Testament; it does not affect, but rather insures, the integrity of the text; and it is a useful stimulus to study.

Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these, again, not more than about fifty are really important for some reason or other; and even of these fifty not one affects an article of faith or precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenour of Scripture teaching. The *Textus Receptus* of Stephens, Beza, and Elzevir, and of our English version, teach precisely the same Christianity as the uncial text of the Sinaitic and Vatican MSS., the oldest versions, and the Anglo-American revision. Richard Bentley, the ablest and boldest of classical critics of England, affirms that even the worst of MSS. does not pervert or set aside "one article of faith or moral precept." Dr. Ezra Abbot, who ranks among the first textual critics, and is not hampered by orthodox bias (being a Unitarian), asserts that "no Christian doctrine or duty rests on those portions of the text which are affected by differences in the manuscripts; still less is anything *essential* in Christianity touched by the various readings. They do, to be sure, affect the bearing of a few passages on the doctrine of the Trinity; but the truth or falsity of the doctrine by no means depends upon the reading of those passages."*

* *Anglo-American Bible Revision*, p. 92 In a later article (*Sunday School Times*, Phila., May 28, 1881) he makes a similar assertion with special reference to the English revision "This host of various readings may startle one who is not acquainted with the subject, and he may imagine that the whole text of

Moreover, the large number of various readings is a positive advantage in ascertaining the true text. The word of the wise man may be applied here: "In the multitude

the New Testament is thus rendered uncertain. But a careful analysis will show that nineteen twentieths of these are of no more consequence than the palpable errata in the first proof of a modern printer, they have so little authority, or are so manifestly false, that they may be at once dismissed from consideration. Of those which remain, probably nine tenths are of no importance as regards the sense; the differences either cannot be represented in a translation, or affect the form of expression merely, not the essential meaning of the sentence. Though the corrections made by the revisers in the Greek text of the New Testament followed by our translators probably exceed two thousand, hardly one tenth of them, perhaps not one twentieth, will be noticed by the ordinary reader. Of the small residue, many are indeed of sufficient interest and importance to constitute one of the strongest reasons for making a new revision, which should no longer suffer the known errors of copyists to take the place of the words of the evangelists and apostles. But the chief value of the work accomplished by the self-denying scholars who have spent so much time and labour in the search for manuscripts, and in their collation or publication, does not consist, after all, in the corrections of the text which have resulted from their researches. These corrections may affect a few of the passages which have been relied on for the support of certain doctrines, but not to such an extent as essentially to alter the state of the question. Still less is any question of Christian duty touched by the multitude of various readings. The greatest service which the scholars who have devoted themselves to critical studies and the collection of critical materials have rendered has been the establishment of the fact that, on the whole, the New Testament writings have come down to us in a text remarkably free from important corruptions, even in the late and inferior manuscripts on which the so-called 'received text' was founded; while the helps which

of counsellors there is safety" (Prov. xi. 14). The original reading is sure to be preserved in one or more of these sources. Hence we need not, as in the case of the ancient classics, resort to subjective conjectural criticism, which never leads to absolute certainty. The very multitude of readings is the best guarantee of the essential integrity of the New Testament.

This fact was long ago clearly stated by Richard Bentley, when the resources of the text were not nearly so abundant. Fertile and ingenious as he was in his conjectural emendations of classical authors, he yet declares, in his Prospectus for a new edition of the Greek Testament (1720), that "in the sacred writings there is no place for conjectures and emendations. Diligence and fidelity, with some judgment and experience, are the characters here requisite." And in another place:* "If there had been but one MS. of the Greek Testament at the restoration of learning, about two centuries ago, then we had had no *various readings* at all. And would the text be in a better condition then than now we have 30,000? So far from that, that in the best single copy extant we should have some hundreds of faults and some omissions irreparable. Besides that, the suspicions of fraud and foul play would have

we now possess for restoring it to its primitive purity far exceed those which we enjoy in the case of any eminent classical author whose works have come down to us. The multitude of 'various readings,' which to the thoughtless or ignorant seems so alarming, is simply the result of the extraordinary richness and variety of our critical resources."

* In his reply, under the pseudonym of *Phileleutherus Lip-siensis*, to the deist Anthony Collins, who, in his *Discourse of Free-thinking* (1713), represented the 30,000 variations of Mill as fatal to the authority of the New Testament.

been increased immensely. It is good, therefore, to have more anchors than one. . . . It is a good providence and a great blessing that so many manuscripts of the New Testament are still amongst us; some procured from Egypt, others from Asia, others found in the Western churches. For the very distances of places, as well as numbers of the books, demonstrate that there could be no collusion, no altering, nor interpolating one copy by another, nor all by any of them. In profane authors whereof one manuscript only had the luck to be preserved, as Velleius Paterculus among the Latins, and Hesychius among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that, notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors. On the contrary, where the copies of any author are numerous, though the *various readings* always increase in proportion, there the text, by an accurate collation of them, made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author." And again: "Make your 30,000 (variations) as many more—if numbers of copies can ever reach that sum—all the better to a knowing and a serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same."

To quote a modern authority: "So far," says Dr. Scrivener (p. 4), "is the copiousness of our stores from causing doubt or perplexity to the genuine student of Holy Script-

ure, that it leads him to recognise the more fully its general integrity in the midst of partial variation. What would the thoughtful reader of Æschylus give for the like guidance through the obscurities which vex his patience and mar his enjoyment of that sublime poet?"

4. CLASSES OF VARIATIONS.

The variations which really involve the sense may, with Dr. Tregelles, be reduced to three classes—omissions, or additions, or substitutions of words and phrases.

(1.) *Omissions*. These occur very often from homœoteuton (ὁμοιοτέλετον), when two lines or clauses end with the same word or words, which may be easily overlooked. A very important case of this kind is the sentence in 1 John ii. 23: ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει (the same ending as in the preceding clause), which is not found in the *Textus Receptus*, and is italicised in the English Version; but sustained by \aleph , A, B, C, P, and other authorities, and properly restored in the English Revision. Here the older text restores what the later lost.

(2.) *Additions* are very numerous in the later MSS. and in the *Textus Receptus*, which must be eliminated according to the oldest and best authorities. They may be divided into several classes.

(a.) Additions caused by transferring a genuine word or passage from one book to another; first on the margin or between the lines, and then into the text. These cases are most frequent in the parallel sections of the Gospels. They began probably with the Gospel Harmonies, the oldest of which is Tatian's *Diatessaron*, from the second century. See in the *Text. Rec.*, Matt. i. 25 (supplemented from Luke ii. 7); Matt. v. 44 (from Luke vi. 27, 28);

Matt. ix. 13 (from Luke v. 32); Matt. xvii. 21 (from Mark ix. 29); Matt. xix. 16, 17 (comp. Mark x. 17, 18; Luke xviii. 18, 19); Matt. xix. 20 (from Mark x. 20 and Luke xviii. 21); Mark iii. 5 and Luke vi. 10 (from Matt. xii. 13); Mark vi. 11 (from Matt. x. 15); Mark xiii. 14 (from Matt. xxiv. 15); Mark xv. 28 (from Luke xxii. 37); Luke iv. 2, 4, 5, 8 (comp. Matt. iv. 2, 4, 8, 10); Luke xi. 2, 4 (from Matt. vi. 9, 10, 13); John vi. 69 (from Matt. xvi. 16); Acts ix. 5, 6 (from xxvi. 14, 15; xxii. 10), etc. By removing these interpolations of words and clauses, otherwise genuine, we lose nothing and gain a better insight into the individuality of each Gospel.

(b.) Amplifications of quotations from the Old Testament, Matt. ii. 18; xv. 8; Luke iv. 18, 19; Rom. xiii. 9; Heb. ii. 7; xii. 20, etc. These are all right in the Septuagint.

(c.) Insertions of words and proper names (instead of pronouns) from lectionaries for the Church service, especially those of the Gospels (Evangelistaria). Hence the frequent interpolation or changed position of Ἰησοῦς (*e. g.*, Matt. iv. 18; viii. 5; xiv. 22; John i. 44). Comp. also Luke vii. 31 (the prefix εἶπε δὲ ὁ κύριος), and x. 22 (καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε).

(d.) Additions from a love of paraphrase, which characterizes all the sources embraced by Westcott and Hort under the designation of the "Western" text. In this respect King James's revisers have imitated the old copyists and translators, but have acted more honestly by printing their numerous and mostly useless interpolations in italics.

(e.) Additions from oral tradition, ancient liturgies, and explanatory glosses. Under this head we may place the most important and serious interpolations, which are re-

jected by the severer class of critics, although some may be defended with solid arguments. They are as follows:

The doxology in the Lord's Prayer (Matt. vi. 13), which was unknown to Origen, Tertullian, and Cyprian (in their commentaries on the Lord's Prayer), and is missing in the oldest MSS., in the Itala and Vulgate. It probably came in from 1 Chron. xxix. 11, and from the ancient liturgies.*

The passage about the descent of the angel troubling the pool of Bethesda (John v. 3, 4, from "waiting" till "he had"), which expresses a popular superstition.

The section on the woman taken in adultery (John vii. 53-viii. 11, in ten MSS. at the end of the Gospel of John, in four at the end of Luke xxi.), which no doubt rests on a primitive and authentic tradition, but was not written by John.

The concluding twelve verses of Mark (xvi. 9-20), which were added after the first incomplete edition of the Gospel had got into circulation.†

* The English Revision puts the doxology in the margin. It was a case of honesty versus prudence. No change seems to have given wider dissatisfaction than this. The doxology is very appropriate, and will always be used; but this, of course, does not affect the critical question, which is simply one of evidence. Its insertion from liturgical usage is easily accounted for. It is first found in the *Didache*, ch. viii.

† The genuineness of the conclusion of Mark has been defended with minute learning and ability by John William Burgon, B.D. (Dean of Chichester), in an almost exhaustive monograph of 334 pages: *The Last Twelve Verses of the Gospel according to S. Mark Vindicated against Recent Critical Objections and Established*, Oxford and London, 1871. His apologetic zeal leads him into injustice to the oldest and best MSS. which omit the passage, and to the most meritorious modern critics—Tisch-

The baptismal confession of the eunuch (Acts viii. 37), which came in from ecclesiastical use.

The passage of the three heavenly witnesses (1 John v. 7, 8), which is wanting in all the uncials, in all the ancient versions (including the best MSS. of the Vulgate), and in all the Greek fathers. It first appeared in Latin copies, and only in two very late Greek MSS., of no authority. The internal evidence is likewise against it, since John would not have written "the Father and the *Word* and the Holy Spirit," but "the Father and the *Son*," or "*God* and the Word," etc. Hence it is universally given up by critics.*

endord and Tregelles His arguments against \aleph and B prove altogether too much, and would destroy our confidence in *all* MSS., versions, and citations. Dr. Scrivener also (pp. 583-590). defends the genuineness of Mark xvi. 9-20. It seems impossible that the evangelist should have ended his book so abruptly with *ἠρξάνθητο γὰρ*. The oldest versions and lectionaries contain the section in whole or in part. Irenæus treats it as an integral portion of Mark (*Adv. Hær.* iii. 10, 6). The Vatican MS. leaves the whole third column blank, but concludes the Gospel of Mark in the second column, at ver. 8, with the usual arabesque and the subscription KATA MAPKON, leaving an intervening space of only three lines (not enough for two verses). Burgon and Scrivener make much of the fact that this blank column is the only vacant column in the Vatican MS.; but Dr. Abbot replies that two columns are left blank at the end of Nehemiah, and a column and a half at the end of the book of Tobit, presenting an appearance very similar to that of the end of Mark. Tischendorf and Tregelles set the twelve verses apart; Westcott and Hort enclose them in double brackets; the Anglo-American Revision properly retains them with a marginal note.

* Even Dr. Scrivener, one of the most conservative critics, says, "To maintain the genuineness of this passage is simply impossible." More than fifty volumes and pamphlets have been written on this controversy.

(3.) *Substitutions* of one word for another, similar in spelling or sound. Here belong the remarkable variations in John i. 18 (μονογενὴς Θεός, abridged ΘC, or υἱός, abridged YC), in Luke ii. 14 (εὐδοκία, or εὐδοκίας); in Rom. v. 1 (ἔχωμεν, or ἔχουμεν), in 1 Tim. iii. 16 (ὁς, OC, or Θεός, ΘC), in Apoc. xvii. 8 (καίπερ ἐστίν, for καὶ παρέσται).

Other substitutions are due to the aim of harmonizing passages, or of correcting a supposed error, as ἐν τοῖς προφήταις for ἐν τῷ Ἡσαΐα τῷ προφήτῃ, in Mark i. 2; Βηθαβαρᾶ for Βηθανία, in John i. 28 (due, perhaps, to the conjecture of Origen); τὴν ἐκκλησίαν τοῦ κυρίου for τοῦ Θεοῦ, if not *vice versa*, in Acts xx. 28.

5. OBJECT OF TEXTUAL CRITICISM.

The textual variations necessitate textual criticism, which has gradually grown to the proportion and dignity of a special branch of sacred learning. It was matured with the discovery and collection of the material during the eighteenth century, and reached its height within the last twenty years. It has been cultivated mostly by Protestant scholars—Swiss, German, Dutch, and English. A few Catholics—like Hug and Scholz, Vercellone and Cozza—have nobly taken part in the work; but, upon the whole, the Roman Church cares more for tradition than for the Bible, and is satisfied with the Latin Vulgate sanctioned by the Council of Trent. Protestant Bible Societies have been denounced as dangerous and pestiferous by several popes.

The object of textual criticism, as applied to the Greek Testament, is to ascertain and restore, as far as possible, the original text as it came from the pens of the apostolic authors. It aims to show not what they ought to have written, but what they actually did write.

6. CRITICAL RULES.

Since Bengel, Wetstein, and Griesbach, the critical process has been reduced to certain rules, but there is considerable diversity in the mode and extent of their application. The following may be regarded as being sound, and more or less accepted by the best modern critics.

(1.) Knowledge of documentary evidence must precede the choice of readings.

(2.) All kinds of evidence must be taken into account, according to their intrinsic value.

(3.) The sources of the text must be carefully sifted and classified, and the authorities must be weighed rather than numbered. One independent manuscript may be worth two dozen which are copied from the same original. On closer inspection, the witnesses are found to fall into certain groups or families, and to represent certain tendencies. Bengel and Griesbach first arranged them into recensions or families. Westcott and Hort have modified and perfected this system. They distinguish between the Western, the Alexandrian, the Syrian, and the neutral texts.

(4.) The restoration of the pure text is founded on the history and genealogy of the textual corruptions.

(5.) The older reading is preferable to the later, because it is presumably nearer the source. In exceptional cases later copies may represent a more ancient reading.

(6.) The shorter reading is preferable to the longer, because insertions and additions are more probable than omissions. "*Brevior lectio præferenda est verbosiori*" (Griesbach).

(7.) The more difficult reading is preferable to the easier. "*Lectio difficilior principatum tenet*" was Bengel's first rule.

(8.) The reading which explains the origin of the other readings is preferable. This rule is emphasised by Tischendorf.

(9.) "That reading is preferable which best suits the peculiar style, manner, and habits of thought of the author; it being the tendency of copyists to overlook the idiosyncracies of the writer" (Scrivener).

(10.) That reading is preferable which shows no doctrinal bias, whether orthodox or heretical.

(11.) The agreement of the most ancient witnesses of all classes decides the true reading against all mediæval copies and printed editions.

(12.) The primary uncials, \aleph , B, C, and A—especially \aleph and B—if sustained by ancient versions and ante-Nicene citations, outweigh all later authorities, and give us presumably the original text.

7. APPLICATION OF THE RULES.

The application of these critical canons decides, in the main, against the *Textus Receptus*, so called, from which the Protestant versions were made, and in favour of an uncial text. The former rests on a few and late, mostly cursive MSS., which have very little or no authority when compared with much older authorities which have since been brought to light. It abounds in later additions, harmless as they may be. It arose, as it were, by accident, before the material for the science of criticism was collected and examined. Erasmus, Stephens, and Beza were good scholars, but could accomplish little with the scanty resources at their command. Griesbach, Lachmann, Tregelles, Tischendorf, Westcott and Hort have the advantage over them in the possession of an immense apparatus which has been accumulating for three hundred years. We are now able to go

back from the cursive text of the fifteenth century to a text at least a thousand years older—a text of the Nicene and ante-Nicene age.

It has taken a long time for scholars to become emancipated from the tyranny of the *Textus Receptus*, and it will be a long time before the people can be weaned from the authority of the vernacular versions based upon it. But the truth will prevail at last over tradition and habit. *Amicus Stephanus, amicus Beza, sed magis amica veritas.*

The loss of the traditional text is more than made up by the gain. The substance remains, the form only is changed. The true text is shorter, but it is also older, purer, and stronger. By that we must abide until new discoveries bring us still nearer to the inspired original.

III. THE PRINTED EDITIONS OF THE GREEK TEXT.

The history of the printed text of the Greek Testament may be divided into three periods:

(1.) The period of the unlimited reign of the Received Text, so called, from 1516 to 1750 or 1770.

(2.) The transition period from the Received Text to the Uncial Text, 1770 to 1830.

(3.) The restoration of the oldest and purest text, 1830 to 1881.

Dr. Reuss, of Strasburg, who is in possession of the largest private collection of editions of the Greek Testament, gives a chronological list of 584 distinct and 151 title editions of the Greek Testament, printed from 1514 to 1870, and divides them into twenty-seven families.*

* See his *Bibliotheca Novi Test. Græci* (1872). The editions are classified as follows:

This list was enlarged in 1883 to the number of 924 by Dr. Isaac H. Hall. I confine myself here to the leading editions which mark an epoch.*

1. THE PERIOD OF THE TEXTUS RECEPTUS. FROM ERASMUS AND STEPHENS TO BENDEL AND WETSTEIN.—A.D. 1516–1750.

This period extends from the Reformation to the middle of the 18th century. The text of Erasmus, with a few improvements of Stephens, Beza, and the Elzevirs, assumed a stereotyped character, and acquired absolute dominion among scholars. The Protestant versions made from this text gained the same authority among the laity. Both were practically considered to be the inspired word of God, and every departure from them was looked upon with suspicion.

I. Editio Complutensis; II. Editiones Erasmicæ; III. Editio Compluto-Erasmica; IV. Editio Colinæi; V. Editiones Stephanicæ; VI. Editiones Erasmo-Stephanicæ; VII. Editiones Compluto-Stephanicæ; VIII. Editiones Bezanæ; IX. Editiones Stephano-Bezanæ; X. Editiones Stephano-Plantinianæ; XI. Editiones Elzevirianæ; XII. Editiones Stephano-Elzevirianæ; XIII. Editiones Elzeviro-Plantinianæ; XIV. Editiones criticæ ante-Griesbachianæ; XV. Editiones Griesbachianæ; XVI. Editiones Matthæianæ; XVII. Editiones Griesbachio-Elzevirianæ; XVIII. Editiones Knappianæ; XIX. Editiones criticæ minores post-Griesbachianæ; XX. Editiones Scholzianæ; XXI. Editiones Lachmannianæ; XXII. Editiones Griesbachio-Lachmannianæ; XXIII. Editiones Tischendorffianæ; XXIV. Editiones mixtæ recentiores; XXV. Editiones nondum collatæ; XXVI. Editiones dubiæ; XXVII. Editiones spuria. To these should be added the editions of Tregelles and of Westcott and Hort.

* See Appendix I. to Schaff's *Companion to the Greek Text*, p. 497–524, and the Fac-similes of 20 standard editions in Appendix II. p. 525–570.

The Roman Catholic Church held, and still holds, with the same unreasonable tenacity to Jerome's Vulgate, which, as a translation, is still further removed from the fountain of inspiration, though based in part on an older text.

(1.) The first published (not printed) edition of the Greek Testament is that of ERASMUS (urged by the enterprising publisher Frobenius, who offered to pay him as much "as anybody"), at Basle, Switzerland, 1516, fol.

It was a most timely publication, just one year before the Reformation. Erasmus was the best classical scholar of his age (a better Latinist than Hellenist), and one of the forerunners of the Reformation, although he afterwards withdrew from it and died on the division line between two ages and two churches (1536). He furnished Luther and Tyndale the text for their vernacular versions, which became the most powerful levers of the Reformation in Germany and England.

The first edition was taken chiefly from two late Basle MSS. of the Gospels and Epistles, which are still preserved in the University Library at Basle, and have the marks of the printer's pages (as I observed in 1879). They date from the fourteenth or fifteenth century. Erasmus compared them with two others. For the Apocalypse he had only one MS., borrowed from Reuchlin, then lost sight of, but recently found again in 1861;* defective on the last leaf (containing the last six verses, which he retranslated from the Vulgate into poor Greek). Made in great haste, in less than six months, and full of errors. Elegant Latin version. Dedicated to Pope Leo X. Erasmus himself,

* By Dr. Delitzsch, in the library of the princely house of Oettingen-Wallerstein. See his *Handschriftliche Funde*, Heft i. and ii. 1861 and 1862.

aided by Œcolampadius, published five editions, with slight improvements, all Græco-Latin. Second edition, 1519 (the basis of Luther's translation); third, 1522; fourth, 1527; fifth, 1535; besides over thirty unauthorized reprints which appeared at Venice, Strasburg, Basle, Paris, etc.*

The entire apparatus of Erasmus never exceeded eight MSS. The best he had he used least, because he was afraid of it; namely, a cursive of the tenth century, numbered 1, which agrees better with the uncial than with the received text. He also took the liberty of occasionally correcting or supplementing his text from the Vulgate.

(2.) The COMPLUTENSIAN New Testament, in the Polyglot Bible of Complutum, or Alcalá de Henares, in Spain, prepared under the direction of Cardinal FRANCIS XIMENES DE CISNEROS (archbishop of Toledo), and published 1520, with papal approbation, in 6 vols. The work was begun 1502, in celebration of the birth of Charles V., and the New Testament was completed Jan. 10, 1514; the fourth vol., July 10, 1517 (the year of the Reformation); but not pub-

* Reuss gives the titles of these editions, and says (*Biblioth.* p. 26) that they vary in sixty-two out of a thousand places which he compared. Mill's estimate of the variations is far below the mark; see Scrivener, p. 385. Of the first edition Erasmus himself says, "*præcipitatum fuit verius quam editum*," in order that his publisher might anticipate the publication of the Complutensian Polyglot. The second edition is more correct. The third edition first inserted the spurious passage of the three witnesses (1 John v. 7) from the Codex Montfortianus of the sixteenth century. The fourth edition adds, in a third parallel column, the Latin Vulgate, besides the Greek and his own version. The fifth edition omits the Vulgate, but otherwise hardly differs from the fourth; and from these two, in the main, the *Textus Receptus* is ultimately derived.

lished till 1520, four years after the first edition of Erasmus (who did not see the Polyglot till 1522), and three years after the cardinal's death (who died 1517, at the age of eighty-one). Pope Leo X. gave his approbation at his own motion, March 22, 1520; even then there was some delay, and the work did not get into general circulation before 1522.

The New Testament forms vol. v., and gives the Greek and the Latin Vulgate. Vols. ii., iii., and iv. contain the Old Testament with the Apocrypha. The canonical books of the Old Testament are given in three languages: the Latin Vulgate characteristically holds the place of honour in the middle, between the Greek Septuagint and the Hebrew original. This signifies, according to the Prolegomena, that Christ, *i. e.* the Roman or Latin Church, was crucified between two robbers, *i. e.* the Jewish Synagogue and the schismatical Greek Church! The sixth vol. contains lexica, indexes, etc. Only six hundred copies were printed; hence the work is very rare.

The liberal cardinal spent on his Polyglot 50,000 ducats, or about \$115,000. But it was only one fourth of his yearly income.*

The text of the New Testament is mostly derived from late MSS. not specified, and not described except in the general terms "very ancient and correct," and procured from Rome.†

* See a full description in Tregelles, *Account of the Printed Text*, etc., pp. 1-19.

† On the textual sources of the Complutensian Polyglot, see Tregelles, *loc. cit.*, pp. 12-18. Reuss (*Biblioth.* pp. 16-24) gives a list of the readings peculiar to this Greek Testament. An accurate reprint was edited by P. A. Gratz, Tübingen, 1821; 2d ed. Mayence, 1827, with changes in the orthography and punctua-

(3.) Editions of the great printer and scholar ROBERT STEPHENS (STEPHANUS, ESTIENNE, 1503-59), published at Paris in 1546 and 1549, 16mo (called, from the first words of the preface, the *O mirificam* editions); 1550, in folio; and at Geneva in 1551, 16mo. His son Henry (1528-98) collated the MSS. employed for these editions, which were greatly admired for their excellent type, cast at the expense of the French government.

Stephens's "royal edition" (*editio regia*) of 1550 is the most celebrated, and the nearest source of the *Textus Receptus*.* The text was mainly taken from Erasmus (the editions of 1527 and 1535), with marginal readings from the Complutensian edition, and fifteen MSS. of the Paris library, two of them valuable (D and L), but least used. It was republished by F. H. Scrivener, 1859; new edition 1877, with the variations of Beza (1565), Elzevir (1624), Lachmann, Tischendorf, and Tregelles.

The edition of 1551, which was published at Geneva (where Robert Stephens spent his last years as a professed Protestant), though chiefly a reprint of the Royal edition of 1550 in inferior style, is remarkable for the versicular division which here appears for the first time, and which Robert Stephens is said to have made on horseback on a journey from Paris to Lyons. The edition contains the Greek text in the middle of the page, with the Latin Vulgate on the inner side, and the Erasmian version on the outer. The versicular division is injudicious, and breaks

tion. Leander Van Ess published an editio Compluto-Erasmica, Tüb. 1827. See Reuss, p. 45.

* Reuss (p. 53): "*Est hæc ipsa editio ex qua derivatur quem nostri textum receptum vulgo vocant, nomine rei minus bene ap-
tato.*"

up the text, sometimes in the middle of the sentence, into fragments, instead of presenting it in natural sections; but it is convenient for reference, and has become indispensable by long use. The English Revision judiciously combines both methods.

(4.) THÉODORE DE BÈZE (BEZA, 1519–1605), Calvin's friend and successor in Geneva, who came into possession of some valuable old MSS. (Cod. Cantabr. and Claromont.), but made little use of them, published several folio editions of Stephens's Greek text (4th ed.), with some changes and a Latin translation of his own, Geneva, 1565, 1582, 1588 (many copies dated 1589), 1598 (reprinted in Cambridge, 1642).*

Beza was a poor critic, but an eminent theologian and commentator, and enjoyed, with Calvin and Bullinger, the highest respect in England during the reigns of Elizabeth and James I. His editions were chiefly used for the Authorised English version of 1611, in connection with the last editions of Stephens.†

* Beza called the edition of 1565 the second, but his first, 1557, was only his Latin version with annotations, for which he cared more than for the Greek text. Scrivener (*Introd.* 2d ed. p. 390) gives 1559 as the date of the first edition; but this is an error; see Reuss, *Biblioth.* p. 72 sq. Others speak of an edition of 1576; but this was edited by Henry Stephens. Besides the four folio editions noticed above, Beza published several octavo editions with his Latin version and short marginal notes (1565–67–80–90, 1604). For a full description, see Masch's *Le Long*, *Bibl. Sacra*, pars i. pp. 307–316.

† On the precise Greek text of the English version, see Dr. Abbot's researches in my Introduction to Lightfoot, Trench, and Ellicott on the *Revision of the New Testament*, New York, 1873, pp. xxvii.–xxix. He shows that the English version agrees

(5.) The brothers BONAVENTURE and ABRAHAM ELZEVIR, enterprising publishers in Holland, issued, with the aid of unknown editors, several editions at Leyden, 1624, 1633, 1641; originally taken (not from Stephens, but) from Beza's smaller edition of 1565, with a few changes from his later editions. Neatly printed, and of handy size, they were popular and authoritative for a long period. The preface to the second edition boldly proclaims: "*Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus.*" Hence the name *Textus Receptus*, or commonly received standard text, which became a part of orthodoxy on the Continent; while in England Stephens's edition of 1550 acquired this authority; but both agree substantially.* Erasmus is the first, Elzevir's editor the last author, so to say, of the *Textus Receptus*. All the Holland editions were scrupulously copied from the Elzevir text, and Wetstein could not get authority to print his famous Greek Testament (1751-52) except on condition of following it.†

with Beza (ed. 1589) against Stephens (ed. 1550) in about ninety places, with Stephens against Beza in about forty, and differs from both in thirty or forty places. Beza's Latin version, which was superior to the preceding ones, and his notes, had also considerable influence, which was misleading in many instances, but, on the whole, beneficial. See B. F. Westcott, *History of the English Bible* (Lond. 1868), p. 294.

* Mill observed but twelve variations. Tischendorf (p. lxxxv. 7th ed.) gives a list of 150 changes; Scrivener (p. 392) states the number at 287. These variations are as unimportant as the variations of the different editions of King James's English version, which number over 20,000.

† For a history of the Elzevir family and a list of their publications, see *Les Elzevier. Histoire et Annales typographiques, par*

(6.) BRIAN WALTON'S *Polyglot Bible*, Lond. 1657, 6 tom. fol. The New Testament (tom. v.) gives the Greek text of Stephens, 1550, with the Latin Vulgate, the Peshito Syriac, the Æthiopic, and Arabic versions. In the Gospels a Persian version is added. Each Oriental version has a collateral Latin translation. At the foot of the Greek text are given the readings of Cod. A. The sixth or supplementary volume furnishes a critical apparatus gathered from sixteen authorities, by the care of the celebrated Archbishop Usher (1580–1656), who had been appointed a member of the Westminster Assembly of Divines, but never attended. Walton (1600–1661) was a royalist, during the civil war, and chaplain to Charles I., and after the Restoration consecrated bishop of Chester (1661). But the *Polyglot* was published under the patronage of Cromwell, who allowed the paper to be imported free of duty. This patronage was afterwards disowned; hence there are two kinds of

ALPHONSE WILLEMS, Brux. et Paris, 1880, 2 vols. The titles of the first two editions (1624 and 1633) are as follows:

Ἡ Καινὴ Διαθήκη. Novum Testamentum, ex Regijs alijsque optimis editionibus cum curâ expressum. Lvgdvni Batavorvm, ex Officina Elzeviriana. cIo Io c xxiv. 12mo or 24mo.

(“ Cette édition du N. T. est réputée correcte, mais elle a été effacée par celle de 1633.” Willems, i. 98.)

Ἡ Καινὴ Διαθήκη. Novum Testamentum. Ex Regijs alijsque optimis editionibus, hac nova expressum: cui quid accesserit, Præfatio docebit. Lvgd. Batavorvm, ex Officina Elzeviriorum. cIo Io c xxxiii. 12mo or 24mo.

The second is the most beautiful and correct edition. One of the two editions dated 1641 (that printed by the Elzevirs for Whitaker of London) has notes of Robert Stephens, Joseph Scaliger, Isaac Casaubon, etc. Later editions were printed at Amsterdam.

copies — the one called “republican” (with compliments to Cromwell in the preface, but *no* dedication), the other “loyal” and dedicated to Charles II.*

Walton’s Polyglot is less magnificent than the Paris Polyglot (Paris, 1645, in 10 vols.), but more ample, commodious, and critical.†

* “Twelve copies were struck off on large paper. By Cromwell’s permission the paper for this work was allowed to be imported free of duty, and honourable mention is made of him in the Preface. On the Restoration this courtesy was dishonourably withdrawn, and the usual Bible dedication sycophancy transferred to Charles II., at the expense of several cancels; and in this, the ‘Loyal’ copy, so called in contradistinction to the ‘Republican,’ Cromwell is spoken of as ‘*Maximus ille Draco.*’ This is said to have been the first work printed by subscription in England” (*The Bibles in the Cotton Exhibition*, London, 1877, p. 119 sq.). Comp. H. J. Todd’s *Memoirs of the Life and Writings of Brian Walton*, London, 1821, 2 vols.

† Brian Walton was involved in a controversy with Dr. John Owen, the famous Puritan divine, who labored to defend, from purely dogmatic premises, without regard to stubborn facts, the scholastic theory that inspiration involved not only the religious doctrines, but “every tittle and iota,” and that “the Scriptures of the O. and N. Testaments were immediately and entirely given out by God himself, his mind being in them represented unto us without the least interveniency of such mediums and ways as were capable of giving change or alteration to the least iota or syllable.” (*Of the Integrity and Purity of the Hebrew Text of the Scriptures, with Considerations on the Prolegomena and Appendix to the late ‘Biblia Polyglotta,’* Oxford, 1659.) To this Walton replied, forcibly and conclusively, in *The Considerator Considered*, London, 1659. He maintained that the authority of the Scriptures, as a *certain* and *sufficient* rule of faith, does not depend upon any human authority or any human theory of inspiration, and that Owen’s view was contrary to undeniable facts, and

(7.) JOHN MILL's *Novum Testamentum Græcum*, Oxon. 1707, fol.; often reprinted, especially in England. The fruit of thirty years' labour. A vastly increased critical apparatus.* The text is from Stephens, 1550. It had been preceded by the New Testament of Bishop JOHN FELL, Oxford, 1675; an edition "more valuable for the impulse it gave to subsequent investigators than for the richness of its own stores of fresh materials" (Scrivener, p. 395).

BENTLEY's proposed edition, 1720. Dr. Richard Bentley (1662-1742), whose rare classical scholarship and critical discernment pre-eminently fitted him for the task, made extensive and expensive preparations for a new edition of the Greek and Latin Testament. He, unfortunately, failed to execute his design; but he discovered the true principle which, a century afterwards, was executed by the critical genius of Lachmann. He proposed to go back from the *Textus Receptus* to the oldest text of the first five centuries, hoping that "by taking 2000 errors out of the Pope's Vulgate and as many out of the Protestant Pope Stephens's," he could "set out an edition of each in columns, without using any book under 900 years old, that shall so exactly agree word for word, and order for order, that no two tal-lies, nor two indentures, can agree better." He issued his *Proposals* for such an edition in 1720, with the last chap-

contrary to the judgment of the Reformers and the chief Protestant divines and linguists from Luther and Calvin down to Grotius and Cappellus. "The truth needs not the patronage of an untruth."

* See the list of Mill's MSS. in Scrivener, p. 398. Küster's reprint of Mill, with additions, Amsterdam and Leipsic, also Rotterdam, 1710, deserves to be mentioned.

ter of Revelation in Greek and Latin as a specimen. The scheme was frustrated by an angry controversy between him and Conyers Middleton, and other contentions in which he was involved, by his unruly temper, at Cambridge. The money paid in advance (two thousand guineas) was returned to the subscribers by his nephew, whom he made his literary executor. All that is left is a mass of critical material in the library of Trinity College, Cambridge, including the collation of the Codex Vaticanus, which was transcribed by Woide and edited by Ford in 1799. Bentley was too sanguine in his expectations, and too confident and hasty in his conclusions; but his edition, as Tregelles says, "would have been a valuable contribution towards the establishment of a settled text: it would at least have shaken the foundations of the *Textus Receptus*; and it might well have formed the basis of further labours."

After Bentley's death active interest in Biblical criticism in England ceased for nearly a century, and the work was carried on mainly by German scholars.

(8.) J. A. BENDEL (1687-1752), a most original, profound, pregnant, and devout commentator, author of the invaluable *Gnomon*, which is a marvel of *multum in parvo*, edited a Greek Testament at Tübingen, 1734 and 1755, and wrote several critical dissertations. He became a critic from conscientious scruples, but was confirmed in his faith by thorough research. He divided the textual witnesses into families; facilitated the method of comparing and weighing the readings; suggested true principles of criticism; and departed, in the Apocalypse (his favorite study), from the *Textus Receptus*. Most of his cautious changes have been approved. In the *apparatus criticus* he first set the example of recording the testimonies for and

against the received reading, but he did it only in rare instances. "The peculiar importance of Bengel's New Testament is due to the critical principles developed therein. Not only was his native acuteness of great service to him when weighing the conflicting probabilities of internal evidence, but in his fertile mind sprang up the germ of that theory of *families* or *recensions* which was afterwards expanded by J. S. Semler (1725-91), and grew to such formidable dimensions in the skilful hands of Griesbach."*

(9.) JO. JAC. WETSTEIN† (1693-1754): *Novum Testamentum Græcum Editionis Receptæ cum Lectionibus*, etc., Amstel. 1751-52, 2 tom. fol. The text is mainly from the Elzevir editions, with some readings from Fell's text. He made large additions to the apparatus, and carefully described the MSS. and other sources in the Prolegomena, i. 1-222; ii. 3-15, 449-454, 741-43. His magnificent edition contains also a learned commentary, with illustrations from Hebrew, Greek, and Latin authors.

Wetstein was far inferior to Bengel in judgment, but surpassed him in the extent of his resources. He was neither a sound theologian nor a safe critic, but a most industrious worker and collator. His New Testament repre-

* Scrivener, p. 403. Comp. on Bengel the biographies of Burk (1831) and Wächter (1865), and an article in Herzog, ii. 295-301 (new ed.).

† His family name was *Wettstein* (see Hagenbach's art. in Herzog, vol. xviii. p. 74); but he signed himself in Latin *Wetstenius*; and hence English, Dutch, and most German writers spell the name *Wetstein*. He was a native of Basle, and for some time assistant pastor of his father at St. Leonhard's; but, being suspected of Arian and Socinian heresy, he was deposed and exiled from his native city (1730). He obtained a professorship at the Arminian College at Amsterdam (1733).

sents the labour of forty years. He had a natural passion for the study of MSS.; made extensive literary journeys; collated about 102 MSS. (among them A, C, and D) with greater care than had been done before, and introduced the system of citing them by Latin letters and Arabic numerals. His Prolegomena are disfigured by the long and painful history of his controversy with his narrow orthodox opponents, Iselin and Frey; he depreciated the merits of Bengel; but his New Testament is still valuable as a storehouse of parallel passages from the ancient classics.

During the next twenty years little was done for textual criticism. JOHANN SALOMO SEMLER, the father of German rationalism (1725-91), but, in what he called "Privat-Frömmigkeit" (personal piety), a pietist and an earnest opponent of deism, re-edited Wetstein's Prolegomena with valuable suggestions (Halle, 1764), wrote *Hermeneutische Vorbereitung*, and stimulated the zeal of his great pupil Griesbach.

2. SECOND PERIOD: TRANSITION FROM THE TEXTUS RECEPTUS TO THE UNCIAL TEXT. FROM GRIESBACH TO LACHMANN—A.D. 1770-1830.

This period shows enlarged comparison of the three sources of the text, the discovery of critical canons, a gradual improvement of the *Textus Receptus*, and approach to an older and better text; but the former was still retained as a basis on a prescriptive right.

(10.) The period is introduced by the honoured name of JOHANN JACOB GRIESBACH (1745-1812), professor of divinity at Halle and then at Jena. He made the study of textual criticism of the Greek Testament his life-work, and combined all the necessary qualifications of accurate learning, patient industry, and sound judgment. His editions

from 1775 to 1806 mark the beginning of a really critical text, based upon fixed rules. Among these are, that a reading must be supported by ancient testimony; that the shorter reading is preferable to the longer, the more difficult to the easy, the unusual to the usual. He sifted Wetstein's apparatus with scrupulous care; enlarged it by collecting the citations of Origen, and utilizing the Old Latin texts, published by Bianchini and Sabatier; improved and developed Bengel's system of recensions, classifying the authorities under three heads—the Western (D, Latin versions, fathers), the Alexandrian (B, C, L, etc., a recension of the corrupt Western text), and the Constantinopolitan (A, flowing from both); but recognised also mixed and transitional texts, decided for the readings of the largest relative extent, but departed from the Elzevir text only for clear and urgent reasons. His critical canons are well-considered and sound; but he was too much fettered by his recension theory, which was ably criticised and modified by Hug, a Roman Catholic scholar (1765–1846).

Principal editions, Halle and London, 1775–77, 1796–1806, 2 tom. 8vo; reprinted, London, 1809 and 1818 (a very fine edition); an improved third edition of the Gospels by David Schulz, 1827, with Prolegomena and an enlarged apparatus. Griesbach's text is the basis of many manual editions by Schott, Knapp, Tittmann, Hahn, Theile, and of several English and American editions.

While Griesbach was engaged in his work, several scholars made valuable additions to the critical apparatus, the results of which he incorporated in his last edition.

C. F. MATTHÆI (professor at Wittenberg, then at Moscow; d. 1811), Griesbach's opponent, ridiculed the system

of recensions, despised the most ancient authorities, and furnished a text from Moscow MSS., all of Constantinopolitan origin, to which he attributed too great a value. The result by no means justified his pretensions and passionate attacks upon others. His *Novum Test. Græce et Lat.* was published at Riga, 1782-88, 12 vols. 8vo; an edition with the Greek text only, in 3 vols. (1803-7).

The Danish professors BIRCH, ADLER, and MOLDENHAWER collected, at the expense of the King of Denmark, a large and valuable amount of new critical material in Italy and Spain, including the readings of the Vatican MS., published by Birch, 1788-1801. During the same period Codd. A, D, and other important MSS. were published.

F. C. ALTER, in his Greek Test., Vienna, 1786-87, 8vo, gave the readings of twenty-two Vienna MSS., and also of four MSS. of the Slavonic version.

The new discoveries of these scholars went far to confirm Griesbach's critical judgment.

(11.) J. M. A. SCHOLZ (a pupil of Hug, and Roman Catholic professor in Bonn; d. 1852): *Novum Testamentum Græce*, etc., 1830-36, 2 vols. 4to; the text reprinted by Bagster, London, with the English version.

Scholz was a poor critic, but an extensive collator. He examined many new MSS. in different countries, though not very accurately, and gave the preference to the Byzantine family, as distinct from the Alexandrian. He frequently departed from the received text, yet, upon the whole, preserved it in preference to that of the Vulgate (which is remarkable for a Roman Catholic). His edition has found greater favour in England than in Germany. It marks no advance upon Griesbach.

3. THIRD PERIOD: THE RESTORATION OF THE PRIMITIVE TEXT. FROM LACHMANN AND TISCHÊNDORF TO WESTCOTT AND HORT—A.D. 1830-81.

(12.) CARL LACHMANN (professor of classical philology in Berlin; d. 1851): *Novum Testamentum Græce et Latine*, Berol. 1842-50, 2 vols. Comp. his art. in the *Studien und Kritiken*, 1830, No. 4, pp. 817-845. Lachmann had previously published a small edition in 1831, with various readings at the end. In the larger edition he was aided by the younger PHILIP BUTTMANN, who added the apparatus of the Greek text, and published also another edition based on the Vatican MS., 1856, 1862, and 1865.

Lachmann was not a professional theologian, and not hampered by traditional prejudice. His object was to restore the oldest accessible text, *i. e.* the text of the fourth or fifth century, as found in the oldest sources then known (especially Codd. A, B, C, Itala, Vulgate, ante-Nicene fathers); yet not as a final text, but simply as a sure *historical basis* for further operations of internal criticism. He gives, with diplomatic accuracy, even palpable writing errors if sufficiently attested; not as proceeding from the original writers, but as parts of the *textus traditus* of the fourth century. His range of authorities was limited; Cod. Sinaiticus had not yet been discovered, and Codd. B and C not critically edited. But to him belongs the credit of having broken a new path, and established, with the genius and experience of a master critic, the true basis. He carried out the hint of Bentley and Bengel, and had the boldness to destroy the tyranny of the *Textus Receptus*, and to substitute for it the uncial text of the Nicene age.

Lachmann met with much opposition from the profession-

al theologians, even from such a liberal critic as De Wette, who thought that he had wasted his time and strength. Such is the power of habit and prejudice that every inch of ground in the march of progress is disputed, and must be fairly conquered. But his principles are now pretty generally acknowledged as correct.*

(13.) CONSTANTIN VON TISCHENDORF (professor of theology at Leipsic; b. 1815, d. 1874): *Novum Testamentum Græce*, etc., ed. *octava critica maior*, Lips. 1872, 2 vols., with a full critical apparatus. Best edition of his text by Oscar von Gebhardt, 1881, with the added readings of Tregelles, Westcott and Hort.

Prof. Tischendorf was by far the most industrious, enterprising, and successful textual critic of the nineteenth century. He visited the principal libraries of Europe in search of documents; made four journeys to England, and three to the Orient; discovered, collated, copied, and edited many most important MSS.; and published, between 1841 and 1873, no less than twenty-four editions of the Greek Testament (including the reissues of his stereotyped *editio academica*). Four of these—issued 1841, 1849, 1859, and 1872—mark a progress in the acquisition of new material. The catalogue of his publications, most of them relating to Biblical criticism, covers more than ten octavo pages. In 1873 he hoped to attend the General Conference of the Evangelical Alliance in New York, and to read a paper on the influence of the Apocryphal Gospels on the formation

* Tregelles (p. 99): “Lachmann led the way in casting aside the so-called *Textus Receptus*, and boldly placing the New Testament wholly and entirely on the basis of actual authority.” Reuss calls him (*Biblioth.* p. 239) “*vir doctissimus et κριτικώτατος*.” Scrivener (p. 422 sqq.) depreciates his merits.

of the Roman Catholic theory and worship of the Virgin Mary. All the arrangements had been made for the journey, when a fatal stroke of apoplexy suddenly arrested his earthly labours, May 5, 1873, although he lingered till Dec. 7, 1874.*

Tischendorf started from the basis of Lachmann, but with a less rigorous application of his principle, and with a much larger number of authorities. He intended to give not only the oldest, but also the best, text, with the aid of all authorities. His judgment was influenced by subjective considerations and a very impulsive temper; hence frequent changes in his many editions, which he honestly confessed, quoting Tischendorf versus Tischendorf, but they mark the progress in the range of his resources and knowledge. In his last and best edition he returns again to the uncial authorities, after a temporary departure to later documents, and gives full credit to his own greatest discovery, the MS. from the Mount of Legislation.

* See J. E. Volbeding, *Constantin Tischendorf in seiner 25-jährigen schriftstellerischen Wirksamkeit*, Leips. 1862; Dr. Abbot's article on Tischendorf in the *Unitarian Review* for March, 1875; Dr. Gregory's article in the *Bibliotheca Sacra* for January, 1876, and his *Prolegomena*, Pars I. (1884) pp. 1-22; and for his moral and religious character, the addresses of his pastor, Dr. Ahlfeld, and his colleagues Drs. Kahnis and Luthardt, *Am Sarge Tischendorf's*, with a list of his writings, Leips. 1874. These addresses bring into prominence his noble qualities, which were somewhat concealed to the superficial observer by a skin disease—his personal vanity and overfondness for his many and well-earned titles and twenty or more decorations from sovereigns which were displayed in his parlor. He took a prominent part in the international deputation of the Evangelical Alliance to the Czar and Prince Gortschakoff, at Friedrichshafen, in behalf of the persecuted Lutherans in the Baltic provinces, in 1871, at the risk of his popularity at the Russian court.

The Latin Prolegomena to this edition were intrusted in 1876 to an American scholar, Dr. Caspar René Gregory, residing at Leipsic, who, with the efficient aid of Dr. Ezra Abbot, of Cambridge, Mass., finished the first part in 1884. Thus America is permitted to take an important share in this great work of restoring the purest text of the book of books by completing the noblest monument of German scholarship in the line of textual criticism.*

(14.) SAM. PRIDEAUX TREGELLES (1813-1875): *The Greek New Testament, edited from ancient authorities, with the Latin Version of Jerome from the Codex Amiatinus*, London; issued in parts from 1857 to 1879, 4to. He had previously edited *The Book of Revelation in Greek*, 1844.

Dr. Tregelles devoted his whole life to this useful and herculean task, with a reverent and devout spirit similar to that of Bengel.† He visited many libraries in Europe, col-

* *Novum Test. Græce*, vol. iii. *Prolegomena*, Pars prior, Lips. 1884. The Prolegomena give the fullest description of the critical material and a key to the multitudinous abbreviations of Tischendorf's apparatus, which to ordinary readers are about as intelligible as a hieroglyphic alphabet. The "Addenda et Emendanda" in the second part will contain a formidable list of errors in the text and apparatus which scholars have detected, and additional references to new sources. Dr. Gregory was appointed Greek Professor in the Johns Hopkins University at Baltimore (1885), but settled in the University of Leipzig.

† Dr. T. was of Quaker descent, and associated for a time with the "Plymouth Brethren." He edited *The Englishman's Greek Concordance to the N. T.* (1839), *The Englishman's Hebrew and Chaldee Concordance of the O. T.* (1843, 2 vols.), a translation of Gesenius's *Hebrew and Chaldee Lexicon* (1847), and other useful books. He was very poor, but in his later years he received a pension of £200 from the civil list. His belief in verbal inspiration made him, like Bengel, a verbal critic.

lated the most important uncial and cursive MSS., and published the palimpsest Codex Zacynthius (on Luke). He was far behind Tischendorf in the extent of his resources, but more scrupulously accurate in the use of them.* He followed Lachmann's principle. He left behind him a monumental work of painstaking, conscientious, and devout scholarship. But it needs to be corrected and supplemented from the Codex Sinaiticus, and the critical edition of the Codex Vaticanus, which he was not permitted to inspect in Rome by the jealous authorities. Like Tischendorf, he was prevented from completing his work, and was struck down by paralysis while engaged in concluding the last chapters of Revelation (in 1870). He never recovered, and could not take part in the labours of the English Revision Committee, of which he was appointed a member. The Prolegomena were compiled and edited four years after his death by Dr. Hort and Rev. A. W. Streane, 1879.

(15.) WESTCOTT and HORT: *The New Testament in the Original Greek*, Cambridge and London, Macmillan & Co.; New York, Harper & Brothers, 1881, 2 vols. The first volume contains the *Text*, the second the *Introduction and Appendix* (prepared by Dr. Hort). Revised edition of vol. i. 1885.

Of this, the last and the best critical edition of the Greek Testament, which was begun in 1853 and completed in 1881, we have already spoken at the beginning of this Introduction. The second part explains in full the critical theory and genealogical method of the authors. They di-

* Dr. Scrivener remarks: "Where Tischendorf and Tregelles differ" (in collation), "the latter is seldom in the wrong."

vide the textual sources into four classes or families, which constitute as many types of text :

1. The SYRIAN or ANTIOCHIAN text, corresponding to what Griesbach called the Constantinopolitan text. It was matured by the Syrian and Greek fathers in the latter part of the fourth century, and is best represented by Cod. A in the Gospels, the Peshito, Chrysostom (who transferred it from Antioch to Constantinople), and his successors, and the great mass of the cursive MSS. (which were mostly written in Constantinople). It is eclectic, and the chief basis of the *textus receptus*. Dr. Hort plausibly conjectures that it is the result of an authoritative Græco-Syrian recension between 230 and 350.

2. The WESTERN text is found in the Old Latin Version, in the bilingual uncials (D₍₁₎ and D₍₂₎). It is paraphrastic, and enriches the text from parallel passages and traditional sources.

3. The ALEXANDRIAN or EGYPTIAN text (called African by Bentley and Bengel), found in Clement of Alex., Origen, Eusebius, and the Egyptian Versions. It excludes extraneous matter and shows a delicate philological tact in changes of language.

4. The NEUTRAL text. This is most free from corruption and mixture and comes nearest the autographs. It is best represented by B and Aleph, the two oldest uncial MSS., which seem to be independently derived from an older original. Next in authority are C, L, P, T, D, Ξ , A (in the Acts and Epistles, but not in the Gospels), Origen, Eusebius, Cyril of Alexandria.

From these various types, but chiefly from the fourth, represented by the Vatican MS., the apostolic text is to be restored by the genealogical method or the careful study

of the history of the written text and the relations of descent and affinity which connect the several witnesses.

The text of Westcott and Hort will remain the standard text for a number of years, unless new discoveries should require a new revision. It has the additional advantage that it substantially coincides with the text followed by the Anglo-American Revision. They differ only in about two hundred places, and nearly all these variations are recognized as alternate readings.*

Oscar von Gebhardt in his edition of Tischendorf's latest text (Leipsic, 1881) notices throughout the readings of Tregelles, Westcott and Hort, where they differ from Tischendorf. Westcott and Hort followed perhaps too much the authority of the Vatican MS., while Tischendorf in his last edition naturally overestimated the Sinaitic MS. of his own discovery.

Simultaneously with Westcott and Hort's edition there appeared two other editions of the Greek Testament, which make no claim to be independent critical recensions of the text, but have a special interest and value in connection with the Westminster or Anglo-American Revision, and supplement each other. They were carefully prepared by two members of the New Testament Company of Revisers, but it is distinctly stated that "the Revisers are not responsible" for the publication. They were undertaken by the English University Presses.

Dr. SCRIVENER, in his edition published by the University Press of Cambridge, gives *The New Testament in the Original Greek according to the Text followed in the Au-*

* See the convenient list of noteworthy variations in this volume, pp. xciii.-civ.

thorized Version [*i. e.* the *Textus Receptus* of Beza's edition of 1598], together with the Variations adopted in the *Revised Version*. Edited for the syndics of the Cambridge University Press, Cambridge, 1881. He puts the new readings at the foot of the page, and prints the displaced readings of the text in heavier type.

Dr. PALMER, archdeacon of Oxford, in *The Greek Testament, with the Readings adopted by the Revisers of the Authorized Version*, published by the Clarendon Press, Oxford, 1881, pursues the opposite method: he presents the Greek text followed by the Revisers, and puts the discarded readings of the *Textus Receptus* and of the version of 1611 in foot-notes. The Revisers state, in the Preface from the Jerusalem Chamber (p. xiii., royal-octavo ed.), that they did not esteem it within their province "to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised." Dr. Palmer, with the aid of lists of readings prepared by the Revisers in the progress of their work, has constructed a continuous text, taking for the basis the third edition of Stephens (1550), and following it closely in all cases in which the Revisers did not express a preference for other readings; even the orthography, the spelling of proper names, and the typographical peculiarities or errors of Stephens are, with a few exceptions, retained. The chapters are marked as in Stephens's edition of 1550, the distribution into verses accords with that in the Authorized Version, and the division into paragraphs is conformed to the English Revision of 1881.

Both these University editions were also published with

the Authorized English Version of 1611 and the Revised Version of 1881, in three parallel columns, and a blank column (1882). These Græco-English University editions, HARPER's diglot edition, which gives Westcott and Hort's text with the English Revision (New York, 1882), and OSCAR VON GEBHARDT'S *Novum Testamentum Græce et Germanice*, which accompanies Tischendorf's last revision with Luther's revised version (Leipsic, 1881), are most convenient for students.

The year 1881 was fruitful above any other in editions of the New Testament in Greek and the Revised English Version; and the demand for the latter in Great Britain and the United States was beyond all precedent in the history of literature. We may well call it the year of the republication of the Gospel. The immense stimulus thus given to a careful and comparative study of the words of Christ and his apostles must bear rich fruit. The first printed edition of the Greek Testament in 1516 was followed by the great Reformation of 1517. May the numerous editions of 1881 lead to a deeper understanding and wider spread of the Christianity of Christ!

P. S.

UNION THEOLOGICAL SEMINARY, NEW YORK, }
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INDEX TO NOTATION.

The notation adopted in this work is used to draw attention to three classes of passages:

(1.) Passages where it has been found impossible to decide which of two or more various readings is certainly right.

(2.) Passages containing readings in regard to which some suspicion is entertained by the editors.

(3.) Passages where interpolations of special interest occur in certain documents.

In connection with all passages of the first class, alternative readings are given, which have a reasonable probability of being genuine. Of these alternative readings, those which on the whole are the more probable, or the better attested, are printed in the text as the primary readings; the secondary readings being distinguished by a notation which varies according as they differ from the primary readings by omission, addition, or substitution.

MARKS IN THE TEXT.

[] These marks indicate that the word or words enclosed in them are omitted in secondary readings. Thus, in Matt. vii. 24 (p. 17), τοὺς λόγους τούτους is the primary reading, τοὺς λόγους, without τούτους, the secondary reading.

ⲧ (1.) *Without any accompanying mark in the margin.* This mark indicates the place where secondary readings add the word or words printed in the margin opposite the primary reading. Thus, in Matt. xxiii. 38 (p. 56), ὁ οἶκος ὑμῶν is the primary reading, ὁ οἶκος ὑμῶν ἔρημος the secondary reading.

(2.) *Accompanied by the marks † ‡ in the margin,* it indicates that certain 'Western' documents contain, in places thus distinguished, interpolations embracing some apparently fresh or distinctive matter, but having no sufficient

intrinsic claim to any form of incorporation with the New Testament; such interpolations being printed opposite to it in the margin between the special marks ††. See Matt. xx. 16 (p. 47), where some 'Western' documents interpolate, after *ἔσχατοι*, the clause *πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί*.

┌ These marks enclose portions of the text to which the contents of the opposite margin refer. They are used in the following cases:

- (1.) *Without any accompanying mark in the margin*, to indicate words and passages for which secondary readings are printed opposite in the margin. Thus, in Matt. xvi. 20 (p. 39), *ἐπιτίμησεν* is the primary reading, *διεστείλατο* the secondary reading.
- (2.) *Accompanied by 'Ap. †' in the margin*, to indicate portions of the text which, in the judgement of the editors, probably contain some "primitive" error, that is, an error affecting the text of all existing documents, and thus incapable of being rectified without the aid of conjecture; such places being the subject of notes in the Appendix. See Matt. xv. 30 (p. 37), *χωλοῦς, κυλλοῦς, τυφλοῦς, κωφοῦς*.
- (3.) *Accompanied by the marginal marks ††*, to indicate portions of the text for which 'Western' documents substitute the word or words printed opposite in the margin between the special marks ††; such substitutions being similar in character to the 'Western' interpolations already mentioned. Thus, in Matt. viii. 12 (p. 18), some 'Western' documents substitute *ἐξελεύσονται* for *ἐκβληθήσονται* of the text.

†† These marks indicate that the word or words enclosed within them are apparently right, and are attested largely, though not by the best documents; the better attested readings being printed in the margin with 'Ap.' and noticed in the Appendix. Thus, in Heb. vii. 1 (p. 469), *ὁ* is apparently right, *ὁς* the better attested reading.

[] These marks enclose (a) a few very early interpolations in the Gospels, omitted by 'Western' documents alone, as in Luke xxii. 19, 20 (p. 177), or by 'Western' and 'Syrian' documents alone, as in Matt. xxvii. 49 (pp. 68, 69); (b) a few interpolations in the Gospels, probably

‘Western’ in origin, containing important matter apparently derived from extraneous sources, as in Matt. xvi. 2, 3 (p. 38).

MARKS IN THE MARGIN.

- [] Used in the margin with the same significance as in the text (see above), to distinguish two or more marginal readings which differ from each other merely by the omission or addition of words. Thus two alternative readings are indicated in the margin at Matt. viii. 18 (p. 19), one being πολλοὺς ὄχλους, the other ὄχλους without πολλοὺς. In other cases, two or more marginal readings are separated by *v.* See marg. Matt. xiii. 30 (p. 32).
- Ap.* (1.) *When attached to marginal readings or punctuations,* this indicates that such readings or punctuations are examined in the Appendix.
- “ (2.) *Accompanied by †† in the text.* See †† above.
- “ (3.) *Standing alone, without any corresponding mark in the text,* it indicates places where occur miscellaneous rejected readings which, having some special interest, are noticed in the Appendix. See Matt. xvii. 20 (p. 41).
- Ap.†* Accompanied by † in the text. See † (2.) above.
- † Accompanied by † or † in the text. See † (2.) and † (3.) above.
- * This mark indicates that the marginal note, being too long to be conveniently inserted in the usual place, has been printed at the foot of the page, where it is distinguished by a corresponding *. When two notes of this kind occur on one page, the second is indicated by ‡. See Acts xviii. 21 and 27 (p. 290).

TYPE AND ARRANGEMENT.

Uncial type is employed for quotations from the Old Testament, including phrases borrowed from some one place or a number of places.

Metrical arrangement is chosen for poetical and rhythmical passages.

Short spaces indicate sub-paragraphs.

The *orthography* is taken from the best MSS.

List of Noteworthy Variations between the Text of the Revisers and that of Westcott and Hort.

Marg. is placed after a reading of Westcott and Hort when it has been put in the *margin* by the Revisers.

Sec. denotes that the reading so indicated is a *secondary* reading of Westcott and Hort.

(Ap. †) denotes that the reading which it follows is suspected by Westcott and Hort of containing a "primitive" error, and is made the subject of a note in their Appendix.

It should be remembered that the Revisers have pronounced no judgment on those parts of the Greek text where the variations would not affect the translation. But in the preparation of this list it has been assumed that the Revisers followed Stephens's edition of 1550, wherever their translation does not show that they chose a different text.

It should be observed, also, that in the great majority of the passages included in this list, the text of the Revisers corresponds with secondary readings of Westcott and Hort, and the text of Westcott and Hort with the marginal readings of the Revisers, so that the two texts are virtually the same.

	Revisers' Text.	Westcott and Hort's Text.
Matt. iii. 16,	ἡνεύχθησαν αὐτῷ Sec.	ἡνεύχθησαν Marg.
iv. 23,	περιῆγεν ὁ Ἰησοῦς	περιῆγεν Marg.
v. 25,	κριτῆς σε παραδῶ τῷ	κριτῆς τῷ Marg.
vi. 1,	Προσέχετε τὴν Sec.	Προσέχετε δὲ τὴν
8,	γὰρ ὁ πατὴρ ὑμῶν Sec.	γὰρ ὁ θεὸς ὁ πατὴρ ὑμῶν Marg.
vii. 13,	πλατεῖα ἡ πόλις καὶ (Probably not genuine. See Appendix by W. & H.)	πλατεῖα καὶ Marg.
viii. 9,	ὑπὸ ἐξουσίαν, ἔχων Sec.	ὑπὸ ἐξουσίαν τασσόμε- νος, ἔχων Marg.
10,	οὐδὲ ἐν τῷ Ἰσραὴλ το- σαύτην πίστιν	παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ Marg.

	Revisers' Text.	Westcott and Hort's Text.
Matt. viii. 18,	πολλοὺς ὄχλους Sec.	ὄχλον (with ὄχλους sec.)
ix. 14,	νηστεύομεν πολλά Sec.	νηστεύομεν Marg.
18,	εἰς ἑλθῶν	εἰς προσελθῶν (with προσελθῶν sec. and εἰσελθῶν sec.)
27,	ἡκολούθησαν αὐτῷ Sec.	ἡκολούθησαν
x. 13,	πρὸς ὑμᾶς Sec.	ἐφ' ὑμᾶς
25,	Βεεζεβοὺλ	Βεεζεβοὺλ (<i>et passim</i>)
xi. 15,	ὥτα ἀκούειν ἀκουέτω	ὥτα ἀκουέτω Marg.
xii. 4,	ἔφαγεν	ἔφαγον Marg.
22,	προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός Sec.	προσηνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν
47,	εἶπεν . . . λαλῆσαι Sec.	Omitted. Marg.
xiii. 35,	καταβολῆς κόσμου	καταβολῆς Marg.
44,	καὶ πωλεῖ πάντα ὅσα ἔχει, καὶ Sec.	καὶ πωλεῖ ὅσα ἔχει καὶ
45,	οὐρανῶν ἀνθρώπων ἐμπόρῳ Sec.	οὐρανῶν ἐμπόρῳ
xiv. 24,	μέσον τῆς θαλάσσης ἦν Sec.	σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπέειχεν Marg.
29,	ἔλθειν Sec.	καὶ ἦλθεν Marg.
xv. 31,	λαλοῦντας, κυλλοὺς ὑγιεῖς, καὶ Sec.	λαλοῦντας καὶ
xvi. 2, 3,	Ὁψίας γενομένης λέγετε Εὐδία τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.	Interpolation, probably "Western" in origin. Marg.
21,	ὁ Ἰησοῦς	Ἰησοῦς Χριστὸς Marg.
xvii. 8,	τὸν Ἰησοῦν Sec.	αὐτὸν Ἰησοῦν
15,	πάσχει Sec.	ἔχει
22,	Ἀναστρεφόμενων	Συστρεφόμενων Marg.
xviii. 14,	τοῦ πατρὸς ὑμῶν Sec.	τοῦ πατρὸς μου Marg.
15,	ἀμαρτήσῃ εἰς σὲ ὁ	ἀμαρτήσῃ ὁ Marg.
19,	πάλιν λέγω Sec.	πάλιν ἀμὴν λέγω

	Revisers' Text.	Westcott and Hort's Text.
Matt. xix. 4,	ποιήσας	κτίσας Marg.
9, 10,	μοιχᾶται· καὶ ὁ ἀπολε- λυμένην γαμήσας μοι- χᾶται. λέγουσιν	μοιχᾶται. λέγουσιν Marg.
22,	λόγον Sec.	λόγοι τοῦτον
24,	διελθεῖν, ἢ πλούσιον εἰσελ- θεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ Sec.	εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
29,	ἐκατονταπλασίονα	πολλαπλασίονα Marg.
xx. 5,	πάλιν Sec.	πάλιν δὲ
8,	ἀπόδος αὐτοῖς Sec.	ἀπόδος
17,	Καὶ ἀναβαίνων ὁ Ἰησοῦς Sec.	Μέλλων δὲ ἀναβαίνειν Ἰησοῦς
xxi. 12,	ιερόν τοῦ θεοῦ ("West- ern" interpolation)	ιερόν Marg.
25,	παρ' ἑαυτοῖς Sec.	ἐν ἑαυτοῖς
29-31,	Οὐ θέλω· . . . ἀπῆλθεν Ἐγώ, . . . οὐκ ἀπῆλθεν Ὁ πρῶτος.	Ἐγώ, . . . οὐκ ἀπῆλθεν Οὐ θέλω· ἀπῆλθεν Ὁ ὑστερος.
xxiii. 4,	βαρέα καὶ δυσβάστακ- τα Sec.	βαρέα Marg.
38,	οἶκος ὑμῶν ἔρημος Sec.	οἶκος ὑμῶν Marg.
xxiv. 24,	πλανῆσαι Sec.	πλανᾶσθαι
31,	σάλπιγγος φωνῆς μεγά- λης Sec.	σάλπιγγος μεγάλης Marg.
xxvii. 4,	ἀθῶον Sec.	δίκαιον Marg.
24,	ἀπὸ τοῦ αἵματος τοῦ δι- καίου τούτου Sec.	ἀπὸ τοῦ αἵματος τούτου Marg.
46,	Ἥλί, Ἥλί	Ἐλωί, Ἐλωί
xxviii. 6,	ἔκειτο ὁ κύριος ("West- ern" interpolation)	ἔκειτο Marg.
15,	σήμερον Sec.	σήμερον ἡμέρας
Mark i. 1,	Χριστοῦ, υἱοῦ τοῦ θεοῦ	Χριστοῦ. (with υἱοῦ θεοῦ sec.) Marg.
27,	πρὸς ἑαυτοὺς Sec.	αὐτοὺς

	Revisers' Text.	Westcott and Hort's Text.
Mark i. 34,	ῥῥδειςαν αὐτόν. Sec.	ῥῥδειςαν αὐτόν Χριστόν εἶναι. Marg.
ii. 1,	εἰς οἶκόν ἐστι	ἐν οἴκῳ ἐστίν
4,	προσεγγίσαι	προσενέγκαι Marg.
16,	ἐσθίει καὶ πίνει; Sec.	ἐσθίει; Marg.
iii. 14,	δώδεκα, ἵνα	δώδεκα, οὓς καὶ ἀποστό- λους ὠνόμασεν, ἵνα Marg.
15,	δαίμόνια · καὶ	δαίμόνια · καὶ ἐποίησεν τοὺς δώδεκα καὶ Marg.
35,	ὅς γάρ ἂν Sec.	ὅς ἂν
iv. 5,	πετρῶδες, ὅπου Sec.	πετρῶδες καὶ ὅπου
vi. 2,	πολλοὶ	οἱ πολλοὶ Marg.
14,	ἔλεγεν Sec.	ἔλεγον Marg.
22,	τῆς θυγατρὸς αὐτῆς τῆς Ἑρφιδιάδος	τῆς θυγατρὸς αὐτοῦ Ἑρφ- ιδιάδος Marg.
vii. 4,	βαπτίσωνται Sec.	ῥαντίσωνται Marg.
viii. 12,	λέγω ὑμῖν Sec.	λέγω
16,	ἔχουмен	ἔχουσιν Marg.
ix. 30,	παρεπορεύοντο Sec.	ἐπορεύοντο
42,	τῶν πιστευόντων εἰς ἐμέ	τῶν πιστευόντων Marg.
x. 7,	μητέρα, καὶ προσκολλη- θήσεται πρὸς τὴν γυ- ναῖκα αὐτοῦ, καὶ	μητέρα, καὶ Marg.
24,	δύσκολόν ἐστιν τοὺς πε- ποιθότας ἐπὶ χρήμασιν εἰς	δύσκολόν ἐστιν εἰς Marg.
35,	οἱ υἱοὶ Sec.	οἱ δύο υἱοὶ
xi. 19,	ἐξεπορεύετο Sec.	ἐξεπορεύοντο Marg.
xii. 36,	ὑποπόδιον	ὑποκάτω Marg.
xiii. 15,	ὁ δὲ ἐπὶ Sec.	ὁ ἐπὶ
33,	ἀγρυπνεῖτε καὶ προσεύ- χεσθε	ἀγρυπνεῖτε Marg.
xiv. 7,	αὐτοῖς or αὐτοὺς εὖ	αὐτοῖς πάντοτε εὖ (with αὐτοῖς εὖ sec.)
20,	τὸ τρύβλιον Sec.	τὸ ἐν τρύβλιον

	Revisers' Text.	Westcott and Hort's Text.
Mark xiv. 68,	προαύλιον· καὶ ἀλέκτωρ ἐφώνησε.	προαύλιον. Marg.
xv. 44,	πάλαι ἀπέθανεν· Sec.	ἤδη ἀπέθανεν· Marg.
xvi. 9-20,	Ἀναστάς δὲ πρῶτῃ πρώτῃ ἐπακολουθούν- των σημείων.	Interpolation, proba- bly "Western" in origin. Marg.
Luke iv. 44,	Γαλιλαίας ("Western" substitution)	Ἰουδαίας Marg.
v. 39,	καὶ οὐδεὶς Sec.	Οὐδεὶς (Omit v. 39 for secondary reading)
vi. 31,	καὶ ὑμεῖς ποιεῖτε Sec.	ποιεῖτε
33,	καὶ ἐὰν Sec.	καὶ γὰρ ἐὰν
vii. 39,	προφήτης Sec.	ὁ προφήτης Marg.
viii. 43,	ἥτις ἰατροῖς προσαναλώ- σασα ὅλον τὸν βίον οὐκ	ἥτις οὐκ Marg.
45,	Πέτρος καὶ οἱ σὺν αὐτῷ	Πέτρος Marg.
ix. 2,	ἰᾶσθαι τοὺς ἀσθενοῦντας	ἰᾶσθαι Marg.
59,	Κύριε, ἐπίτρεψόν Sec.	Ἐπίτρεψόν
x. 1, 17,	ἐβδομήκοντα Sec.	ἐβδομήκοντα δύο Marg.
38,	εἰς τὸν οἶκον αὐτῆς Sec.	εἰς τὴν οἰκίαν
42,	ἐνὸς δέ ἐστιν χρεῖα· Μα- ρία	ὀλίγων δέ ἐστιν χρεῖα ἢ ἐνός· Μαριάμ Marg.
xi. 11,	υἱὸς ἄρτον, μὴ λίθον ἐπι- δώσει αὐτῷ; ἢ καὶ ἰχ- θύν Sec.	υἱὸς ἰχθύν Marg.
24,	λέγει Sec.	τότε λέγει
25,	εὕρισκει σεσαρωμένον Sec.	εὕρισκει σχολάζοντα, σε- σαρωμένον
xiv. 5,	ὄνος	υἱὸς Marg.
xv. 21, 22,	υἱὸς σου. εἶπε Sec.	υἱὸς σου· ποιήσόν με ὥς ἓνα τῶν μισθίων σου. εἶπεν Marg.
xvi. 12,	ἡμέτερον Sec.	ἡμέτερον Marg.
xvii. 24,	ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ Sec.	ἀνθρώπου Marg.

	Revisers' Text.	Westcott and Hort's Text.
Luke xix. 38,	ὁ ἐρχόμενος Sec.	ὁ ἐρχόμενος, ὁ
xxii. 19, 20,	τὸ ὑπὲρ ὑμῶν διδόμενον·, τὸ ὑπὲρ ὑμῶν ἐκχυννόμε- νον	Very early interpo- lation, omitted by "Western" docu- ments alone. Marg.
43, 44,	ᾧ φθῆ δὲ αὐτῷ ἄγγελος καταβαίνου- τες ἐπὶ τὴν γῆν.	Interpolation, proba- bly "Western" in origin. Marg.
xxiii. 34,	ὁ δὲ Ἰησοῦς ἔλεγεν οἶδασιν τί ποι- οῦσιν.	Interpolation, proba- bly "Western" in origin. Marg.
42,	ἐν τῇ βασιλείᾳ Sec.	εἰς τὴν βασιλείαν Marg.
xxiv. 3,	τοῦ κυρίου Ἰησοῦ	Very early interpo- lation, omitted by "Western" docu- ments alone. Marg.
6,	οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρ- θη.	" " "
12,	Ὁ δὲ Πέτρος θαυμάζων τὸ γεγο- νός.	" " "
36,	καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν.	" " "
40,	καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.	" " "
47,	καὶ ἄφεσιν Sec.	εἰς ἄφεσιν Marg.
51,	καὶ ἀνεφέρετο εἰς τὸν οὐ- ρανόν.	Very early interpo- lation, omitted by "Western" docu- ments alone. Marg.
52,	προσκυνήσαντες αὐτὸν	" " "
John i. 3, 4,	ἐν ᾧ γέγονεν. ἐν Sec.	ἐν. ᾧ γέγονεν ἐν Marg.
15,	Οὗτος ἦν ὃν εἶπον Sec.	—οὗτος ἦν ὁ εἰπών— Marg.
18,	ὁ μονογενὴς υἱός ("West- ern" substitution)	μονογενὴς θεὸς Marg.

	Revisers' Text.	Westcott and Hort's Text.
John iii. 13,	ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ. καὶ ("Western" interpolation)	ἀνθρώπου. καὶ Marg.
iv. 11,	λέγει αὐτῷ ἡ γυνή Sec.	λέγει αὐτῷ
vi. 14,	ὃ ἐποίησεν σημεῖον Sec.	ἃ ἐποίησεν σημεῖα Marg.
vii. 53-viii. 11,	καὶ ἐπορευθήσαν μηκέτι ἀμάρτανε.	Interpolation, probably "Western" in origin.
viii. 39,	ἐποιεῖτε Sec.	ποιεῖτε Marg.
ix. 6,	ἐπέχρισεν Sec.	ἐπέθηκεν
35,	τὸν υἱὸν τοῦ θεοῦ	τὸν υἱὸν τοῦ ἀνθρώπου Marg.
x. 18,	αἶρει Sec.	ἤρεν Marg.
22,	Ἐγένετο δὲ	Ἐγένετο τότε Marg.
29,	ὃς δέδωκέν μοι, πάντων μείζων Sec.	ὃ δέδωκέν μοι πάντων μεῖζόν Marg.
xiv. 11,	πιστεύετε μοι. Sec.	πιστεύετε.
17,	ἐν ὑμῖν ἔσται Sec.	ἐν ὑμῖν ἐστίν
xv. 10,	πατρός μου Sec.	πατρός
14,	ἃ Sec.	ὃ
xvi. 13,	ἀκούσει Sec.	ἀκοίει
22,	αἶρει Sec.	ἀρεῖ
xvii. 7, 8,	δέδωκας bis Sec.	ἔδωκας bis
xix. 39,	μίγμα Sec.	ἔλιγμα Marg.
xxi. 16,	πρόβατά Sec.	προβάτιά
Acts ii. 44,	πιστεύσαντες ἦσαν ἐπὶ τὸ αὐτό, καὶ εἶχον Sec.	πιστεύσαντες ἐπὶ τὸ αὐτὸ εἶχον
iv. 1,	ιερεῖς Sec.	ἀρχιερεῖς Marg.
vi. 3,	ἐπισκέψασθε οὖν	ἐπισκέψασθε δέ Marg.
vii. 38,	ἡμῖν Sec.	ὑμῖν
viii. 18,	τὸ πνεῦμα τὸ ἅγιον	τὸ πνεῦμα Marg.
ix. 12,	ἄνδρα Ἀνανίαν Sec.	ἄνδρα ἐν ὁράματι Ἀνανίαν
x. 19,	τρεῖς Sec.	δύο
24,	εἰσῆλθον	εἰσῆλθεν Marg.

	Revisers' Text.	Westcott and Hort's Text.
Acts x. 36, 37,	τὸν λόγον ὃν ἀπέστειλεν Χριστοῦ (οὗτος κύριος) ὑμεῖς οἶδατε, τὸ Sec.	τὸν λόγον ἀπέστειλεν . . . Χριστοῦ· οὗτος . . . κύριος. ὑμεῖς οἶδατε τὸ
45,	ὅσοι συνήλθαν Sec.	οἱ συνήλθαν
xi. 3,	Εἰσῆλθες πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας, καὶ συνέφαγες Sec.	εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν
20,	Ἑλλήνας	Ἑλληνιστάς Marg.
23,	τῷ κυρίῳ Sec.	ἐν τῷ κυρίῳ Marg.
xii. 24,	τοῦ θεοῦ Sec.	τοῦ κυρίου
25,	ἐξ Sec.	εἰς Marg.
xv. 24,	ἡμῶν ἐξελθόντες ἐτάρα- ξαν	ἡμῶν ἐτάραξαν Marg.
xvi. 23,	πολλὰς τε Sec.	πολλὰς δὲ
32,	τοῦ κυρίου Sec.	τοῦ θεοῦ Marg.
xx. 4,	αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος ("West- ern" interpolation)	αὐτῷ Σώπατρος Marg.
21,	Ἰησοῦν Χριστόν Sec.	Ἰησοῦν Marg.
32,	τῷ θεῷ Sec.	τῷ κυρίῳ Marg.
xxiii. 7,	εἰπόντος Sec.	λαλοῦντος
xxvii. 37,	διακόσιν Sec.	ὡς Marg.
xxviii. 1,	Μελίτη	Μελιτήνη Marg.
James ii. 19,	εἰς ἐστὶν ὁ θεός· Sec.	εἰς θεὸς ἐστίν; Marg.
26,	ὥσπερ γὰρ τὸ Sec.	ὥσπερ τὸ
iv. 5,	λέγει; πρὸς Sec.	λέγει Πρὸς Marg.
12,	ἐστὶν ὁ Sec.	ἐστίν
14,	τὸ τῆς αὔριον· ποία ἡ ζωὴ ὑμῶν; ἀτμίς γάρ ἐστε ἢ πρὸς	τῆς αὔριον ποία ἡ ζωὴ ὑμῶν· ἀτμίς γάρ ἐστε πρὸς
v. 3,	ὑμῶν ὡς πῦρ. Sec.	ὑμῶν· ὡς πῦρ
6,	ὑμῖν. Sec.	ὑμῖν;
20,	γινώσκέτω Sec.	γινώσκετε Marg.
	ψυχὴν ἐκ θανάτου	ψυχὴν αὐτοῦ ἐκ θανάτου (with ψυχὴν ἐκ θανά- του αὐτοῦ sec.)

	Revisers' Text.	Westcott and Hort's Text.
1 Pet. iii. 1,	ἵνα, καὶ εἴ Sec.	ἵνα εἴ
18,	ἐπαθεν Sec.	ἀπέθανεν Marg.
iv. 1,	ἁμαρτίας Sec.	ἁμαρτίαις Marg.
v. 2,	θεοῦ, ἐπισκοποῦντες μὴ ἐκουσίως κατὰ Θεόν	θεοῦ, μὴ Marg. ἐκουσίως Marg.
8,	ζητῶν τίνα καταπιεῖν	ζητῶν καταπιεῖν (with ζητῶν τινὰ καταπ. sec.)
2 Pet. i. 3,	ἰδίᾳ δόξῃ καὶ ἀρετῇ Sec.	διὰ δόξης καὶ ἀρετῆς Marg.
ii. 13,	ἀγάπαις Sec.	ἀπάταις Marg.
iii. 10,	κατακαήσεται	εὐρεθήσεται Marg.
1 John ii. 20,	καὶ οἴδατε πάντα. Sec.	οἴδατε πάντες— Marg.
iv. 15,	Ἰησοῦς Sec.	Ἰησοῦς Χριστός
3 John 4,	χαράν Sec.	χάριν Marg.
Jude 22, 23,	διακρινομένους, οἷς δὲ σώζετε	διακρινομένους σώζετε
Rom. ii. 16,	ἐν ἡμέρᾳ ὅτε Sec.	ἐν ᾗ ἡμέρᾳ
	κρινεῖ Sec.	κρίνει Marg.
iii. 2,	πρῶτον μὲν ὅτι Sec.	πρῶτον μὲν γὰρ ὅτι
28,	οὖν Sec.	γὰρ Marg.
iv. 1,	ἐροῦμεν εὐρηκεῖναι Ἀβρα- ὰμ Sec.	ἐροῦμεν Ἀβραάμ Marg.
v. 6,	ἔτι γὰρ	εἰ γε (Ap.†)
vii. 25,	εὐχαριστῶ Sec.	χάρις δὲ (with χάρις sec.)
viii. 2,	με	σε (Ap.†)
28,	συνεργεῖ εἰς ἀγαθόν Sec.	συνεργεῖ ὁ θεὸς εἰς ἀγαθόν Marg.
ix. 22, 23,	ἀπώλειαν, καὶ ἵνα	ἀπώλειαν, ἵνα Marg.
x. 9,	ἐν τῷ στόματι σου κύριον Ἰησοῦν Sec.	τὸ ῥῆμα ἐν τῷ στόματί σου ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ Marg.
xiv. 5,	ὅς μὲν Sec.	ὅς μὲν γὰρ
xv. 4,	προεγράφη, εἰς Sec.	προεγράφη, πάντα εἰς
7,	ὑμᾶς Sec.	ἡμᾶς Marg.

	Revisers' Text.	Westcott and Hort's Text.
1 Cor.		
i. 4,	τῷ θεῷ μου	τῷ θεῷ Marg.
13,	Χριστός; Sec.	χριστός. Marg.
14,	εὐχαριστῶ τῷ θεῷ Sec.	εὐχαριστῶ Marg.
ii. 10,	δὲ Sec.	γάρ Marg.
v. 5,	τοῦ κυρίου Ἰησοῦ Sec.	τοῦ κυρίου Marg.
vi. 11,	κυρίου Sec.	κυρίου ἡμῶν
vii. 15,	ἡμᾶς Sec.	ὑμᾶς Marg.
33, 34,	γυναικί. καὶ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος. ἡ ἄγαμος	γυναικί, καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος Marg.
40,	δοκῶ δὲ Sec.	δοκῶ γάρ
xiii. 3,	κανθήσωμαι	κανχήσωμαι Marg.
xiv. 16,	εὐλογῆς πνεύματι Sec.	εὐλογῆς ἐν πνεύματι
38,	ἀγνοεῖτω Sec.	ἀγνοεῖται Marg.
xv. 14,	ἡ πίστις ὑμῶν Sec.	ἡ πίστις ἡμῶν Marg.
49,	φορέσομεν Sec.	φορέσωμεν Marg.
54,	ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν Sec.	ὅταν δὲ τὸ θνητὸν Marg.
2 Cor.		
i. 15,	χάριν Sec.	χαρὰν Marg.
ii. 1,	δὲ Sec.	γάρ Marg.
7,	τοῦναντίον μᾶλλον ὑμᾶς Sec.	τοῦναντίον ὑμᾶς Marg.
iv. 17,	θλίψεως ἡμῶν Sec.	θλίψεως
vii. 8,	βλέπω γὰρ ὅτι	βλέπω (Ap.†) ὅτι Marg.
viii. 7,	ἐξ ὑμῶν ἐν ἡμῖν Sec.	ἐξ ἡμῶν ἐν ὑμῖν Marg.
xii. 10,	διωγμοῖς, ἐν Sec.	διωγμοῖς καὶ
Gal.		
i. 3,	καὶ κυρίου ἡμῶν Sec.	ἡμῶν καὶ κυρίου Marg.
iii. 21,	ἐκ νόμου ἦν ἡ Sec.	ἐν νόμῳ ἂν ἦν ἡ
v. 20,	ζῆλοι Sec.	ζῆλος
Eph.		
iii. 9,	φωτίσαι πάντας Sec.	φωτίσαι Marg.
v. 2,	ἡμῶν Sec.	ὑμῶν Marg.
Philip.		
ii. 26,	πάντας ὑμᾶς Sec.	πάντας ὑμᾶς ἰδεῖν Marg.
30,	Χριστοῦ Sec.	Κυρίου Marg.
Col.		
i. 12,	ἡμᾶς Sec.	ὑμᾶς Marg.

	Revisers' Text.	Westcott and Hort's Text.
Col.	ii. 7, περισσεύοντες ἐν εὐχαριστίᾳ Sec.	περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ Marg.
	16, βρώσει ἢ ἐν Sec.	βρώσει καὶ ἐν
	iii. 6, ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας	ἡ ὀργὴ τοῦ Θεοῦ Marg.
	iv. 15, κατ' οἶκον αὐτῶν	κατ' οἶκον αὐτῆς Marg.
1 Thess. ii.	7, ἡπιοι	νήπιοι Marg.
	iv. 1, Λοιπὸν οὖν Sec.	Λοιπὸν
	v. 4, κλέπτῃς Sec.	κλέπτας Marg.
	20, πάντα δοκιμάζετε Sec.	πάντα δὲ δοκιμάζετε Marg.
	25, προσεύχεσθε περὶ Sec.	προσεύχεσθε καὶ περὶ Marg.
2 Thess. ii.	3, ἀμαρτίας Sec.	ἀνομίας Marg.
	iii. 6, κυρίου ἡμῶν Ἰησοῦ Sec.	κυρίου Ἰησοῦ
	παρελάβοσαν Sec.	παρελάβετε Marg.
Heb.	i. 8, σου, ὁ Θεός, εἰς Sec.	σου ὁ Θεὸς εἰς
	τῆς βασιλείας σου Sec.	τῆς βασιλείας αὐτοῦ Marg.
	v. 12, καὶ οὐ Sec.	οὐ
	vi. 2, διδαχῆς Sec.	διδαχὴν Marg.
	ix. 11, μελλόντων Sec.	γενομένων Marg.
	14, ὑμῶν Sec.	ἡμῶν Marg.
	17, μή ποτε Sec.	μή τότε
	διαθέμενος; Sec.	διαθέμενος. Marg.
	xiii. 15, δι' αὐτοῦ οὖν Sec.	δι' αὐτοῦ Marg.
1 Tim. ii.	8, διαλογισμοῦ Sec.	διαλογισμῶν
	ii. 15-iii. 1, σωφροσύνης.	σωφροσύνης. πιστὸς ὁ
	Πιστὸς ὁ λόγος,	λόγος. Marg.
2 Tim. ii.	14, κυρίου Sec.	Θεοῦ Marg.
	18, τὴν ἀνάστασιν Sec.	ἀνάστασιν Marg.
Philemon	6, ὑμῖν Sec.	ἡμῖν Marg.
	25, κυρίου ἡμῶν Ἰησοῦ Sec.	κυρίου Ἰησοῦ Marg.
Rev.	i. 6, εἰς τοὺς αἰῶνας τῶν αἰώνων	εἰς τοὺς αἰῶνας Marg.
	ii. 10, ἔξετε Sec.	ἔχητε Marg.

	Revisers' Text.	Westcott and Hort's Text.
Rev. vii. 1,	ἐπὶ τι δένδρον Sec.	ἐπὶ πᾶν δένδρον
xi. 3,	περιβεβλημένοι	περιβεβλημένους (Ap.†)
xii. 8,	ἴσχυσαν Sec.	ἴσχυσεν
xvii. 8,	ὑπάγειν Sec.	ὑπάγει Marg.
xx. 6,	χίλια ἔτη Sec.	τὰ χίλια ἔτη Marg.
xxi. 3,	μετ' αὐτῶν ἔσται, αὐτῶν θεός, καὶ Sec.	μετ' αὐτῶν ἔσται καὶ Marg.
xxii. 21,	Ἰησοῦ Sec.	Ἰησοῦ Χριστοῦ Marg.

*List of Readings and Renderings Preferred by the American Committee, Recorded at their Desire.**

Classes of Passages.

- I. Strike out "S." (i. e. Saint) from the title of the Gospels and from the heading of the pages.
- II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."
- III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."
- IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."
- V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.
- VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.
- VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."
- VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων* *δαμόνιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").
- IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.
- X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15-17.
- XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "steadfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.
- XII. Let *ἀσάπριον* (Matt. x. 29; Luke xii. 6) be translated "penny," and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.
- XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; James i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*," viz. in Rev. i. 6.
- XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

* The suggestions of the American Committee not included under the heading "Classes of Passages," have been appended, as foot-notes, to the passages to which they refer.

ΕΥΑΓΓΕΛΙΟΝ

THE GOSPEL

ACCORDING TO

S. MATTHEW.

¹ Or, *The genealogy of Jesus Christ* ²THE book of the ²generation of Jesus Christ, the ¹son of David, the son of Abraham.
² Or, *birth*: as in ver. 18.

	Abraham begat Isaac;	2
	and Isaac begat Jacob;	
	and Jacob begat Judah and his brethren;	
	and Judah begat Perez and Zerah of Tamar;	3
	and Perez begat Hezron;	
3 Gr. <i>Aram.</i>	and Hezron begat ³ Ram;	
	and ³ Ram begat Amminadab;	4
	and Amminadab begat Nahshon;	
	and Nahshon begat Salmon;	
	and Salmon begat Boaz of Rahab;	5
	and Boaz begat Obed of Ruth;	
	and Obed begat Jesse;	
	and Jesse begat David the king.	6

	And David begat Solomon of her <i>that had been the wife</i> of Uriah;	
	and Solomon begat Rehoboam;	7
	and Rehoboam begat Abijah;	
4 Gr. <i>Asaph.</i>	and Abijah begat ⁴ Asa;	8
	and ⁴ Asa begat Jehoshaphat;	
	and Jehoshaphat begat Joram;	
	and Joram begat Uzziah;	

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

1 ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ υἱοῦ Ἀβραάμ.

2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ,

Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ,

Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφούς αὐτοῦ,

3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ

Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρώμ,

Ἑσρώμ δὲ ἐγέννησεν τὸν Ἀράμ,

4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,

Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών,

Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,

5 Σαλμών δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥαχάβ,

Βοὲς δὲ ἐγέννησεν τὸν Ἰωβηδ ἐκ τῆς Ῥούθ,

Ἰωβηδ δὲ ἐγέννησεν τὸν Ἰεσσαί,

6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα.

Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,

7 Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ,

Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά,

Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,

Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,

8 Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ,

Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζείαν,

Ὁξείας δὲ ἐγέννησεν τὸν Ἰωαθάμ, 9
 Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχας,
 Ἀχας δὲ ἐγέννησεν τὸν Ἐζεκίαν,
 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, 10
 Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς,
 Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσειάν,
 Ἰωσειάς δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς 11
 αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν 12
 τὸν Σαλαθιήλ,
 Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ,
 Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ, 13
 Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακεῖμ,
 Ἐλιακεῖμ δὲ ἐγέννησεν τὸν Ἀζώρ,
 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, 14
 Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ,
 Ἀχείμ δὲ ἐγέννησεν τὸν Ἐλιούδ,
 Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, 15
 Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν,
 Μαθθάν δὲ ἐγέννησεν τὸν Ἰακώβ,
 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ 16
 ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυεὶδ γενεαὶ 17
 δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυ-
 λῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βα-
 βυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

- 9 and Uzziah begat Jotham;
and Jotham begat Ahaz;
and Ahaz begat Hezekiah;
- 10 and Hezekiah begat Manasseh;
and Manasseh begat ¹Amon; 1 Gr. *Amos*.
and ¹Amon begat Josiah;
- 11 and Josiah begat Jechoniah and his brethren, at the
time of the ²carrying away to Babylon. 2 Or, *removal to*
Babylon
- 12 And after the ²carrying away to Babylon, Jechoniah begat ³Shealtiel;
and ³Shealtiel begat Zerubbabel; 3 Gr. *Salathiel*.
- 13 and Zerubbabel begat Abiud;
and Abiud begat Eliakim;
and Eliakim begat Azor;
- 14 and Azor begat Sadoc;
and Sadoc begat Achim;
and Achim begat Eliud;
- 15 and Eliud begat Eleazar;
and Eleazar begat Matthan;
and Matthan begat Jacob;
- 16 and Jacob begat Joseph the husband of Mary, of
whom was born Jesus, who is called Christ.
- 17 So all the generations from Abraham unto David
are fourteen generations; and from David unto the
²carrying away to Babylon fourteen generations;
and from the ²carrying away to Babylon unto the
Christ fourteen generations.

1 Or, *generation*: Now the ¹birth ²of Jesus Christ was on this wise: 18
as in ver. 1.

2 Some ancient authorities read of When his mother Mary had been betrothed to Joseph, before they came together she was found with
the Christ.

3 Or, *Holy Spirit*: child of the ³Holy Ghost. And Joseph her husband, being a righteous man, and not willing to
and so throughout this book. hand, being a righteous man, and not willing to

4 Gr. *begotten.* make her a public example, was minded to put her away privily. But when he thought on these things, 20
behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is
⁴conceived in her is of the Holy Ghost. And she 21
shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now all this is come to pass, that it 22
might be fulfilled which was spoken by the Lord through the prophet, saying,

Behold, the virgin shall be with child, and shall 23
bring forth a son,

5 Gr. *Emmanuel.* And they shall call his name ⁵Immanuel; which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a 25
son: and he called his name JESUS.

6 Gr. *Magi.* Compare Esther i. 13; Dan. ii. 12. Now when Jesus was born in Bethlehem of Judæa ²
in the days of Herod the king, behold, ⁶wise men from the east came to Jerusalem, saying, ⁷Where is 2

7 Or, *Where is the King of the Jews that is born?* he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And 3
when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together 4
all the chief priests and scribes of the people, he inquired of them

- 18 ΤΟΥ ΔΕ [ΙΗΣΟΥ] ΧΡΙΣΤΟΥ ἡ γένεσις οὕτως ἦν. Μνη-
στευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ
συνελθεῖν αὐτοὺς εὗρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος
19 ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέ-
λων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν.
20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ
ἐφάνη αὐτῷ λέγων Ἰωσήφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς παρα-
λαβεῖν Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννη-
21 θέν ἐκ πνεύματος ἑστίν ἁγίου· τέξεται δὲ υἱὸν καὶ καλέ-
σεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαόν
22 αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγο-
νεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου
λέγοντος
23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται γίόν,
καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανοὴλ.
24 ὃ ἑστίν μεθερμηνευσόμενον Μεθ' ἡμῶν ὁ θεός. Ἐγερθεὶς
δὲ [ὁ] Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ
ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ.
25 καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως [οὗ] ἔτεκεν υἱόν· καὶ ἐκάλεσεν
τὸ ὄνομα αὐτοῦ Ἰησοῦν.

Χριστοῦ Ἰησοῦ
Αρ.

Μαριὰμ

Αρ.

- 1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας
ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνα-
2 τολῶν παρεγένοντο εἰς Ἱεροσόλυμα λέγοντες Ποῦ ἐστίν
ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν
ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.
3 Ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα
4 Ἱεροσόλυμά μετ' αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἀρχι-
ερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν

ποῦ ὁ χριστὸς γεννᾶται. οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ 5
τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου

Καὶ σὺ, Βηθλεὲμ γῆ Ἰούδα,

6

οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα·

ἐκ σοῦ γὰρ ἐξελεύσεται ἡγοῦμενος,

ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν πα- 7
ρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας 8
αὐτοὺς εἰς Βηθλεὲμ εἶπεν Πορευθέντες ἐξετάσατε ἀκρι-
βῶς περὶ τοῦ παιδίου· ἐπὶ δὲ εὔρητε ἀπαγγεῖλάτέ μοι,
ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ. οἱ δὲ ἀκούσαντες 9
τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν
τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ
ᾧ τὸ παιδίον. ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν με- 10
γάλην σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδί- 11
ον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνη-
σαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγ-
καν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ χρη- 12
ματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη δι' ἄλ-
λης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. Ἄνα- 13

Αρ.

κατ' ὄναρ ἐφάνη

χωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος Κυρίου φαίνεται κα-
τ' ὄναρ τῷ Ἰωσήφ λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον
καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἵσθι
ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παι-
δίον τοῦ ἀπολέσαι αὐτό. ὁ δὲ ἐγερθεὶς παρέλαβε τὸ 14
παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς
Αἴγυπτον, καὶ ᾗ ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πλη- 15
ρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος
Ἐξ Αἰγύπτου ἐκάλεσα τὸν γιόν μου. Τότε 16

Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν,
καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθ-
λεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διηκτοῦ καὶ κατω-
τέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. Τότε 17

- 5 where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written ¹by the prophet,
- 6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.
- 7 Then Herod privily called the ²wise men, and learned of them carefully ³what time the star appeared. ² Gr. Magi. ³ Or, the time of the star that appeared
- 8 And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that
- 9 I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
- 10 And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and
- 12 frankincense and myrrh. And being warned of *God* in a dream that they should not return to Herod, they departed into their own country another way.
- 13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.
- 14 And he arose and took the young child and his
- 15 mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.
- 16 Then Herod, when he saw that he was mocked of the ²wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had
- 17 carefully learned of the ²wise men. Then

¹ Or, *through*

was fulfilled that which was spoken ¹by Jeremiah the prophet, saying,

A voice was heard in Ramah, 18
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they
are not.

But when Herod was dead, behold, an angel of the 19
Lord appeareth in a dream to Joseph in Egypt, say- 20
ing, Arise and take the young child and his mother,
and go into the land of Israel: for they are dead
that sought the young child's life. And he arose 21
and took the young child and his mother, and came
into the land of Israel. But when he heard that 22
Archelaus was reigning over Judæa in the room of
his father Herod, he was afraid to go thither; and
being warned *of God* in a dream, he withdrew into
the parts of Galilee, and came and dwelt in a city 23
called Nazareth: that it might be fulfilled which
was spoken ¹by the prophets, that he should be call-
ed a Nazarene.

And in those days cometh John the Baptist, **3**
preaching in the wilderness of Judæa, saying, Re- 2
pent ye; for the kingdom of heaven is at hand. For **3**
this is he that was spoken of ¹by Isaiah the prophet,
saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

Now John himself had his raiment of camel's hair, 4
and a leathern girdle about his loins; and his food
was locusts and wild honey. Then 5

ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος

18 ΦΩΝῆ ἔν Ῥαμὰ ἠκούσθη,
κλαυθμὸς καὶ ὀδυρμὸς πολὺς·

Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς,

καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος Κυρίου φαί-
20 νεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ λέγων Ἐγερθεὶς
παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύ-
ου εἰς γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν
21 ψυχὴν τοῦ παιδίου. ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον
22 καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ. ἀκού-
σας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ
πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματι-
σθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,
23 καὶ ἔλθων κατέκρησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως
πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κλη-
θήσεται.

1 ΕΝ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ἐκείναις παραγίνεται Ἰωάννης
2 ὁ βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας λέγων
3 Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. Οὗτος
γὰρ ἐστὶν ὁ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου λέγοντος

ΦΩΝῆ βοῶντος ἐν τῇ ἐρήμῳ

Ἔτοιμάσατε τὴν ὁδὸν Κυρίου,

εὐθείας ποιεῖτε τὰς τρίβοις αὐτοῦ.

4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν
καμήλου καὶ ζώηνν δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ,
5 ἣ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. Τότε

ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰου-
 δαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, καὶ ἐβαπτί- 6
 ζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι
 τὰς ἁμαρτίας αὐτῶν. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων 7
 καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἶπεν αὐ-
 τοῖς Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ
 τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρπὸν ἄξιον τῆς 8
 μετανοίας· καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς Πατέρα ἔχομεν 9
 τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν
 λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ ἡ ἀξίνη 10
 πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ
 ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
 ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω 11
 μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς
 τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύ-
 ματι ἁγίῳ καὶ πυρί· οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, 12
 καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον
 αὐτοῦ εἰς τὴν ἀποθήκην[†], τὸ δὲ ἄχυρον κατακαύσει πυρὶ
 ἀσβέστω.

αὐτοῦ

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς 13
 Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτι-
 σθῆναι ὑπ' αὐτοῦ. ὁ δὲ διεκώλυεν αὐτὸν λέγων Ἐγὼ 14
 χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;
 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ἐν τῷ[†] Ἄφες ἄρτι, οὕτω 15
 γὰρ πρέπει ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.
 Ἀρ. τότε ἀφίησιν αὐτόν. βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη 16
 ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεψύχθησαν[†] οἱ οὐρανοί, καὶ
 εἶδεν πνεῦμα θεοῦ καταβαῖνον ὡσεὶ περιστρεφάν ἐρχό-
 μενον ἐπ' αὐτόν· καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα 17
 μου, ὁ ἀγαπητός ἐν

πρὸς αὐτόν

Αρ.

αὐτῷ

μου, ὁ ἀγαπητός ἐν

Τότε [ὁ] Ἰησοῦς ἀνέχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύ- 1
 ματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. καὶ νηστεύσας 2
 ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον
 ἐπείνασεν. Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ Εἰ 3

went out unto him Jerusalem, and all Judæa, and all
 6 the region round about Jordan; and they were bap-
 tized of him in the river Jordan, confessing their
 7 sins. But when he saw many of the Pharisees and
 Sadducees coming to his baptism*, he said unto
 them, Ye offspring of vipers, who warned you to flee
 8 from the wrath to come? Bring forth therefore fruit
 9 worthy of 'repentance: and think not to say within
 yourselves, We have Abraham to our father: for I
 say unto you, that God is able of these stones to raise
 10 up children unto Abraham. And even now is the
 axe laid unto † the root of the trees: every tree there-
 fore that bringeth not forth good fruit is hewn down,
 11 and cast into the fire. I indeed baptize you ²with ²Or, in
 water unto repentance: but he that cometh after me
 is mightier than I, whose shoes I am not ³worthy to ³Gr. sufficient.
 bear: he shall baptize you ²with the Holy Ghost and
 12 *with* fire: whose fan is in his hand, and he will
 thoroughly cleanse his threshing-floor; and he will
 gather his wheat into the garner, but the chaff he
 will burn up with unquenchable fire.
 13 Then cometh Jesus from Galilee to the Jordan
 14 unto John, to be baptized of him. But John would
 have hindered him, saying, I have need to be bap-
 15 tized of thee, and comest thou to me? But Jesus
 answering said unto him, Suffer ⁴it now: for thus it ⁴Or, me
 becometh us to fulfil all righteousness. Then he
 16 suffereth him. And Jesus, when he was baptized,
 went up straightway from the water: and lo, the
 heavens were opened ⁵unto him, and he saw the
 Spirit of God descending as a dove, and coming
 17 upon him; and lo, a voice out of the heavens, say-
 ing, ⁶This is my beloved Son, in whom I am well
 pleased. ⁶Or, This is my Son; my beloved in whom I am well pleased. See ch. xii, 18.
 4 Then was Jesus led up of the Spirit into the wil-
 2 derness to be tempted of the devil. And when he had
 fasted forty days and forty nights, he afterward hun-
 3 gered. And the tempter came and said unto him, If

* Against "to his baptism" add marg. Or, *for baptism*—*Am. Com.*

† For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.—*Am. Com.*

1 Gr. *loaves*.

thou art the Son of God, command that these stones
become bread. But he answered and said, It is
written, Man shall not live by bread alone, but by
every word that proceedeth out of the mouth of
God. Then the devil taketh him into the holy city; 5
and he set him on the ²pinnacle of the temple, and 6
saith unto him, If thou art the Son of God, cast thy-
self down: for it is written,

2 Gr. *wing*.

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

Jesus said unto him, Again it is written, Thou shalt 7
not tempt the Lord thy God. Again, the devil tak- 8
eth him unto an exceeding high mountain, and shew-
eth him all the kingdoms of the world, and the glory
of them; and he said unto him, All these things will 9
I give thee, if thou wilt fall down and worship me.
Then saith Jesus unto him, Get thee hence, Satan: 10
for it is written, Thou shalt worship the Lord thy
God, and him only shalt thou serve. Then the devil 11
leaveth him; and behold, angels came and minis-
tered unto him.

3 Or, *through*

Now when he heard that John was delivered up, he 12
withdrew into Galilee; and leaving Nazareth, he 13
came and dwelt in Capernaum, which is by the sea,
in the borders of Zebulun and Naphtali: that it 14
might be fulfilled which was spoken ³by Isaiah the
prophet, saying,

4 Gr. *The way of
the sea.*5 Gr. *nations*: and
so elsewhere.

The land of Zebulun and the land of Naphtali, 15
⁴Toward the sea, beyond Jordan,
Galilee of the ⁵Gentiles,
The people which sat in darkness 16
Saw a great light,
And to them which sat in the region and shad-
ow of death,
To them did light spring up.

υἱὸς εἶ τοῦ θεοῦ, εἰπὸν ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.
 4 ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Οὐκ ἐπ' ἄρτων μόνῳ
 5 ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπο-
 6 ρευστέον διὰ στόματος θεοῦ. Τότε παραλαμβάνει
 αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἕστησεν αὐτὸν
 6 ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ Εἰ υἱὸς εἶ
 τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ·

καὶ ἐπὶ χειρῶν ἀροῦσίν σε,

μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ.

7 ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται Οὐκ ἐκπειράσεις
 8 Κύριον τὸν θεόν σου. Πάλιν παραλαμβάνει αὐτὸν ὁ
 διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας
 9 τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ
 εἶπεν αὐτῷ Ταῦτά σοι πάντα δώσω ἔὰν πεσὼν προσκυ-
 10 νήσῃς μοι. τότε λέγει αὐτῷ ὁ Ἰησοῦς Ὑπαγε, Σατανᾶ·
 γέγραπται γὰρ Κύριον τὸν θεόν σου προσκυνήσεις
 11 καὶ αὐτῷ μόνῳ λατρεύσεις. Τότε ἀφίησιν αὐτὸν ὁ
 διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν
 αὐτῷ.

12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν
 13 Γαλιλαίαν. καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατώκησεν
 εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν
 14 καὶ Νεφθαλείμ· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ
 προφήτου λέγοντος

15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ,
 ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου
 Γαλιλαία τῶν ἐθνῶν,

16 ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ
 φῶς εἶδεν μέγα,

καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου
 φῶς ἀνέτειλεν αὐτοῖς.

Αρ.

Ἡγγικει

ΑΠΟ ΤΟΤΕ ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν 17
 Ὑποταγεῖτε, ἡγγικεν γάρ ἡ βασιλεία τῶν οὐρανῶν.

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν 18
 δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν
 τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θά-
 λασσαν, ἦσαν γὰρ ἀλεεῖς· καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω 19
 μου, καὶ ποιήσω ὑμᾶς ἀλεεῖς ἀνθρώπων. οἱ δὲ εὐθέως 20
 ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ προβὰς ἐκείθεν 21
 εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβε-
 δαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν,
 καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ 22
 τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. Καὶ 23

περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συνα-
 γαγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασι-
 λείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
 ἐν τῷ λαῷ. καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν 24
 Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας
 ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζο-
 μένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθερά-
 πευσεν αὐτούς. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ 25
 τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ
 Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου. Ἰδὼν δὲ τοὺς 1

ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσ-
 ῆλθαν [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας τὸ στόμα 2
 αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων

- 17 From that time began Jesus to preach, and to say,
Repent ye; for the kingdom of heaven is at hand.
- 18 And walking by the sea of Galilee, he saw two
brethren, Simon who is called Peter, and Andrew
his brother, casting a net into the sea; for they were
19 fishers. And he saith unto them, Come ye after me,
20 and I will make you fishers of men. And they
21 straightway left the nets, and followed him. And
going on from thence he saw other two brethren,
1 James the *son* of Zebedee, and John his brother, in <sup>1 Or, *Jacob*: and
so elsewhere.</sup>
the boat with Zebedee their father, mending their
22 nets; and he called them. And they straightway
left the boat and their father, and followed him.
- 23 And ²Jesus went about in all Galilee, teaching in
their synagogues, and preaching the ³gospel of the <sup>2 Some ancient au-
thorities read *he*.</sup>
kingdom, and healing all manner of disease and all <sup>3 Or, *good tidings*:
and so elsewhere.</sup>
24 manner of sickness among the people. And the re-
port of him went forth into all Syria: and they
brought unto him all that were sick, holden with
divers diseases and torments, ⁴possessed with devils, ^{4 Or, *demoniacæ*}
and epileptic, and palsied; and he healed them.
- 25 And there followed him great multitudes from Gal-
ilee and Decapolis and Jerusalem and Judæa and
from beyond Jordan.
- 5 And seeing the multitudes, he went up into the
mountain: and when he had sat down, his disciples
2 came unto him: and he opened his mouth and taught
them, saying,

Blessed are the poor in spirit: for theirs is the 3
kingdom of heaven.

Some ancient authorities transpose ver. 4 and 5.

'Blessed are they that mourn: for they shall be 4
comforted.

Blessed are the meek: for they shall inherit the 5
earth.

Blessed are they that hunger and thirst after right- 6
eousness: for they shall be filled.

Blessed are the merciful: for they shall obtain 7
mercy.

Blessed are the pure in heart: for they shall see God. 8

Blessed are the peacemakers: for they shall be 9
called sons of God.

Blessed are they that have been persecuted for 10
righteousness' sake: for theirs is the kingdom of
heaven. Blessed are ye when *men* shall reproach 11
you, and persecute you, and say all manner of evil
against you falsely, for my sake. Rejoice, and be 12
exceeding glad: for great is your reward in heaven:
for so persecuted they the prophets which were be-
fore you.

Ye are the salt of the earth: but if the salt have 13
lost its savour, wherewith shall it be salted? it is
thenceforth good for nothing, but to be cast out
and trodden under foot of men. Ye are the light 14
of the world. A city set on a hill cannot be hid.
Neither do *men* light a lamp, and put it under the 15
bushel, but on the stand; and it shineth unto all that
are in the house. Even so let your light shine be- 16
fore men, that they may see your good works, and
glorify your Father which is in heaven.

Think not that I came to destroy the law or the 17
prophets: I came not to destroy, but to fulfil. For 18
verily I say unto you, Till heaven and earth pass
away, one jot or one tittle shall in no wise pass away
from the law, till all things be accomplished. Who- 19
soever therefore shall break one of these least com-
mandments, and shall teach men so, shall be called
least in the kingdom of heaven: but whosoever shall
do and teach them, he shall be called great in the

- 3 **ΜΑΚΑΡΙΟΙ** οἱ **ΠΤΩΧΟΙ** τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 4 **μακάριοι** οἱ **ΠΕΝΘΟΥΝΤΕΣ**, ὅτι αὐτοὶ **ΠΑΡΑΚΛΗΘΗΣΟΝΤΑΙ**. -μ. οἱ πρᾶεις...
τὴν γῆν.
- 5 **μακάριοι** οἱ **ΠΡΑΕΙΣ**, ὅτι αὐτοὶ **ΚΛΗΡΟΝΟΜΗΣΟΥΣΙ** τὴν **Γῆν**. μ. οἱ πενθοῦντες
...παράκληθῶσιν
- 6 **μακάριοι** οἱ **ΠΕΙΝΩΝΤΕΣ** καὶ **ΔΙΨΩΝΤΕΣ** τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.
- 7 **μακάριοι** οἱ **ΕΛΕΗΜΟΝΕΣ**, ὅτι αὐτοὶ **ΕΛΕΗΘΗΣΟΝΤΑΙ**.
- 8 **μακάριοι** οἱ **ΚΑΘΑΡΟΙ** τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
- 9 **μακάριοι** οἱ **ΕΙΡΗΝΟΠΟΙΟΙ**, ὅτι [αὐτοὶ] υἱοὶ θεοῦ κληθήσονται.
- 10 **μακάριοι** οἱ **ΔΕΔΙΩΓΜΕΝΟΙ** ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 11 **μακάριοί** ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἰπωσιν πᾶν πονηρὸν καθ' ὑμῶν **ΨΕΥΔΟΜΕΝΟΙ** ἕνεκεν ἐμοῦ· **ΧΑΙΡΕΤΕ** καὶ **ἀγαλλιᾶσθε**, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.
- 13 Ὑμεῖς ἐστὲ τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω
- 14 καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κει-
- 15 μένη· οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ
- 16 οἰκίᾳ. οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
- 17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς
- 18 προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι· ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κερέα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως [ἂν]
- 19 πάντα γένηται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βα-

σιλεία τῶν οὐρανῶν. λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισ- 20
σεύσῃ ὑμῶν ἢ δικαιοσύνη πλείον τῶν γραμματέων καὶ
Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐ-
ρανῶν.

Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ 21
φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.
Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ 22
ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ
Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ Μωρέ,
ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ἐὰν οὖν προσ- 23
φέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κακεῖ μνησθῇς
ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἅψες ἐκεῖ τὸ δῶρόν 24
σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον δια-
λάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ
δῶρόν σου. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου 25
εἰ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μὴ ποτέ σε παραδῷ ὁ ἀντίδικος
τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βλη-
θήσῃ· ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν 26
ἀποδῷς τὸν ἔσχατον κοδράντην.

Ἠκούσατε ὅτι 27
ἐρρέθη Οὐ μοιχεύσεις. Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέ- 28
πων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι [αὐτήν] ἤδη ἐμοίχευσεν
αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς 29
σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ, συμφέρει
γάρ σοι ἵνα ἀπόλῃται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ
σῶμά σου βληθῇ εἰς γέενναν· καὶ εἰ ἡ δεξιὰ σου χεὶρ 30
σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ, συμ-
φέρει γάρ σοι ἵνα ἀπόλῃται ἐν τῶν μελῶν σου καὶ μὴ ὅλον
τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

Ἐρρέθη δέ 31
Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀπο-
στάσιον. Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν 32
γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτήν μοι-
χευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχα-
ται].

Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις 33
Οὐκ ἐπιорκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρ-

20 kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill

22 shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother¹

shall be in danger of the judgement; and whosoever shall say to his brother, ²Raca, shall be in danger of the council; and whosoever shall say, ³Thou fool,

23 shall be in danger ⁴of the ⁵hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and

25 offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge

26 deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

27 Ye have heard that it was said, Thou shalt not

28 commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath com-

29 mitted adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy

30 whole body be cast into ⁷hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body

31 go into ⁷hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorce-

32 ment: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

¹ Many ancient authorities insert *without cause*.

² An expression of contempt.

³ Or, *Moreh*, a Hebrew expression of condemnation.

⁴ Gr. *unto or into*.

⁵ Gr. *Gehenna of fire*.

⁶ Some ancient authorities omit *deliver thee*.

⁷ Gr. *Gehenna*.

1 Or, *toward*2 Some ancient authorities read *But your speech shall be.*3 Or, *evil*: as in ver. 39; vi. 13.4 Or, *evil*5 Gr. *impress*.6 That is, *collectors or renters of Roman taxes*: and so elsewhere.

but I say unto you, Swear not at all; neither by the 34
heaven, for it is the throne of God; nor by the 35
earth, for it is the footstool of his feet; nor ¹by
Jerusalem, for it is the city of the great King.

Neither shalt thou swear by thy head, for thou 36
canst not make one hair white or black. ²But let 37
your speech be, Yea, yea; Nay, nay: and whatso-
ever is more than these is of ³the evil *one*.

Ye have heard that it was said, An eye for an eye, 38
and a tooth for a tooth: but I say unto you, Resist 39
not ⁴him that is evil: but whosoever smiteth thee
on thy right cheek, turn to him the other also. And 40
if any man would go to law with thee, and take
away thy coat, let him have thy cloke also. And 41
whosoever shall ⁵compel thee to go one mile, go
with him twain. Give to him that asketh thee, and 42
from him that would borrow of thee turn not thou
away.

Ye have heard that it was said, Thou shalt love 43
thy neighbour, and hate thine enemy: but I say unto 44
you, Love your enemies, and pray for them that
persecute you; that ye may be sons of your Father 45
which is in heaven: for he maketh his sun to rise
on the evil and the good, and sendeth rain on the
just and the unjust. For if ye love them that love 46
you, what reward have ye? do not even the ⁶publi-
cans the same? And if ye salute your brethren only, 47
what do ye more *than others*? do not even the Gen-
tiles the same? Ye therefore shall be perfect, as 48
your heavenly Father is perfect.

Take heed that ye do not your righteousness be- 6
fore men, to be seen of them: else ye have no re-
ward with your Father which is in heaven.

When therefore thou doest alms, sound not a 2
trumpet before thee, as the hypocrites do in the syna-
gogues and in the streets, that they may have glory
of men. Verily I say unto you, They have received
their reward.

34 ΚΟΥΣ ΣΟΥ. Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν
 35 τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· μήτε ἐν τῇ
 36 γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς
 Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·
 37 μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν
 38 τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. Ἔστω δὲ ὁ λόγος
 ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ
 39 ἐστίν. Ἐκούσατε ὅτι ἐρρέθη Ὀφθαλμὸν ἀντὶ
 ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. Ἐγὼ δὲ λέγω ὑμῖν
 μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ραπίζει εἰς τὴν
 40 δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ
 θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ
 41 καὶ τὸ ἱμάτιον· καὶ ὅστις σε ἀγαρεῦσει μίλιον ἓν, ὑπαγε
 42 μετ' αὐτοῦ δύο. τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ
 43 σοῦ δανίσασθαι μὴ ἀποστραφῆς. Ἐκούσατε
 ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν
 44 ἐχθρόν σου. Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς
 45 ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς· ὅπως
 γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν
 ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ
 46 βρέχει ἐπὶ δικαίους καὶ ἀδίκους. ἐὰν γὰρ ἀγαπήσητε τοὺς
 ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι
 47 τὸ αὐτὸ ποιοῦσιν; καὶ ἐὰν ἀσπάσσησθε τοὺς ἀδελφοὺς
 ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ
 48 αὐτὸ ποιοῦσιν; Ἐσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ
 ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

ἔσται
 Ἀρ.

οὕτως

1 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπρο-
 σθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή-
 γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς
 2 οὐρανοῖς. Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ
 σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν
 ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ
 τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθόν

αὐτῶν. σοῦ δὲ ποιούντος ἐλεημοσυνην μὴ γνώτω ἡ ἀρι- 3
στερά σου τί ποιεῖ ἡ δεξιὰ σου, ὅπως ἡ σου ἡ ἐλεημοσύνη 4
ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-
δώσει σοι.

Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε 5
ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως
φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν
μισθὸν αὐτῶν. σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ 6
ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι
τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ
βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. Προσευχόμενοι δὲ 7
μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν
τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· μὴ οὖν ὁμοιωθῆτε 8
αὐτοῖς, οἶδεν γὰρ [ὁ θεὸς] ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε
πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχεσθε 9
ὑμεῖς

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·

Ἀγιασθήτω τὸ ὄνομά σου,

ἐλθάτω ἡ βασιλεία σου,

γενηθήτω τὸ θέλημά σου,

ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον

δὸς ἡμῖν σήμερον·

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,

ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,

ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Αρ.

Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, 14
ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ 15
ἀφῆτε τοῖς ἀνθρώποις [τὰ παραπτώματα αὐτῶν], οὐδὲ ὁ πα-
τήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. Ὅταν 16
δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί,
ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς

3 But when thou doest alms, let not thy left hand
4 know what thy right hand doeth: that thine alms
may be in secret; and thy Father which seeth in
secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypo-
crites: for they love to stand and pray in the syna-
gogues and in the corners of the streets, that they
may be seen of men. Verily I say unto you, They
6 have received their reward. But thou, when thou
prayest, enter into thine inner chamber; and having
shut thy door, pray to thy Father which is in secret,
and thy Father which seeth in secret shall recom-

7 pense thee. And in praying use not vain repetitions,
as the Gentiles do: for they think that they shall be
8 heard for their much speaking. Be not therefore
like unto them: for ¹your Father knoweth what

¹ Some ancient au-
thorities read *God*
your Father.

9 things ye have need of, before ye ask him. After
this manner therefore pray ye: Our Father which
10 art in heaven, Hallowed be thy name. Thy king-
dom come. Thy will be done, as in heaven, so on
11 earth. Give us this day ²our daily bread*. And
12 forgive us our debts, as we also have forgiven our

² Gr. *our bread for*
the coming day.

13 debtors. And bring us not into temptation, but de-
14 liver us from ³the evil ⁴one.⁴ For if ye forgive men

³ Or, *evil*

their trespasses, your heavenly Father will also for-
15 give you. But if ye forgive not men their trespasses,
neither will your Father forgive your trespasses.

⁴ Many authori-
ties, some an-
cient, but with
variations, add
For thine is the
kingdom, and the
power, and the
glory, for ever.
Amen.

16 Moreover when ye fast, be not, as the hypocrites,
of a sad countenance: for they disfigure their faces,
that they may be seen of

* Let the marg. read Gr. *our bread for the coming day, or our need-
ful bread.* So in Luke xi. 3.—*Am. Com.*

men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, 17 anoint thy head, and wash thy face; that thou be 18 not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

1 Gr. *dig through*.

2 Or, *age*

Lay not up for yourselves treasures upon the 19 earth, where moth and rust doth consume, and where thieves ¹break through and steal: but lay up for 20 yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not ¹break through nor steal: for where thy treasure is, 21 there will thy heart be also. The lamp of the body 22 is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, 23 thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: 24 for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I 25 say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Be- 26 hold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by 27 being anxious can add one cubit unto his ²stature*? And why are ye anxious concerning raiment? Con- 28 sider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that 29 even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of 30 the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Be not therefore anxious, saying, What 31 shall we eat?

* For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.—*Am. Com.*

ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν
 17 μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν
 18 καὶ τὸ πρόσωπόν σου νίψαι, ὅπως μὴ φανῇς τοῖς ἀνθρώ- νηστεύων τοῖς ἀν-
 ποῖς νηστεύων ἄλλα τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ· καὶ θρώποις
 ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς
 καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ
 20 κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ,
 ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ
 21 διορύσσουσιν οὐδὲ κλέπτουσιν· ὅπου γὰρ ἐστὶν ὁ θη-
 22 σαυρός σου, ἐκεῖ ἔσται [καὶ] ἡ καρδιά σου. Ὁ λύχνος
 τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ἡ ὁ ὀφθαλμός
 23 σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτινὸν ἔσται· ἐὰν δὲ ὁ
 ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτινὸν
 ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος
 24 πόσον. Οὐδεὶς δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ
 τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται
 καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε θεῷ δουλεῖν
 25 καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ
 ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε], μηδὲ τῷ σώματι ὑμῶν
 τί ἐνδύσθησθε· οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς καὶ τὸ
 26 σῶμα τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρα-
 νοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν
 εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά·
 27 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; τίς δὲ ἐξ ὑμῶν μερι-
 μνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν
 28 ἓνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ
 κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθου-
 29 σιν· λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ
 30 αὐτοῦ περιεβάλετο ὡς ἐν τούτων. εἰ δὲ τὸν χόρτον τοῦ
 ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον
 ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλι-
 31 γόπιστοι; μὴ οὖν μεριμνήσητε λέγοντες Τί φάγωμεν;

ἢ Τί πίνωμεν; ἢ Τί περιβαλόμεθα; πάντα γὰρ ταῦτα τὰ 32
 ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
 χρῆζετε τούτων ἀπάντων. ζητεῖτε δὲ πρῶτον τὴν βασι- 33
Αρ. λείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προσ-
 τεθήσεται ὑμῖν. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ 34
 γὰρ αὔριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία
 αὐτῆς.

Μὴ κρίνετε, ἵνα μὴ κριθήτε· ἐν ᾧ γὰρ κρίματι κρίνετε 1
 κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.
 τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ 3
 σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς 4
 ἐρεῖς τῷ ἀδελφῷ σου Ὁφθαλμὸν ἐκβάλω τὸ κάρφος ἐκ τοῦ
 ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;
 ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, 5
 καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ
 τοῦ ἀδελφοῦ σου. Μὴ δώτε τὸ ἅγιον τοῖς κυσίν, μηδὲ 6
 βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μὴ
 ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ
 στραφέντες ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· 7
 ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς 8
 γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ
ἀνοίγεται κρούοντι ἄνοιγεται. ἢ τίς ἐξ ὑμῶν ἄνθρωπος, ὃν 9
 αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον—μὴ λίθον ἐπιδώσει αὐτῷ; ἢ 10
 καὶ ἰχθὺν αἰτήσῃ—μὴ ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς 11
 πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις
 ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
 δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. Πάντα οἷν ὅσα ἐὰν 12
 θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς
 ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

ἡ πύλη Αρ.

Εἰσελθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἔστι καὶ 13
 εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
 πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι στενὴ ἡ πύλη 14
 καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ

or, What shall we drink? or, Wherewithal shall we
 32 be clothed? For after all these things do the Gen-
 tiles seek; for your heavenly Father knoweth that
 33 ye have need of all these things. But seek ye first
 his kingdom, and his righteousness; and all these
 34 things shall be added unto you. Be not therefore
 anxious for the morrow: for the morrow will be
 anxious for itself. Sufficient unto the day is the
 evil thereof.

7 Judge not, that ye be not judged. For with
 what judgement ye judge, ye shall be judged: and
 with what measure ye mete, it shall be measured
 3 unto you. And why beholdest thou the mote that
 is in thy brother's eye, but considerest not the beam
 4 that is in thine own eye? Or how wilt thou say to
 thy brother, Let me cast out the mote out of thine
 5 eye; and lo, the beam is in thine own eye? Thou
 hypocrite, cast out first the beam out of thine own
 eye; and then shalt thou see clearly to cast out the
 mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither
 cast your pearls before the swine, lest haply they
 trample them under their feet, and turn and rend you.

7 Ask, and it shall be given you; seek, and ye shall
 8 find; knock, and it shall be opened unto you: for
 every one that asketh receiveth; and he that seeketh
 findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, who, if his son shall
 10 ask him for a loaf will give him a stone; or if he shall
 11 ask for a fish, will give him a serpent? If ye then,
 being evil, know how to give good gifts unto your
 children, how much more shall your Father which
 is in heaven give good things to them that ask him?

12 All things therefore whatsoever ye would that men
 should do unto you, even so do ye also unto them:
 for this is the law and the prophets.

13 Enter ye in by the narrow gate: for wide ¹is the
 gate, and broad is the way, that leadeth to destruc-
 14 tion, and many be they that enter in thereby. ²For
 narrow is the gate, and straitened the way, that lead-
 eth unto life, and

¹ Some ancient au-
 thorities omit *is*
the gate.

² Many ancient
 authorities read
How narrow is
the gate &c.

few be they that find it.

Beware of false prophets, which come to you in 15
sheep's clothing, but inwardly are ravening wolves.
By their fruits ye shall know them. Do *men* gather 16
grapes of thorns, or figs of thistles? Even so every 17
good tree bringeth forth good fruit; but the corrupt
tree bringeth forth evil fruit. A good tree cannot 18
bring forth evil fruit, neither can a corrupt tree bring
forth good fruit. Every tree that bringeth not forth 19
good fruit is hewn down, and cast into the fire. 20
Therefore by their fruits ye shall know them. Not 21
every one that saith unto me, Lord, Lord, shall enter
into the kingdom of heaven; but he that doeth the
will of my Father which is in heaven. Many will 22
say to me in that day, Lord, Lord, did we not proph-
esy by thy name, and by thy name cast out ¹devils,
and by thy name do many ²mighty works? And 23
then will I profess unto them, I never knew you:
depart from me, ye that work iniquity. Every one 24
therefore which heareth these words of mine, and
doeth them, shall be likened unto a wise man, which
built his house upon the rock: and the rain de- 25
scended, and the floods came, and the winds blew,
and beat upon that house; and it fell not: for it was
founded upon the rock. And every one that heareth 26
these words of mine, and doeth them not, shall be
likened unto a foolish man, which built his house
upon the sand: and the rain descended, and the 27
floods came, and the winds blew, and smote upon
that house; and it fell: and great was the fall thereof.

And it came to pass, when Jesus ended these 28
words, the multitudes were astonished at his teach-
ing: for he taught them as *one* having authority, 29
and not as

¹ Gr. *demon*.

² Gr. *powers*.

- 15 ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν. Προσέχετε
 ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν
 16 ἐνδύμασι προβάτων ἔσωθεν δέ εἰσιν λύκοι ἄρπαγες. ἀπὸ
 τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν
 17 ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; οὕτω πᾶν
 δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δέν-
 18 δρον καρποὺς πονηροὺς ποιεῖ· οὐ δύναται δένδρον ἀγαθὸν
 καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς
 19 καλοὺς ποιεῖν. πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν
 20 ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἄραγε ἀπὸ τῶν καρπῶν
 21 αὐτῶν ἐπιγνώσεσθε αὐτούς. Οὐ πᾶς ὁ λέγων μοι Κύριε
 κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ
 22 ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.
 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε, οὐ
 23 τῷ σὺ ὑνόματι ἐπροφητεύσαμεν, καὶ τῷ σὺ ὀνόματι
 δαιμόνια ἐξεβάλομεν, καὶ τῷ σὺ ὀνόματι δυνάμεις πολλὰς
 24 ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε
 ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν
 ἀνομίαν.
 25 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους [τούτους] καὶ
 ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδό-
 26 μησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. καὶ κατέβη ἡ
 βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ
 προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο
 27 γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους
 τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ,
 28 ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. καὶ
 κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ
 ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν
 ἡ πτώσις αὐτῆς μεγάλη.
 29 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού-
 30 τος, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν
 γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ

ποιεῖ καλοὺς

+οὗτος εἰσελεύσε-
 ται εἰς τὴν βασι-
 λεῖαν τῶν οὐρα-
 νῶν | Αρ.

καὶ οἱ Φαρι-
σαῖοι·

γραμματεῖς αὐτῶν[†].

Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ 1
ὄχλοι πολλοί. Καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει 2
αὐτῷ λέγων. Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι. καὶ 3
ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων. Θέλω, καθαρίσθητι·
καὶ εὐθέως ἐκαθερίσθη αὐτοῦ ἡ λέπρα. καὶ λέγει αὐτῷ ὁ 4
Ἰησοῦς Ὅρα μὴδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δείζον
τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωυσῆς
εἰς μαρτύριον αὐτοῖς. Εἰσελθόντος δὲ αὐτοῦ εἰς 5
Καφαρναοὺμ προσῆλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν
αὐτὸν καὶ λέγων Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ 6
παρालυτικός, δεινῶς βασανιζόμενος. λέγει αὐτῷ Ἐγὼ ἐλ- 7
θὼν θεραπεύσω αὐτόν. ἀποκριθεὶς δὲ ὁ ἐκατόνταρχος ἔφη 8
Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·
ἀλλὰ μόνον εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου· καὶ 9
γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν [τασσόμενος], ἔχων
ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ
πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ
μου Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ ὁ Ἰησοῦς 10
ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν,
παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον. λέγω 11
δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ ἀγερμῶν ἔξουσιν
καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἔκ- 12
βληθήσονται· εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ εἶπεν ὁ Ἰησοῦς 13
τῷ ἐκατοντάρχῃ Ὑπαγε, ὡς ἐπίστευσας γεννηθήτω σοι· καὶ
ἰάθη ὁ παῖς ἐν τῇ ᾠρᾷ ἐκείνῃ. Καὶ ἐλθὼν ὁ 14
Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ
βεβλημένην καὶ πυρέσσουσαν· καὶ ἥψατο τῆς χειρὸς αὐ- 15
τῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ διηκόνει
αὐτῷ. Ὁψίας δὲ γενομένης προσηνεγκαν αὐτῷ 16

Αρ.

ἡ ἐξελεύσονται·

their scribes.

- 8 And when he was come down from the mountain, great multitudes followed him. And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
- 3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straight-
- 4 way his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way*, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
- 5 And when he was entered into Capernaum, there
- 6 came unto him a centurion, beseeching him, and saying, Lord, my ¹servant lieth in the house sick of ¹ Or, boy
- 7 the palsy, grievously tormented. And he saith unto
- 8 him, I will come and heal him. And the centurion answered and said, Lord, I am not ²worthy that thou ² Gr. sufficient.
- shouldest come under my roof: but only say ³the ³ Gr. with a word.
- 9 word, and my ¹servant shall be healed. For I also ⁴ Some ancient authorities insert set: as in Luke vii. 8.
- am a man ⁴under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my
- 10 ⁵servant, Do this, and he doeth it. And when Jesus ⁵ Gr. bondservant.
- heard it, he marvelled, and said to them that followed, Verily I say unto you, ⁶I have not found so
- 11 great faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, and shall ⁶ Many ancient authorities read With no man in Israel have I found so great faith.
- and shall ⁷sit down with Abraham, and Isaac, and ⁷ Gr. recline.
- 12 Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of
- 13 teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the ¹servant was healed in that hour.
- 14 And when Jesus was come into Peter's house, he
- 15 saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she
- 16 arose, and ministered unto him. And when even was come, they brought unto him

* Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"—*Am. Com.*

¹ Or, *demoniacs*

² Or, *through*

³ Gr. *one scribe.*

⁴ Or, *Teacher*

⁵ Gr. *lodging-places.*

many ¹possessed with devils: and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken ²by 17 Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

Now when Jesus saw great multitudes about him, 18 he gave commandment to depart unto the other side. And there came ³a scribe, and said unto him, ⁴Mas- 19 ter, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, 20 and the birds of the heaven *have* ⁵nest; but the Son of man hath not where to lay his head. And an- 21 other of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith 22 unto him, Follow me; and leave the dead to bury their own dead.

And when he was entered into a boat, his disci- 23 ples followed him. And behold, there arose a great 24 tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And they 25 came to him, and awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are ye 26 fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. And the men marvelled, saying, What man- 27 ner of man is this, that even the winds and the sea obey him?

And when he was come to the other side into the 28 country of the Gadarenes, there met him two ¹pos- sessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And behold, they cried out, saying, What 29 have we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now 30 there was afar off from them a herd of many swine feeding. And the ⁶devils besought him, saying, If 31 thou cast us out, send us away into the herd of swine. And he said unto them, Go. And they 32 came out, and went into the swine: and behold, the whole herd rushed down the

⁶ Gr. *demons.*

- δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ,
 17 καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅπως πληρω-
 θῇ τὸ ῥῆθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος Ἀγτὸς
 τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσοις ἐβάστασεν.
 18 Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον ἑπὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν [πολλοὺς] ὄχλους
 19 εἰς τὸ πέραν. Καὶ προσελθὼν εἰς γραμματεὺς
 εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ.
 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
 καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ
 21 ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. Ἔτερος δὲ
 τῶν μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι πρῶτον
 22 ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. ὁ δὲ Ἰησοῦς λέγει
 αὐτῷ Ἀκολουθεῖ μοι, καὶ ἄψες τοὺς νεκροὺς θάψαι τοὺς
 23 ἑαυτῶν νεκρούς. Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον
 24 ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἰδοὺ σεισμός
 μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτε-
 25 σθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν. καὶ προσ-
 ελθόντες ἤγειραν αὐτὸν λέγοντες Κύριε, σῶσον, ἀπολλύ-
 26 μεθα. καὶ λέγει αὐτοῖς Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε
 ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ
 27 ἐγένετο γαλήνη μεγάλη. Οἱ δὲ ἄνθρωποι ἐθαύμασαν
 λέγοντες Ποταπὸς ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θά-
 28 λασσα αὐτῷ ὑπακούουσιν; Καὶ ἐλθόντος αὐ-
 τοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπῆντησαν
 αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χα-
 λεπτοὶ λίαν ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ
 29 ἐκείνης. καὶ ἰδοὺ ἔκραξαν λέγοντες Τί ἡμῖν καὶ σοί, υἱὲ
 30 τοῦ θεοῦ; ἤλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; Ἦν
 δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.
 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες Εἰ ἐκβάλλεις
 ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.
 32 καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθαν εἰς
 τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ

Αρ.

κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ³³
 ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ ³⁴
 τοῦ παῖσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόν-
 τες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐ-
 τῶν. Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν, καὶ ἦλ- ¹
 θεν εἰς τὴν ἰδίαν πόλιν. Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυ- ²
 τικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοὺς τὴν πίστιν
 αὐτῶν εἶπεν τῷ παραλυτικῷ Θάρσει, τέκνον· ἀφίενταί
 σου αἱ ἁμαρτίαι. Καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ³
 ἰδὼν ἐν ἑαυτοῖς Οὗτος βλασφημεῖ. καὶ εἰδὼς ὁ Ἰησοὺς τὰς ⁴
 ἐνθυμήσεις αὐτῶν εἶπεν Ἵνα τί ἐνθυμείσθε πονηρὰ ἐν ταῖς
 καρδίαις ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν Ἀφίεν- ⁵
 ταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγειρε καὶ περιπάτει; ἵνα ⁶
 εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς
 γῆς ἀφίεναι ἁμαρτίας— τότε λέγει τῷ παραλυτικῷ Ἐγει- ⁷
 ρε ἄρῃ σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου.
 καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Ἰδόντες δὲ οἱ ⁸
 ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξου-
 σίαν τοιαύτην τοῖς ἀνθρώποις.

Καὶ παράγων ὁ Ἰησοὺς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ⁹
 ἐπὶ τῷ τελωνίῳ, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ Ἀκο-
 λούθει μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ¹⁰
 ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ
 τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ
 καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον ¹¹
 τοῖς μαθηταῖς αὐτοῦ Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρ-
 τῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δὲ ἀκούσας εἶπεν ¹²
 Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχον-
 τες. πορευθέντες δὲ μάθετε τί ἐστιν Ἐλεος θέλω καὶ οὐ ¹³
 θγισίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτω-
 λούς. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰω- ¹⁴
 ἀνου λέγοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν,

steep into the sea, and perished in the waters.
 33 And they that fed them fled, and went away into
 the city, and told every thing, and what was befallen
 34 to them that were 'possessed with devils. And be- ^{1 Or, *demoniacs*}
 hold, all the city came out to meet Jesus: and when
 they saw him, they besought *him* that he would de-
 part from their borders.

9 And he entered into a boat, and crossed over, and
 2 came into his own city. And behold, they brought
 to him a man sick of the palsy, lying on a bed: and
 Jesus seeing their faith said unto the sick of the pal-
 sy, ^{2 Gr. *Child*.} Son, be of good cheer; thy sins are forgiven.

3 And behold, certain of the scribes said within them-
 4 selves, This man blasphemeth. And Jesus <sup>3 Many ancient
authorities read
seeing.</sup> knowing
 their thoughts said, Wherefore think ye evil in

5 your hearts? For whether is easier, to say, Thy sins
 6 are forgiven; or to say, Arise, and walk? But that ye
 may know that the Son of man hath ^{4 Or, *authority*} 'power* on earth
 to forgive sins (then saith he to the sick of the palsy),

Arise, and take up thy bed, and go unto thy house.
 7 And he arose, and departed to his house. But when
 8 the multitudes saw it, they were afraid, and glorified
 God, which had given such 'power* unto men.

9 And as Jesus passed by from thence, he saw a
 man, called Matthew, sitting at the place of toll:
 and he saith unto him, Follow me. And he arose,
 and followed him.

10 And it came to pass, as he <sup>5 Gr. *reclined*;
and so always.</sup> 'sat at meat in the
 house, behold, many publicans and sinners came and

11 sat down with Jesus and his disciples. And when
 the Pharisees saw it, they said unto his disciples,
 Why eateth your ^{6 Or, *Teacher*} 'Master with the publicans and

12 sinners? But when he heard it, he said, They that
 are ^{7 Gr. *strong*.} 'whole have no need of a physician, but they

13 that are sick. But go ye and learn what *this* mean-
 eth, I desire mercy, and not sacrifice: for I came not
 to call the righteous, but sinners.

14 Then come to him the disciples of John, saying,
 Why do we and the Pharisees fast <sup>8 Some ancient au-
thorities omit *oft*.</sup> 'oft,

* For "power" read "authority" (see marg. 4) So in Mark ii.
 10; Luke v. 24.—*Am. Com.*

but thy disciples fast not? And Jesus said unto them, 15
 Can the sons of the bride-chamber mourn, as long
 as the bridegroom is with them? but the days will
 come, when the bridegroom shall be taken away from
 them, and then will they fast. And no man put- 16
 teth a piece of undressed cloth upon an old garment;
 for that which should fill it up taketh from the gar-
 ment, and a worse rent is made. Neither do *men* 17
 put new wine into old ¹wine-skins: else the skins
 burst, and the wine is spilled, and the skins perish:
 but they put new wine into fresh wine-skins, and
 both are preserved.

¹ That is, skins
 used as bottles.

While he spake these things unto them, behold, 18
 there came ²a ruler, and worshipped him, saying,
 My daughter is even now dead: but come and lay
 thy hand upon her, and she shall live. And Jesus 19
 arose, and followed him, and *so did* his disciples.
 And behold, a woman, who had an issue of blood 20
 twelve years, came behind him, and touched the
 border of his garment: for she said within herself, If 21
 I do but touch his garment, I shall be ³made whole.
 But Jesus turning and seeing her said, Daughter, 22
 be of good cheer; thy faith hath ⁴made thee whole.
 And the woman was ⁵made whole from that hour.
 And when Jesus came into the ruler's house, and 23
 saw the flute-players, and the crowd making a
 tumult, he said, Give place: for the damsel is not 24
 dead, but sleepeth. And they laughed him to scorn.
 But when the crowd was put forth, he entered in, 25
 and took her by the hand; and the damsel arose.
 And ⁵the fame hereof went forth into all that 26
 land.

³ Or, saved

⁴ Or, saved thee

⁵ Gr. this fame.

And as Jesus passed by from thence, two blind 27
 men followed him, crying out, and saying, Have
 mercy on us, thou son of David. And when he was 28
 come into the house, the blind men came to him:
 and Jesus saith unto them, Believe ye that I am able
 to do this? They say unto him, Yea, Lord. Then 29
 touched he their eyes, saying, According to your
 faith be it done unto you. And their eyes were 30

15 οἱ δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν; καὶ εἶπεν αὐτοῖς
 ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ ἱνυμφῶνος πεν-
 θεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ
 ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νη-
 16 στεύσουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνά-
 φου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ
 17 τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. οὐδὲ βάλλουσιν
 οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ
 ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται·
 ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινούς, καὶ ἀμφό-
 τεροι συντηροῦνται.
 18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων [εἷς] προσελ-
 θὼν προσεκύνει αὐτῷ λέγων ὅτι· Ἡ θυγάτηρ μου ἄρτι ἐτε-
 λεύτησεν· ἀλλὰ ἔλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ
 19 ζήσεται. καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει αὐτῷ καὶ οἱ
 20 μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη
 προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου
 21 αὐτοῦ· ἔλεγεν γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱμα-
 22τίου αὐτοῦ σωθήσομαι. ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν
 αὐτήν εἶπεν· Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν
 23 σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἔλθων ὁ
 Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς
 24 καὶ τὸν ὄχλον θορυβούμενον ἔλεγεν· Ἀναχωρεῖτε, οὐ γὰρ
 ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ κατεγέλων αὐτοῦ.
 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς
 26 αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. Καὶ ἐξῆλθεν ἡ φήμη αὐ-
 27 τῇ εἰς ὅλην τὴν γῆν ἐκείνην. Καὶ παράγοντι
 ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν ἑξήκοντες καὶ ἑβδομήκοντες
 28 καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαυεὶδ. ἐλθόντι δὲ
 εἰς τὴν οἰκίαν προσήλθαν αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς
 ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν
 29 αὐτῷ· Ναί, κύριε. τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων
 30 Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἠνεώχθησαν

-νυμφίοντ

εἰσελθὼν

ἠκολούθησεν

αὐτῆς

αὐτῷ

υἱὸς

τοῦτο δύναμαι

αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων Ὅρατε μηδεὶς γινωσκέτω· οἱ δὲ ἐξελθόντες διεφήμι- 31
σαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. Αὐτῶν δὲ ἕξερ- 32
χομένων ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαιμονιζόμενον· καὶ 33
ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἑθαύ-
μασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ
Ἰσραὴλ. [οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν 34
δαιμονίων ἐκβάλλει τὰ δαιμόνια.]

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, 35
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγ-
γέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ
πᾶσαν μαλακίαν. Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγ- 36
χνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι
ὥσεὶ πρόβατα μὴ ἔχοντα ποιμένα. τότε λέγει τοῖς 37
μαθηταῖς αὐτοῦ Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλί-
γοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργά- 38
τας εἰς τὸν θερισμὸν αὐτοῦ. Καὶ προσκαλεσάμενος τοὺς 1
δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων
ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νό-
σον καὶ πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀπο- 2
στόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος
Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ καὶ Ἰάκωβος ὁ
τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, Φίλιππος 3
καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκω-
βος ὁ τοῦ Ἀλφαίου καὶ ᾿Θαδδαῖος, Σίμων ὁ Καναναῖος καὶ 4
Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν. Τού- 5
τους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς
λέγων

Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθete, καὶ εἰς πόλιν Σαμαρειτῶν
μὴ εἰσέλθete· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ 6
ἀπολωλότα οἴκου Ἰσραὴλ. πορευόμενοι δὲ κηρύσσετε λέ- 7
γοντες ὅτι Ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. ἀσθενοῦντας 8

opened. And Jesus ¹strictly charged them, saying, ¹ Or, *eternally*
 31 See that no man know it. But they went forth, and
 spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought
 33 to him a dumb man possessed with a ²devil. And ² Gr. *demon*.
 when the ²devil was cast out, the dumb man spake:
 and the multitudes marvelled, saying, It was never

34 so seen in Israel. But the Pharisees said, ³By the ³ Or, *In*
 prince of the ⁴devils casteth he out ⁴ Gr. *demons* ⁴devils.

35 And Jesus went about all the cities and the vil-
 lages, teaching in their synagogues, and preaching
 the gospel of the kingdom, and healing all manner
 36 of disease and all manner of sickness. But when
 he saw the multitudes, he was moved with compas-
 sion for them, because they were distressed and

37 scattered, as sheep not having a shepherd. Then
 saith he unto his disciples, The harvest truly is plen-
 38 teous, but the labourers are few. Pray ye therefore
 the Lord of the harvest, that he send forth labourers
 10 into his harvest. And he called unto him his twelve
 disciples, and gave them authority over unclean
 spirits, to cast them out, and to heal all manner of
 disease and all manner of sickness.

2 Now the names of the twelve apostles are these:

The first, Simon, who is called Peter, and Andrew
 his brother; James the *son* of Zebedee, and John his
 3 brother; Philip, and Bartholomew; Thomas, and
 Matthew the publican; James the *son* of Alphæus,
 4 and Thaddæus; Simon the ⁵Cananaean, and Judas
 5 Iscariot, who also ⁶betrayed him. These twelve
 Jesus sent forth, and charged them, saying,

⁵ Or, *Zealot* See
 Luke vi. 15;
 Acts i. 13.

⁶ Or, *delivered him*
up: and so al-
ways.

Go not into *any* way of the Gentiles, and enter not
 6 into any city of the Samaritans: but go rather to the
 7 lost sheep of the house of Israel. And as ye go,
 preach, saying, The kingdom of heaven is at hand.

¹ Gr. *demons*.² Gr. *girdles*.

Heal the sick, raise the dead, cleanse the lepers, cast 8
 out ¹devils: freely ye received, freely give. Get you 9
 no gold, nor silver, nor brass in your ²purses; no 10
 wallet for *your* journey, neither two coats, nor shoes,
 nor staff: for the labourer is worthy of his food.
 And into whatsoever city or village ye shall enter, 11
 search out who in it is worthy; and there abide till
 ye go forth. And as ye enter into the house, salute 12
 it. And if the house be worthy, let your peace come 13
 upon it: but if it be not worthy, let your peace re-
 turn to you. And whosoever shall not receive you, 14
 nor hear your words, as ye go forth out of that house
 or that city, shake off the dust of your feet. Verily 15
 I say unto you, It shall be more tolerable for the
 land of Sodom and Gomorrah in the day of judge-
 ment, than for that city.

³ Or, *simple*

Behold, I send you forth as sheep in the midst of 16
 wolves: be ye therefore wise as serpents, and ³harm-
 less as doves. But beware of men: for they will 17
 deliver you up to councils, and in their synagogues
 they will scourge you; yea and before governors and 18
 kings shall ye be brought for my sake, for a testi-
 mony to them and to the Gentiles. But when they 19
 deliver you up, be not anxious how or what ye shall
 speak: for it shall be given you in that hour what
 ye shall speak. For it is not ye that speak, but the 20
 Spirit of your Father that speaketh in you. And 21
 brother shall deliver up brother to death, and the
 father his child: and children shall rise up against
 parents, and ⁴cause them to be put to death. And 22
 ye shall be hated of all men for my name's sake:
 but he that endureth to the end, the same shall be
 saved. But when they persecute you in this city, 23
 flee into the next: for verily I say unto you, Ye shall
 not have gone through the cities of Israel, till the
 Son of man be come.

⁴ Or, *put them to death*⁵ Or, *teacher*⁶ Gr. *bondservant*.

A disciple is not above his ⁵master, nor a ⁶servant 24
 above his lord. It is enough for the disciple that he 25
 be as his ⁵master,

9 θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια
 ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. Μὴ κτήσησθε
 χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,
 10 μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα
 11 μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. εἰς
 ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ
 12 ἄξιος ἐστίν· κακεῖ μείνατε ἕως ἂν ἐξέλθῃτε. εἰσερχόμενοι
 13 δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· καὶ ἐὰν μὲν ἢ ἡ οἰκία
 ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἢ ἀξία, ἢ
 14 εἰρήνη ὑμῶν ἔφ' ὑμᾶς ἐπιστραφήτω. καὶ ὅς ἂν μὴ
 δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι
 15 ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκεῖνης ἐκτινάξατε τὸν κονι-
 ὀρτον[†] τῶν ποδῶν ὑμῶν. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον
 16 πόλει ἐκείνῃ. Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς
 πρόβατα ἐν μέσφ' λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις[‡]
 17 καὶ ἀκέραιοι ὡς αἱ περιστεραί. προσέχετε δὲ ἀπὸ τῶν ἀν-
 θρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς
 18 συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας
 δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐ-
 19 τοῖς καὶ τοῖς ἔθνεσιν. ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μερι-
 μνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ
 20 τῇ ὥρᾳ τί λαλήσητε· οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες
 ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
 21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέ-
 κνον, καὶ ἑπανάστησονται[§] τέκνα ἐπὶ γονεῖς καὶ θανατώ-
 22 σουσιν αὐτούς. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ
 ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.
 23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν
 ἐτέραν[†]· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις
 24 [τοῦ] Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Οὐκ ἔστιν
 μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον
 25 αὐτοῦ. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος

πρὸς

ἐκ

ὁ ὄφις

ἐπανάστησεται

† κἂν ἐκ ταύτης
 διώκωσιν ὑμᾶς,
 φεύγετε εἰς τὴν
 ἄλλην·

τῷ οἰκοδεσπότῃ...
...τοῖς οἰκιακοῖς

αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδε-
σπότην Βεεζεβούλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς¹
αὐτοῦ. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκα- 26
λυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνω-
σθήσεται. ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· 27
καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. καὶ 28
μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτευνόντων τὸ σῶμα τὴν δὲ
ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβεῖσθε δὲ μᾶλλον τὸν
δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. οὐχὶ 29
δύο στρουθία ἀσσαρίου πωλεῖται· καὶ ἐν ἑξῆς αὐτῶν οὐ πε-
σεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. ὑμῶν δὲ καὶ 30
αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν. μὴ οὖν 31
φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. Πᾶς οὖν 32
ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμο-
λογήσω καὶ γὰρ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
τοῖς οὐρανοῖς· ὅστις δὲ ἄρνήσῃται με ἔμπροσθεν τῶν ἀν- 33
θρώπων, ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου
τοῦ ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον 34
βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην
ἀλλὰ μάχαιραν. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ 35
πατρὸς αὐτοῦ καὶ θγγατέρα κατὰ τῆς μητρὸς αὐτοῦ
καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτοῦ, καὶ ἐχθροὶ τοῦ 36
ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. Ὁ φιλὼν πατέρα ἢ μη- 37
τέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλὼν υἱὸν ἢ
θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁς οὐ λαμ- 38
βάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔ-
στιν μου ἄξιος. ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, 39
καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρήσει αὐ-
τήν. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ 40
δεχόμενος δέχεται τὸν ἀποστείλαντά με. ὁ δεχόμενος προ- 41
φήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ
ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμ-
ψεται. καὶ ὁς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον 42

- and the ¹servant as his lord. If they have called ¹ Gr. *bondservant*.
the master of the house ²Beelzebub, how much ² Gr. *Beelzebub*:
and so elsewhere.
- 26 more *shall they call* them of his household! Fear
them not therefore: for there is nothing covered,
that shall not be revealed; and hid, that shall
27 not be known. What I tell you in the darkness,
speak ye in the light: and what ye hear in the ear,
28 proclaim upon the housetops. And be not afraid
of them which kill the body, but are not able to kill
the soul: but rather fear him which is able to destroy
29 both soul and body in ³hell. Are not two sparrows ³ Gr. *Gehenna*.
sold for a farthing? and not one of them shall fall
30 on the ground without your Father: but the very
31 hairs of your head are all numbered. Fear not there-
fore; ye are of more value than many sparrows.
- 32 Every one therefore who shall confess ⁴me before ⁴ Gr. *in me*.
men, ⁵him will I also confess before my Father which ⁵ Gr. *in him*.
33 is in heaven. But whosoever shall deny me before
men, him will I also deny before my Father which
is in heaven.
- 34 Think not that I came to ⁶send peace on the earth: ⁶ Gr. *cast*.
35 I came not to ⁶send peace, but a sword. For I came
to set a man at variance against his father, and the
daughter against her mother, and the daughter in
36 law against her mother in law: and a man's foes
37 *shall be* they of his own household. He that loveth
father or mother more than me is not worthy of me;
and he that loveth son or daughter more than me is
38 not worthy of me. And he that doth not take his
39 cross and follow after me, is not worthy of me. He ⁷ Or, *found*
that ⁸findeth his ⁸life* shall lose it; and he that ⁹los- ⁸ Or, *soul*
eth his ⁹life* for my sake shall find it. ⁹ Or, *lost*
- 40 He that receiveth you receiveth me, and he that
41 receiveth me receiveth him that sent me. He that re-
ceiveth a prophet in the name of a prophet shall re-
ceive a prophet's reward; and he that receiveth a
righteous man in the name of a righteous man shall
42 receive a righteous man's reward. And whosoever
shall give to drink unto one of these little ones a cup

* "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.—*Am. Com.*

of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass, when Jesus had made an ¹¹ end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

Now when John heard in the prison the works of ² the Christ, he sent by his disciples, and, said unto ³ him, Art thou he that cometh, or look we for another? And Jesus answered and said unto them, ⁴ Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf ⁵ hear, and the dead are raised up, and the poor have ⁶ good tidings preached to them. And blessed is he, ⁶

¹ Or, the gospel

whosoever shall find none occasion of stumbling in me. And as these went their way, Jesus began to ⁷ say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out for ⁸ to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. ⁹ But wherefore went ye out? to see a prophet? Yea, ⁹ I say unto you, and much more than a prophet. This ¹⁰ is he, of whom it is written,

² Many ancient authorities read *But what went ye out to see? a prophet?*

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

Verily I say unto you, Among them that are born ¹¹ of women there hath not arisen a greater than John the Baptist: yet he that is ¹² but little in the kingdom of heaven is greater than he. And from the days ¹² of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law proph- ¹³ esied until John. And if ye are willing to receive ¹⁴ ¹⁴ it, this is Elijah, which is to come. He that hath ¹⁵ ears ¹⁵ to hear, let him hear. But whereunto shall I ¹⁶ liken this generation?

³ Gr. lesser.

⁴ Or, him

⁵ Some ancient authorities omit to hear.

ψυχροῦ μόνον· εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ
 ἁπολέσῃ τὸν μισθὸν αὐτοῦ.

ἡ ἀπόληται ὁ
 μισθὸς·

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώ-
 δεκα μαθηταῖς αὐτοῦ, μετέβη ἐκείθεν τοῦ διδάσκειν καὶ
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ
 3 χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ Σὺ
 4 εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; καὶ ἀποκριθεὶς ὁ
 Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ
 5 ἀκούετε καὶ βλέπετε· ΤΥΦΛΟὶ ἁναβλέπουσιν καὶ χωλοὶ
 περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν,
 6 καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· καὶ μα-
 7 κάριος ἐστὶν ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί. Τού-
 των δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις
 περὶ Ἰωάννου Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κά-
 8 λαμον ὑπὸ ἄνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθατε ἰδεῖν;
 ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ
 9 φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων. ἀλλὰ τί ἐξήλ-
 θατε; προφήτην ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον
 10 προφήτου. οὗτός ἐστιν περὶ οὗ γέγραπται

ἀναβλεπουσιν

Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρός προσώ-
 πογ σου;

ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μεί-
 ζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασι-
 12 λείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. ἀπὸ δὲ τῶν ἡμερῶν
 Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν
 13 βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. πάντες γὰρ οἱ
 14 προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν· καὶ εἰ
 15 θέλετε δέξασθαι, αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι. Ὁ
 16 ἔχων ὦτα ἀκουέτω. Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;

ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφω-
νοῦντα τοῖς ἐτέροις λέγουσιν

17

Ἡυλῆσαμεν ὑμῖν καὶ οὐκ ὥρχήσασθε·

ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε·

ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν 18
Δαιμόνιον ἔχει· ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ 19
πίνων, καὶ λέγουσιν Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
τῶν ἔργων αὐτῆς.

Αρ.

Τότε ἤρξατο ὀνειδίζειν τὰς 20
πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ
μετενόησαν· Οὐαὶ σοι, Χοραζεῖν· οὐαὶ σοι, Βηθσαιδάν· 21
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμε-
ναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.
πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν 22
ἡμέρᾳ κρίσεως ἢ ὑμῖν. Καὶ σύ, Καφαρναούμ, μὴ ἕως 23
οὐρανοῦ ὑψωθῇ; ἕως ἁλὸς καταβῇ. ὅτι εἰ ἐν Σοδο-
μοῖς ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν
ἂν μέχρι τῆς σήμερον. πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων 24
ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν Ἐξομο- 25
λογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
ἐκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας
αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμ- 26
προσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, 27
καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν
πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἐὰν βούληται ὁ
υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ 28
πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. ἄρατε τὸν ζυγόν μου 29
ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῖς εἰμι καὶ ταπεινὸς
τῇ καρδίᾳ, καὶ εἰρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· ὁ 30
γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἑλαφρόν ἐστιν.

Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν 1
διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέειπασαν, καὶ

- It is like unto children sitting in the marketplaces,
 17 which call unto their fellows, and say, We piped unto
 you, and ye did not dance; we wailed, and ye did
 18 not 'mourn. For John came neither eating nor ^{1 Gr. beat the breast.}
 19 drinking, and they say, He hath a ²devil. The Son ^{2 Gr. demon.}
 of man came eating and drinking, and they say, Be-
 hold, a gluttonous man, and a winebibber, a friend
 of publicans and sinners! And wisdom ³is justified ^{3 Or, was}
 by her ⁴works. <sup>4 Many ancient au-
 thorities read
 children: as in
 Luke vii. 35.</sup>
- 20 Then began he to upbraid the cities wherein most
 of his ⁵mighty works were done, because they re- ^{5 Gr. powers.}
 21 pented not. Woe unto thee, Chorazin! woe unto
 thee, Bethsaida! for if the ⁶mighty works had been
 done in Tyre and Sidon which were done in you,
 they would have repented long ago in sackcloth and
 22 ashes. Howbeit I say unto you, it shall be more tol-
 erable for Tyre and Sidon in the day of judgement,
 23 than for you. And thou, Capernaum, shalt thou
 be exalted unto heaven? thou shalt ⁶go down unto
 Hades: for if the ⁶mighty works had been done in
 Sodom which were done in thee, it would have re- <sup>6 Many ancient au-
 thorities read be
 brought down.</sup>
 24 mained until this day. Howbeit I say unto you,
 that it shall be more tolerable for the land of Sodom
 in the day of judgement, than for thee.
- 25 At that season Jesus answered and said, I ⁷thank ^{7 Or, praise}
 thee, O Father, Lord of heaven and earth, that thou
 didst hide these things from the wise and under-
 26 standing, and didst reveal them unto babes: yea,
 Father, ⁸for so it was well-pleasing in thy sight. ^{8 Or, that}
- 27 All things have been delivered unto me of my Fa-
 ther: and no one knoweth the Son, save the Father;
 neither doth any know the Father, save the Son,
 and he to whomsoever the Son willeth to reveal *him*.
- 28 Come unto me, all ye that labour and are heavy
 29 laden, and I will give you rest. Take my yoke
 upon you, and learn of me; for I am meek and low-
 ly in heart: and ye shall find rest unto your souls.
- 30 For my yoke is easy, and my burden is light.
- 12 At that season Jesus went on the sabbath day
 through the cornfields; and his disciples were an
 hungred, and

¹ Some ancient authorities read they did eat.

² Gr. a greater thing.

began to pluck ears of corn, and to eat. But the 2
Pharisees, when they saw it, said unto him, Be-
hold, thy disciples do that which it is not lawful
to do upon the sabbath. But he said unto them, 3
Have ye not read what David did, when he was an
hungred, and they that were with him; how he en- 4
tered into the house of God, and 'did eat the shew-
bread, which it was not lawful for him to eat, neither
for them that were with him, but only for the priests?
Or have ye not read in the law, how that on the sab- 5
bath day the priests in the temple profane the sab-
bath, and are guiltless? But I say unto you, that 6
one greater than the temple is here. But if ye had 7
known what this meaneth, I desire mercy, and not
sacrifice, ye would not have condemned the guilt-
less. For the Son of man is lord of the sabbath. 8

And he departed thence, and went into their syna- 9
gogue: and behold, a man having a withered hand. 10
And they asked him, saying, Is it lawful to heal on
the sabbath day? that they might accuse him. And 11
he said unto them, What man shall there be of you,
that shall have one sheep, and if this fall into a pit
on the sabbath day, will he not lay hold on it, and
lift it out? How much then is a man of more value 12
than a sheep! Wherefore it is lawful to do good
on the sabbath day. Then saith he to the man, 13
Stretch forth thy hand. And he stretched it forth;
and it was restored whole, as the other. But the 14
Pharisees went out, and took counsel against him,
how they might destroy him. And Jesus perceiving 15
it withdrew from thence: and many followed him;
and he healed them all, and charged them that they 16
should not make him known: that it might be ful- 17
filled which was spoken by Isaiah the prophet, say-
ing,

³ Or, through

Behold, my servant whom I have chosen; 18
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
He shall not strive, nor cry aloud; 19

2 ἤρξαντο τίλλειν στάχνας καὶ ἐσθίειν. οἱ δὲ Φαρισαῖοι ἰ-
 δόντες εἶπαν αὐτῷ Ἴδου οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξε-
 3 στιν ποιεῖν ἐν σαββάτῳ. ὃ δὲ εἶπεν αὐτοῖς Οὐκ ἀνέγνω-
 τε τί ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ;
 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς
 προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς
 5 μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; ἢ οὐκ ἀνέγνωτε ἐν
 τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάβ-
 6 βατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; λέγω δὲ ὑμῖν ὅτι
 7 τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. εἰ δὲ ἐγνώκατε τί ἐστιν Ἐλεος
 θέλω καὶ οὐ γὰρ θγίσαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναι-
 8 τίους. κύριος γάρ ἐστιν τοῦ σαββάτου ὃ υἱὸς τοῦ ἀν-
 9 θρώπου. Καὶ μεταβὰς ἐκείθεν ἦλθεν εἰς τὴν

10 συναγωγὴν αὐτῶν· καὶ ἰδὼν ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ
 ἐπηρώτησαν αὐτὸν λέγοντες Εἰ ἔξεστι τοῖς σάββασιν θερα-
 11 पेῖν; ἵνα κατηγορήσωσιν αὐτοῦ. ὃ δὲ εἶπεν αὐτοῖς Τίς
 [ἐσται] ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ εἰς ἐμ-
 πέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ
 12 καὶ ἐγερεῖ; πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε
 13 ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. Τότε λέγει τῷ ἀν-
 θρώπῳ Ἐκτεινόν σου τὴν χεῖρα· καὶ ἐξέτεινεν, καὶ ἀπεκα-
 14 τεστάθη ὑγιής ὡς ἡ ἄλλη. Ἐξελθόντες δὲ οἱ Φαρι-
 σαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσω-
 15 σιν. Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκείθεν.

Καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτοὺς
 16 πάντας, καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερόν αὐτὸν
 17 ποιήσωσιν· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προ-
 φῆτου λέγοντος

18 Ἴδοὺ ὁ παῖς μου ὃν ἠρέτισα,
 ὃ ἀγαπητός μου ὃν ἐδόκησεν ἡ ψυχὴ μου·
 θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.

19 Οὐκ ἐρίσει οὐδέ κραγῆσει,

ΟΥΔΕ ΑΚΟΥΣΕΙ ΤΙΣ ΕΝ ΤΑΙΣ ΠΛΑΤΕΙΑΙΣ ΤΗΝ ΦΩΝΗΝ
ΑΥΤΟΥ.

ΚΑΛΑΜΟΝ ΣΥΝΤΕΤΡΙΜΜΕΝΟΝ ΟΥ ΚΑΤΕΛΞΕΙ

ΚΑΙ ΛΙΝΟΝ ΤΥΦΥΜΕΝΟΝ ΟΥ ΣΒΕΣΕΙ,

ΕΙΩΣ ΑΝ ΕΚΒΑΛΗ ΕΙΣ ΚΙΚΟΣ ΤΗΝ ΚΡΙΣΙΝ.

ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΕΘΝΗ ΕΛΠΙΟΥΣΙΝ.

προσηνέχθη αὐτῷ
δαιμονιζόμενος
τυφλὸς καὶ κωφός

Τότε προσήνεγκαν αὐτῷ δαιμονιζόμετον τυφλὸν καὶ κωφόν· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. Καὶ ἐξῴτωντο πάντες οἱ ὄχλοι καὶ ἔλεγον· Μητι οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ; οἱ δὲ Φαρισαῖοι ἀκούσαιτες εἶπον· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεεζεβοὺλ ἄρχοντι τῶν δαιμονίων. Εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπε· αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημούται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ὁ μὲν ὡν μετ' ἐμοῦ κατ' ἐμοῦ ἐστί, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίξει. Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται. καὶ ὅς ἐάν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς ὁ ἀν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται· αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοιτι.

ὑμῶν

οὐ μὴ ἀφεθῇ

ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἡ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. γενηθήματα ἐχ-

Neither shall any one hear his voice in the streets.

- 20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
- 21 And in his name shall the Gentiles hope.
- 22 Then was brought unto him ¹one possessed with ¹ Or, a demoniac
a devil, blind and dumb: and he healed him, inso-
23 much that the dumb man spake and saw. And all
the multitudes were amazed, and said, Is this the
24 son of David*? But when the Pharisees heard it,
they said, This man doth not cast out ²devils, but ² Gr. demons.
25 ³by Beelzebub the prince of the ²devils. And know- ³ Or, in
ing their thoughts he said unto them, Every king-
dom divided against itself is brought to desolation;
and every city or house divided against itself shall
26 not stand: and if Satan casteth out Satan, he is di-
vided against himself; how then shall his kingdom
27 stand? And if I ³by Beelzebub cast out ²devils, ³by
whom do your sons cast them out? therefore shall
28 they be your judges. But if I ³by the Spirit of God
cast out ²devils, then is the kingdom of God come
29 upon you. Or how can one enter into the house of
the strong *man*, and spoil his goods, except he first
bind the strong *man*? and then he will spoil his
30 house. He that is not with me is against me; and
31 he that gathereth not with me scattereth. There-
fore I say unto you, Every sin and blasphemy
shall be forgiven ⁴unto men†; but the blasphemy ⁴ Some ancient au-
32 against the Spirit shall not be forgiven. And who-
soever shall speak a word against the Son of man,
it shall be forgiven him; but whosoever shall speak
against the Holy Spirit, it shall not be forgiven him,
neither in this ⁵world, nor in that which is to come. ⁵ Or, age
- 33 Either make the tree good, and its fruit good; or
make the tree corrupt, and its fruit corrupt: for
34 the tree is known by its fruit. Ye offspring of vi-

* For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29].—*Am. Com.*

† "unto men" strike out the marg.—*Am. Com.*

pers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and Pharisees answered him, saying, ¹Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the ²whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ³a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ⁴a greater than Solomon is here. But the unclean spirit, when ⁵he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then ⁶he saith, I will return into my house whence I came out; and when ⁷he is come, ⁸he findeth it empty, swept, and garnished. Then goeth ⁹he, and taketh with ¹⁰himself seven other spirits more evil than ¹¹himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him.

δυνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ
 35 περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ ἀγαθὸς
 ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ὁ ἀγαθός, καὶ
 ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλ-
 36 λει πονηρά. Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλή-
 σουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν
 37 ἡμέρᾳ κρίσεως· ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ
 τῶν λόγων σου καταδικασθήσῃ.

38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ
 Φαρισαίων λέγοντες Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον
 39 ἰδεῖν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ μοι-
 χαλὴς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ
 40 μὴ τὸ σημεῖον Ἰωᾶ τοῦ προφήτου. ὥσπερ γὰρ ἦν Ἰω-
 νᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς
 νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς
 41 γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ἄνδρες Νινευεῖται ἀνα-
 στήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατα-
 κρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωᾶ, καὶ
 42 ἰδοὺ πλεῖον Ἰωᾶ ὧδε. βασιλίσσα νότου ἐγερθήσεται ἐν
 τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν·
 ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σο-
 43 λομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

Ἔτι δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρ-
 χεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπανσιν, καὶ οὐχ εὐρί-
 44 σκει. τότε λέγει Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν
 ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σχολάζοντα [καὶ] σεσαρωμένον
 45 καὶ κεκοσμημένον. τότε πορεύεται καὶ παραλαμβάνει μεθ' ἐ-
 αυτοῦ ἐπτά ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελ-
 θόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
 ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ
 ταύτῃ τῇ πονηρᾷ.

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ
 οἱ ἀδελφοὶ αὐτοῦ ἰσθήκεισαν ἔξω ζητοῦντες αὐτῷ λαλή-

*

σαι. ^τ ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ Τίς ⁴⁸
 ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;
 καὶ ἐκτείνας τὴν χεῖρα [αὐτοῦ] ἐπὶ τοὺς μαθητάς αὐ- ⁴⁹
 τοῦ εἶπεν Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·
 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ⁵⁰
 ἐν οὐρανοῖς, αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ
 ἐστί.

ἀκ

Ἐν τῇ ἡμέρᾳ ἐκεῖνῃ ἐξελθὼν ὁ Ἰησοῦς ^τ τῆς οἰκίας ¹
 ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν ²
 ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι,
 καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν ἰστῆκει. καὶ ἐλάλησεν ³
 αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων Ἴδου ἐξῆλθεν ὁ σπείρων
 τοῦ σπείρειν. καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ ⁴
 τὴν ὁδόν, καὶ ἔλθόντα τὰ πετεινὰ κατέφαγεν αὐτά. ἄλλα ⁵
 δὲ ἔπεσεν ἐπὶ τὰ πετρῶδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ
 εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς, ἡλίου δὲ ⁶
 ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐ-
 ξηράνθη. ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ⁷
 ἄκανθαι καὶ ἀπέπνιξαν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν ⁸
 τὴν καλὴν καὶ ἐδίδου καρπόν, ὃ μὲν ἑκατὸν ὃ δὲ ἐξήκον-
 τα ὃ δὲ τριάκοντα. Ὁ ἔχων ὦτα ἀκούτω. Καὶ ⁹
 προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς ¹⁰
 λαλεῖς αὐτοῖς; ὁ δὲ ἀποκριθεὶς εἶπεν ^τ ὅτι Ὑμῖν δέδοται ¹¹
 γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις
 δὲ οὐ δέδοται. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισ- ¹²
 σευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐ-
 τοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες ¹³
 οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν·
 καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου ἣ λέγουσα ¹⁴

Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε,
 καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

⁹ εἶπεν δὲ τις αὐτῷ Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐσθήκασιν ζητοῦντές σοι λαλῆσαι.

ἦλθον τὰ πετεινὰ
 καὶ

ἐπνιξαν

αὐτοῖς

12. 47-13. 14. S. MATTHEW.

47 ¹And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

¹ Some ancient authorities omit ver. 47.

13 On that day went Jesus out of the house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake to them many things in parables, saying, Behold, the sower went forth to sow; and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up, and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears², let him hear.

² Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

And the disciples came, and said unto him, Why speakest thou unto them in parables? And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

For this people's heart is waxed gross, 15
 And their ears are dull of hearing,
 And their eyes they have closed;
 Lest haply they should perceive with their eyes,
 And hear with their ears,
 And understand with their heart,
 And should turn again,
 And I should heal them.

But blessed are your eyes, for they see; and your 16
 ears, for they hear. For verily I say unto you, that 17
 many prophets and righteous men desired to see the
 things which ye see, and saw them not; and to hear
 the things which ye hear, and heard them not. Hear 18
 then ye the parable of the sower. When any one 19
 heareth the word of the kingdom, and understandeth
 it not, *then* cometh the evil *one*, and snatcheth away
 that which hath been sown in his heart. This is he
 that was sown by the way side. And he that was 20
 sown upon the rocky places, this is he that heareth
 the word, and straightway with joy receiveth it; yet 21
 hath he not root in himself, but endureth for a while;
 and when tribulation or persecution ariseth because
 of the word, straightway he stumbleth. And he that 22
 was sown among the thorns, this is he that heareth
 the word; and the care of the ¹world, and the de-
 ceitfulness of riches, choke the word, and he be-
 cometh unfruitful. And he that was sown upon 23
 the good ground, this is he that heareth the word,
 and understandeth it; who verily beareth fruit, and
 bringeth forth, some a hundredfold, some sixty, some
 thirty.

¹ Or, *age*

Another parable set he before them, saying, The 24
 kingdom of heaven is likened unto a man that sowed
 good seed in his field: but while men slept, his ene- 25
 my came and sowed ²tares also among the wheat,
 and went away. But when the blade sprang up, and 26
 brought forth fruit, then appeared the tares also.

² Or, *darnel*

And the ³servants of the householder came and said 27
 unto him, Sir, didst thou not sow good seed in thy
 field? whence then hath it tares? And he said unto 28

³ Gr. *bondservants*.
⁴ Gr. *A man that is an enemy*.

them, ⁴An enemy hath done this.

- 15 ἑπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τοῦτοῦ,
 καὶ τοῖς ὤσιν βαρέως ἤκογσαν,
 καὶ τοῖς ὀφθαλμοῖς αἰτῶν ἐκάμмыσαν·
 μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς
 καὶ τοῖς ὤσιν ἀκούωσιν
 καὶ τῇ καρδίᾳ γνῶσιν καὶ ἐπιστρέψωσιν,
 καὶ ἰάσονται αἰτοῖς.
- 16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὤτα
 17 [ὑμῶν] ὅτι ἀκούουσιν. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προ-
 φῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν,
 18 καὶ ἀκούσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. Ὑμεῖς
- 19 οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειράντος. Παντὸς
 ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχε-
 20 ταὶ οἱ πονηρὸς καὶ ἄρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ
 αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. ὁ δὲ ἐπὶ τὰ
 πετρῶδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς
- 21 μετὰ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ
 ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ
- 22 διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. ὁ δὲ εἰς τὰς ἀκάνθας
 σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα
 τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συνπνίγει τὸν λόγον,
- 23 καὶ ἄκαρπος γίνεται. ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς,
 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρπο-
 φορεῖ καὶ ποιεῖ ὃ μὲν ἑκατὸν ὃ δὲ ἐξήκοντα ὃ δὲ τριάκοντα.
- 24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὁμοιω-
 θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπειράντι καλὸν σπέρ-
- 25 μα ἐν τῷ ἀγρῷ αὐτοῦ. ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους
 ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον
- 26 τοῦ σίτου καὶ ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ
- 27 καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελ-
 θόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ Κύριε,
 οὐχὶ καλὸν σπέρμα ἐσπείρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν
- 28 ἔχει ζιζάνια; ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς ἄνθρωπος τοῦτο

ἐποίησεν. οἱ δὲ αὐτῷ λέγουσιν Θέλεις οὖν ἀπελθόντες
 συλλέξωμεν αὐτά; ὁ δὲ φησιν Οὐ, μή ποτε συλλέγον- 29
 τες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον· ἄφετε 30
 συναυξάνεσθαι ἀμφοτέρα ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ
 τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς Συλλέξατε πρῶτον τὰ ζιζά-
 νια καὶ δῆσατε αὐτὰ [εἰς] δέσμας πρὸς τὸ κατακαῦσαι αὐτά,
 τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου. *Αλ- 31
 λην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ
 βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος
 ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὁ μικρότερον μὲν ἐστὶν πάντων 32
 τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν
 καὶ γίνεται δένδρον, ὥστε ἔλθειν τὰ πετεινὰ τοῦ οὐρανοῦ
 καὶ κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ. *Αλ- 33
 λην παραβολὴν [ἐλάλησεν αὐτοῖς]. Ὁμοία ἐστὶν ἡ βασι-
 λεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς
 αλεύρου σάτα τρία ἕως οὗ ἐξυμώθη ὅλον. Ταῦτα 34
 πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ
 χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς· ὅπως πληρωθῇ τὸ 35
 ῥηθὲν διὰ τοῦ προφήτου λέγοντος

Ἡσαίου Αρ.

Ἀνοιζώ ἐν παραβολαῖς τὸ στόμα μου,
 ἐρεῖζομαι κεκρυμμένα ἀπὸ καταβολῆς.

Τότε ἀφείς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. Καὶ 36
 προσήλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες Διασάφησον
 ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. ὁ δὲ ἀπο- 37
 κριθεὶς εἶπεν Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς
 τοῦ ἀνθρώπου· ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν 38
 σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια
 εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά 39
 ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰώνος ἐστὶν,
 οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. ὥσπερ οὖν συλλέγεται τὰ 40
 ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντε-
 λείᾳ τοῦ αἰῶνος· ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγ- 41
 γέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ

- And the ¹servants say unto him, Wilt thou then ¹ Gr. *bondservants*.
 29 that we go and gather them up? But he saith,
 Nay; lest haply while ye gather up the tares, ye
 30 root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
 31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:
 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.
 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three ²measures of meal, till it was all leavened.
 34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken ³by the prophet, saying,
 I will open my mouth in parables;
 I will utter things hidden from the foundation
⁴of the world.
 36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.
 37 And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; and the enemy that sowed them is the devil: and the harvest is ⁵the end of the world; and the reapers are angels.
 40 As therefore the tares are gathered up and burned with fire; so shall it be in ⁵the end of the world.
 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom

² The word in the Greek denotes the Hebrew *seah*, a measure containing nearly a peck and a half.

³ Or, *through*

⁴ Many ancient authorities omit *of the world*.

⁵ Or, *the consummation of the age*

all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of 42 fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the 43 sun in the kingdom of their Father. He that hath ears, let him hear.

The kingdom of heaven is like unto a treasure 44 hidden in the field; which a man found, and hid; 1 Or, for joy thereof and 'in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man 45 that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a ²net, 47 that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on 48 the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So 49 shall it be in ³the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of 50 fire: there shall be the weeping and gnashing of teeth.

3 Or, the consummation of the age

Have ye understood all these things? They say 51 unto him, Yea. And he said unto them, Therefore 52 every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

And it came to pass, when Jesus had finished 53 these parables, he departed thence. And coming 54 into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these 4mighty works? Is not this the carpenter's son? is 55 not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And 56 his sisters, are they not all with us? Whence then hath this man all these things? And they were 57 5 Gr. caused to stumble. 6offended in him. But Jesus said

4 Gr. powers.

πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,
 42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κἀμινον τοῦ πυρός· ἐκεῖ ἔσται
 43 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε οἱ δίκαιοι
 ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς
 44 αὐτῶν. Ὁ ἔχων ὦτα ἀκουέτω. Ὅμοία ἐστὶν

πάντα

ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ
 ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς
 αὐτοῦ ὑπάγει καὶ πωλεῖ ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν
 45 ἐκείνον. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν

ἀνθρώπων

46 οὐρανῶν ἔμπροσφ ζητοῦντι καλοὺς μαργαρίτας· εὐρὼν δὲ
 ἕνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα
 47 εἶχεν καὶ ἡγόρασεν αὐτόν. Πάλιν ὁμοία ἐστὶν

ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασ-
 48 σαν καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἦν ὅτε ἐπληρώθη
 ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλε-
 49 ξαν τὰ καλὰ εἰς ἄγγῃ, τὰ δὲ σαπρὰ ἔξω ἔβαλον. οὕτως
 ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγε-
 λοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων

50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κἀμινον τοῦ πυρός· ἐκεῖ ἔσται
 51 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Συν-

52 ἤκατε ταῦτα πάντα; λέγουσιν αὐτῷ Ναί. ὁ δὲ εἶπεν
 αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασι-
 λείᾳ τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις
 ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

λέγει

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς
 54 ταύτας, μετῆρεν ἐκεῖθεν. καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ
 ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσ-
 σεσθαι αὐτοὺς καὶ λέγειν Πόθεν τούτῳ ἡ σοφία αὕτη καὶ
 55 αἱ δυνάμεις; οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ
 μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκω-
 56 βος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ
 αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; πόθεν οὖν τούτῳ ταῦτα
 57 πάντα; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν

Αφ.

ιδίᾳ

αὐτοῖς Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ[†] πατρίδι
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις 58
πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης 1
τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός ἐστιν 2
Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Ὁ γὰρ Ἡρώ- 3
δης κρατήσας τὸν Ἰωάννην ἔδωκεν αὐτὸν ἐν φυλακῇ ἀπέθετο
διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ Οὐκ ἔξεστίν σοι ἔχειν αὐτήν· 4
καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προ- 5
φήτην αὐτὸν εἶχον. γενεσίους δὲ γενομένοις τοῦ Ἡρώδου 6
ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ
ἤρρεσεν τῷ Ἡρώδῃ, ὅθεν μετὰ ὅρκου ὡμολόγησεν αὐτῇ 7
δοῦναι ὃ ἐὰν αἰτήσῃται. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς 8
μητρὸς αὐτῆς Δός μοι, φησὶν, ὥδε ἐπὶ πίνακι τὴν κεφαλὴν
Ἰωάννου τοῦ βαπτιστοῦ. καὶ λυπηθεὶς ὁ βασιλεὺς διὰ 9
τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,
καὶ πέμψας ἀπεκεφάλισεν Ἰωάννην ἐν τῇ φυλακῇ· καὶ 10
ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ,
καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. Καὶ προσελθόντες οἱ μαθη- 12
ταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες
ἀπήγγειλαν τῷ Ἰησοῦ.

νεῦροι

Ἀκούσας δὲ ὁ Ἰησοῦς 13
ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν·
καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ[†] περὶ[†] ἀπὸ τῶν
πόλεων. Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγ- 14
χίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.
Ὁσίας δὲ γενομένης προσῆλθαν αὐτῷ οἱ μαθηταὶ λέγοντες 15
Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπό-
λυσον[†] τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγο-
ράσωσιν ἑαυτοῖς βρώματα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς 16
Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

παρήλθεν ἡ δὲ
ἀπόλυσον οὖν

unto them, A prophet is not without honour, save
 58 in his own country, and in his own house. And
 he did not many 'mighty works there because of ¹ Gr. *powers*.
 their unbelief.

14 At that season Herod the tetrarch heard the re-
 2, port concerning Jesus, and said unto his servants,
 This is John the Baptist; he is risen from the dead;
 3 and therefore do these powers work in him. For
 Herod had laid hold on John, and bound him, and
 put him in prison for the sake of Herodias, his
 4 brother Philip's wife. For John said unto him, It
 5 is not lawful for thee to have her. And when he
 would have put him to death, he feared the multi-
 6 tude, because they counted him as a prophet. But
 when Herod's birthday came, the daughter of He-
 rodias danced in the midst, and pleased Herod.
 7 Whereupon he promised with an oath to give her
 8 whatsoever she should ask. And she, being put
 forward by her mother, saith, Give me here in a
 9 charger the head of John the Baptist. And the
 king was grieved; but for the sake of his oaths, and
 of them which sat at meat with him, he commanded
 10 it to be given; and he sent, and beheaded John in
 11 the prison. And his head was brought in a charger,
 and given to the damsel: and she brought it to her
 12 mother. And his disciples came, and took up the
 corpse, and buried him; and they went and told
 Jesus.

13 Now when Jesus heard *it*, he withdrew from
 thence in a boat, to a desert place apart: and when
 the multitudes heard *thereof*, they followed him ² on ² Or, *by land*
 14 foot from the cities. And he came forth, and saw
 a great multitude, and he had compassion on them,
 15 and healed their sick. And when even was come,
 the disciples came to him, saying, The place is des-
 ert, and the time is already past; send the multi-
 tudes away, that they may go into the villages, and
 16 buy themselves food. But Jesus said unto them,
 They have no need to go away; give ye them to eat.

1 Gr. recline.

And they say unto him, We have here but five ¹⁷ loaves, and two fishes. And he said, Bring them ¹⁸ hither to me. And he commanded the multitudes ¹⁹ to 'sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and they took ²⁰ up that which remained over of the broken pieces, twelve baskets full. And they that did eat were ²¹ about five thousand men, beside women and children.

And straightway he constrained the disciples to ²² enter into the boat, and to go before him unto the other side, till he should send the multitudes away.

And after he had sent the multitudes away, he went ²³ up into the mountain apart to pray: and when even ²⁴ was come, he was there alone. But the boat ²⁵ was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth ²⁶ watch of the night he came unto them, walking upon the sea. And when the disciples saw him ²⁷ walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But ²⁸ straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter an- ²⁹ swered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, ³⁰ Come. And Peter went down from the boat, and walked upon the waters, ³¹ to come to Jesus. But ³² when he saw the wind⁴, he was afraid; and beginning to sink, he cried out, saying, Lord, save me.

² Some ancient authorities read *was many furlongs distant from the land.*

³ Some ancient authorities read *and came.*

⁴ Many ancient authorities add *strong.*

And immediately Jesus stretched forth his hand, ³¹ and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And ³² when they were gone up into the boat, the wind ceased. And they that were in the boat worshipped ³³ him, saying, Of a truth thou art the Son of God.

And when they had crossed over, they came to ³⁴ the land, unto Gennesaret. And when the men of ³⁵ that place knew him, they sent into all that region round about, and

17 οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὥδε εἰ μὴ πέντε ἄρτους
 18 καὶ δύο ἰχθύας. ὁ δὲ εἶπεν Φέρετέ μοι ὥδε αὐτούς.
 19 καὶ ῥα κελύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, ἐκέλευσεν τοὺς...
χόρτου καὶ λαβὼν
 λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας
 εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθη-
 20 ταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον
 πάντες καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον τῶν
 21 κλασμάτων δώδεκα κοφίνους πλήρεις. οἱ δὲ ἐσθίοντες
 ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παι-
 22 δίων. Καὶ [εὐθέως] ἠνάγκασεν τοὺς μαθητὰς ἐμ-
 βῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἔως τὸ
 23 οὗ ἀπολύσει τοὺς ὄχλους. καὶ ἀπολύσας τοὺς ὄχλους
 ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὁψίας δὲ γενο-
 24 μένης μόνος ἦν ἐκεῖ. Τὸ δὲ πλοῖον ἤδη ῥα σταδίου πολλοὺς μέσον τῆς θαλάσ-
σης ἦν
 ἀπὸ τῆς γῆς ἀπείχεν, βασιανιζόμενον ὑπὸ τῶν κυμάτων,
 25 ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτη δὲ φυλακῇ τῆς νυκτὸς
 26 ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. οἱ δὲ
 μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα
 27 φόβου ἔκραξαν. εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων
 28 Θαρσείτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. ἀποκριθεὶς δὲ ὁ Πέτρος
 εἶπεν αὐτῷ Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σέ
 29 ἐπὶ τὰ ὕδατα· ὁ δὲ εἶπεν Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ
 πλοίου Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς ἐλθεῖν
 30 τὸν Ἰησοῦν. βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξά-
 μενος καταποντίζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν με.
 31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ
 32 καὶ λέγει αὐτῷ Ὁλιγόπιστε, εἰς τί ἐδίστασας; καὶ ἀνα-
 33 βάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. οἱ δὲ
 ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες Ἀληθῶς θεοῦ
 34 υἱὸς εἶ.
 35 Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν γῆν
 εἰς Γεννησαρέτ. καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου
 ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ

προσήμεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, καὶ παρε- 36
 κάλουν [αὐτὸν] ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱμα-
 τίου αὐτοῦ· καὶ ὅσοι ἤψαντο διεσώθησαν.

Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρι- 1
 σαῖοι καὶ γραμματεῖς λέγοντες Διὰ τί οἱ μαθηταί σου πα- 2
 ραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ
 νίπτονται τὰς χεῖρας ὅταν ἄρτον ἐσθίωσιν. ὁ δὲ ἀποκρι- 3
 θεὶς εἶπεν αὐτοῖς Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολήν
 τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ὁ γὰρ θεὸς εἶπεν 4
 Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ὁ κακολογῶν
 πατέρα ἢ μητέρα θανάτῳ τελεγτάτω· ὑμεῖς δὲ λέγετε 5
 Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ Δῶρον ὃ ἐὰν ἐξ ἐμοῦ
 ὠφεληθῇς, οὐ μὴ τιμῇσιν τὸν πατέρα αὐτοῦ· καὶ ἡκυρώ- 6
 σατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ὑπο- 7
 κριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων

Ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, 8

ἡ δὲ καρδία αὐτῶν πόρρῳ ἀπέχει ἀπ' ἐμοῦ·

μάτην δὲ ἐβέβονταί με, 9

ΔΙΔΑΣΚΟΝΤΕΣ ΔΙΔΑΣΚΑΛΙΑΣ ἘΝΤΑΛΜΑΤΑ ἈΝΘΡΩΠΩΝ.

Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ 10
 συνίετε· οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄν- 11
 θρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο
 κοινοῖ τὸν ἄνθρωπον. Τότε προσελθόντες οἱ 12

μαθηταὶ λέγουσιν αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες
 τὸν λόγον ἐσκανδαλίσθησαν; ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα 13
 φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκρι-
 ζωθήσεται. ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοί· τυφλὸς 14
 δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέροις εἰς βόθυνον πεσοῦν-
 ται. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Φρά- 15

σον ἡμῖν τὴν παραβολήν. ὁ δὲ εἶπεν Ἀκμὴν καὶ ὑμεῖς 16
 ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς 17
 τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλ-
 λεται; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρ- 18

ΜΟΥΣΟΥ

ὁδηγοὶ εἰσιν τυ-
 φλοὶ [τυφλῶν]

33 brought unto him all that were sick; and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

15 Then there come to Jesus from Jerusalem Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not

3 their hands when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?

4 For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let

5 him 'die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God;

6 he shall not honour his father². And ye have made void the ³word of God because of your tradition. ² Some ancient authorities add *or his mother*.

7 Ye hypocrites, well did Isaiah prophesy of you, saying, ³ Some ancient authorities read *law*.

8 This people honoureth me with their lips; But their heart is far from me.

9 But in vain do they worship me, Teaching *as their* doctrines the precepts of men.

10 And he called to him the multitude, and said unto them, Hear, and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.

12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were ⁴offended, when they

13 heard this saying? But he answered and said, Every ⁴ Gr. *caused to stumble*.

14 be rooted up. Let them alone: they are blind guides. ⁵ Gr. *planting*.

And if the blind guide the blind, both shall fall into a pit. And Peter answered and said unto him,

16 Declare unto us the parable. And he said, Are ye also even yet without understanding? Perceive ye

not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? But the things which proceed out of the mouth come

forth out of the heart; and they defile the man. For 19
out of the heart come forth evil thoughts, murders,
adulteries, fornications, thefts, false witness, rail-
ings: these are the things which defile the man: but 20
to eat with unwashen hands defileth not the man.

1 Gr. demon.

And Jesus went out thence, and withdrew into the 21
parts of Tyre and Sidon. And behold, a Canaan- 22
itish woman came out from those borders, and cried,
saying, Have mercy on me, O Lord, thou son of Da-
vid; my daughter is grievously vexed with a 'devil.
But he answered her not a word. And his disciples 23
came and besought him, saying, Send her away; for
she crieth after us. But he answered and said, I 24
was not sent but unto the lost sheep of the house
of Israel. But she came and worshipped him, say- 25
ing, Lord, help me. And he answered and said, It 26
is not meet to take the children's 'bread and cast it
to the dogs. But she said, Yea, Lord: for even the 27
dogs eat of the crumbs which fall from their masters'
table. Then Jesus answered and said unto her, O 28
woman, great is thy faith: be it done unto thee even
as thou wilt. And her daughter was healed from
that hour.

2 Or, loaf

And Jesus departed thence, and came nigh unto 29
the sea of Galilee; and he went up into the moun-
tain, and sat there. And there came unto him great 30
multitudes, having with them the lame, blind, dumb,
maimed, and many others, and they cast them down
at his feet; and he healed them: insomuch that the 31
multitude wondered, when they saw the dumb speak-
ing, the maimed whole, and the lame walking, and
the blind seeing: and they glorified the God of Is-
rael.

And Jesus called unto him his disciples, and said, 32
I have compassion on the multitude, because they
continue with me now three days and have nothing
to eat: and I would not send them away fasting,
lest haply they faint in the

19 δίας ἐξέρχεται, καὶ ἐκεῖνα κοινοὶ τὸν ἄνθρωπον. ἐκ γὰρ τῆς
καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι,
20 πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. ταῦτά
ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτους χερσὶν
φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.

21 Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη
22 Τύρου καὶ Σιδῶνος. Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν
ὀρίων ἐκείνων ἐξελθοῦσα ἔκραζεν ἰλέγουσα Ἐλέησόν με,
κύριε υἱὸς Δαυεὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.
23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μα-
θηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες Ἀπόλυσον αὐτήν, ὅτι
24 κράζει ὀπισθεν ἡμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστά-
λην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.
25 ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα Κύριε, βοήθει μοι.
26 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον
27 τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. ἡ δὲ εἶπεν Ναί,
κύριε, καὶ [γὰρ] τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν
28 πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. τότε
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Ὡ γύναι, μεγάλη σου ἡ
πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 Καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασ-
30 σαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. καὶ
προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν ἡλωούς,
κυλλούς, τυφλοὺς, κωφοὺς, καὶ ἑτέρους πολλούς, καὶ
ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν
31 αὐτούς· ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς
ἡλαλοῦντας, καὶ ἡλωοὺς περιπατοῦντας καὶ τυφλοὺς βλέ-
32 ποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν
Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι [ἤδη] ἡμέραι τρεῖς
προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπο-
λῦσαι αὐτοὺς νήστεις οὐ θέλω, μὴ ποτε ἐκλυθῶσιν ἐν τῇ

ἐκραξεν
υἱὸς

Ap.†

τοὺς ὄχλους
ἀκούοντας | κυλλοὶ
ὕγεις
ἐδόξαζον

ὁδῷ. καὶ λέγουσιν αὐτῷ οἱ μαθηταί· Πόθεν ἡμῖν ἐν ἔρημίᾳ 33
 ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; καὶ λέγει 34
 αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν· Ἑπτὰ,
 καὶ ὀλίγα ἰχθύδια. καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν 35
 ἐπὶ τὴν γῆν ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ 36
 εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς οἱ δὲ μα-
 θηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, 37
 καὶ τὸ περισσεῖον τῶν κλασμάτων ἦσαν ἑπτὰ σφυρίδας
 πλήρεις. οἱ δὲ ἐσθιόντες ἦσαν [†] τετρακισχίλιοι ἄνδρες χω- 38
 ρὶς [†] γυναικῶν καὶ παιδιῶν. Καὶ ἀπολύσας τοὺς ὄχλους 39
 ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

ὥς

παιδίων καὶ γυναικῶν

ἐπηρώτων

Καὶ προσελθόντες [οἱ] Φαρισαῖοι καὶ Σαδδουκαῖοι πει- 1
 ράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπι-
 δεῖξαι αὐτοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅφιας γενο- 2
 μένης λέγετε· Εὐδία, πυρράζει γὰρ ὁ οὐρανός· καὶ πρωί 3
 Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ
 μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ
 σημεῖα τῶν καιρῶν οὐ δύνασθε.]] Γενεὰ πονηρὰ καὶ μοι- 4
 χαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ
 εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλ-
 theoretical. Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν 5

λαβεῖν ἄρτους

ἐπελάθοντο ἄρτους λαβεῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς 6
 Ὅρατε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ
 Σαδδουκαίων. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι 7
 Ἄρτους οὐκ ἐλάβομεν. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν· Τί διαλο- 8
 γίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔχετε;
 οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν 9
 πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς 10
 ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σφυρίδας ἐλά-
 βετε; πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσ- 11
 ἔχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.
 τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης [τῶν 12
 ἄρτων] ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδ-

33 way. And the disciples say unto him, Whence should we have so many loaves in a desert place, as 34 to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, 35 Seven, and a few small fishes. And he commanded 36 the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the 37 disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. 38 And they that did eat were four thousand men, 39 beside women and children. And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

16 And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from 2 heaven. But he answered and said unto them, ¹When it is evening, ye say, *It will be fair weather:* 3 for the heaven is red. And in the morning, *It will be* foul weather to-day: for the heaven is red and lowr- 4 ing. Ye know how to discern the face of the heav- 5 en; but ye cannot *discern* the signs of the times. An 6 evil and adulterous generation seeketh after a sign; 7 and there shall no sign be given unto it, but the sign 8 of Jonah. And he left them, and departed. 9 And the disciples came to the other side and for- 10 got to take ²bread. And Jesus said unto them, Take 11 heed and beware of the leaven of the Pharisees and 12 Sadducees. And they reasoned among themselves, 13 saying, ³We took no ²bread. And Jesus perceiving it said, O ye of little faith, why reason ye among 14 yourselves, because ye have no ²bread? Do ye not yet perceive, neither remember the five loaves of the 15 five thousand, and how many ⁴baskets ye took up? 16 Neither the seven loaves of the four thousand, and 17 how many ⁴baskets ye took up? How is it that ye do not perceive that I spake not to you concerning ²bread? But beware of the leaven of the Pharisees 18 and Sadducees. Then understood they how that he bade them not beware of the leaven of ²bread, but of the teaching of the Pharisees and Sadducees.

¹ The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

² Gr. loaves.

³ Or, It is because we took no bread.

⁴ Basket in ver. 9 and 10 represents different Greek words.

- Now when Jesus came into the parts of Cæsarea 13
 Philippi, he asked his disciples, saying, Who do men
 say ¹that the Son of man is? And they said, Some 14
 say John the Baptist; some, Elijah: and others, Jer-
 emiah, or one of the prophets. He saith unto them, 15
 But who say ye that I am? And Simon Peter an- 16
 swered and said, Thou art the Christ, the Son of the
 living God. And Jesus answered and said unto 17
 him, Blessed art thou, Simon Bar-Jonah: for flesh
 and blood hath not revealed it unto thee, but my
 Father which is in heaven. And I also say unto 18
 thee, that thou art ²Peter, and upon this ³rock I will
 build my church; and the gates of Hades shall not
 prevail against it. I will give unto thee the keys of 19
 the kingdom of heaven: and whatsoever thou shalt
 bind on earth shall be bound in heaven: and what-
 soever thou shalt loose on earth shall be loosed in
 heaven. Then charged he the disciples that they 20
 should tell no man that he was the Christ.
- ⁴ From that time began ⁴Jesus to shew unto his dis- 21
 ciples, how that he must go unto Jerusalem, and suf-
 fer many things of the elders and chief priests and
 scribes, and be killed, and the third day be raised up.
 And Peter took him, and began to rebuke him, saying, 22
⁵Be it far from thee, Lord: this shall never be unto
 thee. But he turned, and said unto Peter, Get thee 23
 behind me, Satan: thou art a stumblingblock unto
 me: for thou mindest not the things of God, but the
 things of men. Then said Jesus unto his disciples, 24
 If any man would come after me, let him deny him-
 self, and take up his cross, and follow me. For 25
 whosoever would save his ⁶life shall lose it: and
 whosoever shall lose his ⁶life for my sake shall find
 it. For what shall a man be profited, 26

¹ Many ancient authorities read that I the Son of man am. See Mark viii. 27; Luke ix. 18.

² Gr. Petros.

³ Gr. petra.

⁴ Some ancient authorities read Jesus Christ.

⁵ Or, God have mercy on thee

⁶ Or, soul

δουκαίων.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς Φιλίπ-
που ἡρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγουσιν οἱ
14 ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; οἱ δὲ εἶπαν Οἱ μὲν
Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν, ἕτεροι δὲ Ἱερε-
15 μίαν ἢ ἓνα τῶν προφητῶν. λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με
16 λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν Σὺ εἶ ὁ
17 χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. ἀποκριθεὶς δὲ ὁ
Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ
καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν [τοῖς]
18 οὐρανοῖς· καὶ γὰρ ἐγὼ σοὶ λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ
ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι
19 ᾗδου οὐ κατισχύσουσιν αὐτῆς· δώσω σοὶ τὰς κλεῖδας τῆς
βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς
ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς
20 γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Τότε ἔπετίμησεν τοῖς
μαθηταῖς ἵνα μηδενὶ εἰπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

διεστείλατο

21 ΑΠΟ ΤΟΤΕ ἤρξατο Ἰησοῦς Χριστὸς δεικνύναι τοῖς
μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ
πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆ-
22 ναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτι-
μᾶν αὐτῷ λέγων Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι
23 τοῦτο. ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ Ὑπαγε ὀπίσω μου,
Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ
24 ἀλλὰ τὰ τῶν ἀνθρώπων. Τότε [ὁ] Ἰησοῦς
εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει ὀπίσω μου ἔλθειν,
ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ
25 ἀκολουθεῖτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ
σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν
26 αὐτοῦ ἔνεκεν ἐμοῦ εὕρήσει αὐτήν. τί γὰρ ὠφεληθήσεται

Ἀρ.

λέγει αὐτῷ ἐπι-
τιμῶν

ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι 27 ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. ἀμὴν 28 λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστῶτων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέ- 1
 τρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. καὶ μετεμορ- 2
 φώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. καὶ ἰδοὺ ὥφθη αὐτοῖς Μωσῆς καὶ Ἡλείας συνλαλοῦντες 3 μετ' αὐτοῦ. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ 4 Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεῖ μίαν καὶ Ἡλείᾳ μίαν. 5
 ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτινὴ ἐπεσκίασεν 6 αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ. καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον 7 αὐτῶν καὶ ἐφοβήθησαν σφόδρα. καὶ προσῆλθεν ὁ Ἰησοῦς 8 καὶ αἰψάμενος αὐτῶν εἶπεν Ἐγέρθητε καὶ μὴ φοβεῖσθε. ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ 9
 αὐτὸν Ἰησοῦν μόνον. Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ 10 ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων Μηδενὶ εἰπῆτε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἔγερθῇ. Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες Τί οὖν οἱ 11 γραμματεῖς λέγουσιν ὅτι Ἡλείαν δεῖ ἔλθειν πρῶτον; ὁ δὲ 12 ἀποκριθεὶς εἶπεν Ἡλείας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν ὅτι Ἡλείας ἤδη ἦλθεν, καὶ οὐκ ἐπέ- 13
 γνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. τότε 13

τὸν

σκηνας τρεῖς

τὸν

ἀναστῆ

Αρ.

if he shall gain the whole world, and forfeit his ¹life? ¹ Or, *soul*
 or what shall a man give in exchange for his ¹life?
 27 For the Son of man shall come in the glory of his
 Father with his angels; and then shall he render
 28 unto every man according to his ²deeds. Verily I ² Gr. *doing*.
 say unto you, There be some of them that stand
 here, which shall in no wise taste of death, till they
 see the Son of man coming in his kingdom.
 17 And after six days Jesus taketh with him Peter,
 and James, and John his brother, and bringeth them
 2 up into a high mountain apart: and he was trans-
 figured before them: and his face did shine as the
 sun, and his garments became white as the light.
 3 And behold, there appeared unto them Moses and
 4 Elijah talking with him. And Peter answered, and
 said unto Jesus, Lord, it is good for us to be here: if
 thou wilt, I will make here three ³tabernacles; one ³ Or, *booths*
 for thee, and one for Moses, and one for Elijah.
 5 While he was yet speaking, behold, a bright cloud
 overshadowed them: and behold, a voice out of the
 cloud, saying, This is my beloved Son, in whom I
 6 am well pleased; hear ye him. And when the dis-
 ciples heard it, they fell on their face, and were sore
 7 afraid. And Jesus came and touched them and said,
 8 Arise, and be not afraid. And lifting up their eyes,
 they saw no one, save Jesus only.
 9 And as they were coming down from the moun-
 tain, Jesus commanded them, saying, Tell the vision
 to no man, until the Son of man be risen from the
 10 dead. And his disciples asked him, saying, Why
 then say the scribes that Elijah must first come?
 11 And he answered and said, Elijah indeed cometh,
 12 and shall restore all things: but I say unto you,
 that Elijah is come already, and they knew him not,
 but did unto him whatsoever they listed. Even so
 13 shall the Son of man also suffer of them. Then

understood the disciples that he spake unto them of John the Baptist.

And when they were come to the multitude, there 14 came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, 15 and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I 16 brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless 17 and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the 18 ¹devil went out from him: and the boy was cured from that hour. Then came the disciples to Jesus 19 apart, and said, Why could not we cast it out? And 20 he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.²

¹ Gr. *demon*.

² Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29.

And while they ³abode in Galilee, Jesus said unto 22 them, The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third 23 day he shall be raised up. And they were exceeding sorry.

³ Some ancient authorities read *were gathering themselves together.*

⁴ Gr. *didrachma*.

⁵ Or, *teacher*

And when they were come to Capernaum, they 24 that received the ⁴half-shekel came to Peter, and said, Doth not your ⁵master pay the ⁴half-shekel? He 25 saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From stran- 26 gers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou 27 to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened

συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάνου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρω-
 15 πος γονυπετῶν αὐτὸν καὶ λέγων Κύριε, ἐλέησόν μου τὸν
 υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ἔχει, πολλάκις γὰρ
 16 πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ· καὶ προσ-
 ῆνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν
 17 αὐτὸν θεραπεῦσαι. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὡ
 γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν
 ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.
 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ
 τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας
 19 ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ
 κατ' ἰδίαν εἶπαν Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν
 20 αὐτό; ὁ δὲ λέγει αὐτοῖς Διὰ τὴν ὀλιγοπιστίαν ὑμῶν·
 ἂμην γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινά-
 πεως, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ μετα-
 βήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

πάσχει

[τότε] ἀποκριθεὶς

Ἀρ.

22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς
 ὁ Ἰησοῦς Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς
 23 χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ
 ἡμέρᾳ ἔγερθήσεται· καὶ ἐλυπήθησαν σφόδρα.
 24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ
 δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ διδάσκαλος
 25 ὑμῶν οὐ τελεῖ τὰ δίδραχμα; λέγει Ναί. καὶ ἔλθόντα
 εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι
 δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τῶν τινῶν λαμβά-
 νουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν
 26 ἀλλοτρίων; εἰπόντος δὲ Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ
 27 Ἰησοῦς Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί; ἵνα δὲ μὴ ἴσκα-
 δαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκι-
 στρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας

ἀναστήσεται

εἰσελθόντι

τινος

σκανδαλίζωμεν

τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

δε

Ἐν ἐκείνῃ[†] τῇ ᾧρα προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέ- 1
γοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν 2
καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε 3
ὡς τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρα-
νῶν. ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός 4
ἐστὶν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· καὶ ὃς ἐὰν 5
δέξεται ἐν παιδίῳ τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέ-
χεται· ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν 6
πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος
ὀνίκος περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ
πελάγῃ τῆς θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδά- 7
λων· ἀνάγκη γὰρ ἔλθῃν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ
ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.

Εἰ δὲ 8

ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐ-
τὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν εἰσελθεῖν εἰς
τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας
ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀ- 9
φθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
σοῦ· καλὸν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελ-
θεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν
τοῦ πυρός.

Ὅρατε μὴ καταφρονήσητε ἑνὸς τῶν 10

[ἐν τῷ οὐρανῷ]

μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἔν
οὐρανοῖς[†] διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ πατρός
μου τοῦ ἐν οὐρανοῖς. τί ὑμῖν δοκεῖ; ἐὰν γένηται τι 12
ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ
ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς
ζητεῖ τὸ πλανώμενον; καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν 13
λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενή-
κοντα ἐννέα τοῖς μὴ πεπλανημένοις. οὕτως οὐκ ἐστὶν 14

τοῦ πατρὸς ὑμῶν

θέλημα ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς ἵνα

his mouth, thou shalt find a ¹shekel: that take, and ¹ Gr. *stater*.
give unto them for me and thee.

18 In that hour came the disciples unto Jesus, saying,
Who then is ²greatest in the kingdom of heaven? ² Gr. *greater*.

² And he called to him a little child, and set him in

³ the midst of them, and said, Verily I say unto you,

Except ye turn, and become as little children, ye
shall in no wise enter into the kingdom of heaven.

⁴ Whosoever therefore shall humble himself as this

little child, the same is the ²greatest in the kingdom

⁵ of heaven. And whoso shall receive one such little

⁶ child in my name receiveth me: but whoso shall

cause one of these little ones which believe on me to
stumble, it is profitable for him that ³a great mill- ³ Gr. *a millstone*
stone should be hanged about his neck, and *that* he
turned by an ass.

⁷ should be sunk in the depth of the sea. Woe unto

the world because of occasions of stumbling! for it

must needs be that the occasions come; but woe to

⁸ that man through whom the occasion cometh! And

if thy hand or thy foot causeth thee to stumble, cut

it off, and cast it from thee: it is good for thee to

enter into life maimed or halt, rather than having

two hands or two feet to be cast into the eternal fire.

⁹ And if thine eye causeth thee to stumble, pluck it

out, and cast it from thee: it is good for thee to

enter into life with one eye, rather than having two

¹⁰ eyes to be cast into the ⁴hell of fire. See that ye ⁴ Gr. *Gehenna of*
despise not one of these little ones; for I say unto *fire*.

you, that in heaven their angels do always behold ⁵ Many authori-
ties, some an-
cient, insert ver.

¹² the face of my Father which is in heaven. ⁵ How ¹¹ *For the Son of*
man came to save
that which was
lost. See Luke
xix. 10.

think ye? if any man have a hundred sheep, and

one of them be gone astray, doth he not leave the

ninety and nine, and go unto the mountains, and

¹³ seek that which goeth astray? And if so be that

he find it, verily I say unto you, he rejoiceth over it

more than over the ninety and nine which have not

¹⁴ gone astray. Even so it is not ⁶the will of ⁶ Gr. *a thing willed*
before your Fa-
ther.

Father which is in heaven, that

⁷ Some ancient au-
thorities read *my*.

one of these little ones should perish.

¹ Some ancient authorities omit against thee.

And if thy brother sin ¹against thee, go, shew him ¹⁵ his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear ¹⁶ thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it ¹⁷ unto the ²church: and if he refuse to hear the ²church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye ¹⁸ shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two ¹⁹ of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three ²⁰ are gathered together in my name, there am I in the midst of them.

² Or, congregation

Then came Peter, and said to him, Lord, how oft ²¹ shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not ²² unto thee, Until seven times; but, Until ³seventy times seven. Therefore is the kingdom of heaven ²³ likened unto a certain king, which would make a reckoning with his ⁴servants. And when he had ²⁴ begun to reckon, one was brought unto him, which owed him ten thousand ⁵talents. But forasmuch as ²⁵ he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The ⁶ser- ²⁶ vant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that ⁶servant, being moved ²⁷ with compassion, released him, and forgave him the ⁷debt. But that ⁶servant went out, and found one ²⁸ of his fellow-servants, which owed him a hundred ⁸pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his ²⁹ fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into ³⁰

³ Or, seventy times and seven

⁴ Gr. bondservants.

⁵ This talent was probably worth about £240.

⁶ Gr. bondservant.

⁷ Gr. loan.

⁸ The word in the Greek denotes a coin worth about eight pence half-penny.

- 15 ἀπόληται ἐν τῶν μικρῶν τούτων. Ἐὰν δὲ
 ἁμαρτήσῃ ὁ ἀδελφός σου, ὕπαγε ἔλεξον αὐτὸν μεταξὺ
 σου καὶ αὐτοῦ μόνου. εἰάν σου ἀκούσῃ, ἐκέρδῃσας τὸν
 16 ἀδελφόν σου· εἰάν δὲ μὴ ἀκούσῃ, παράλαβε ἄμετὰ σοῦ
 ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν
 17 σταθῇ πᾶν ῥήμα· εἰάν δὲ παρακούσῃ αὐτῶν, εἰπὸν τῇ ἐκ-
 κλησίᾳ· εἰάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι
 18 ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. Ἀμὴν λέγω
 ὑμῖν, ὅσα εἰάν διήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν
 οὐρανῷ καὶ ὅσα εἰάν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα
 19 ἐν οὐρανῷ. Πάλιν [Ἀμὴν] λέγω ὑμῖν ὅτι εἰάν δύο συμ-
 φωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος
 οὗ εἰάν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς
 20 μου τοῦ ἐν οὐρανοῖς. οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμέ-
 νοι εἰς τὸ ἓν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.
 21 Τότε προσελθὼν ὁ Πέτρος εἶπεν [αὐτῷ] Κύριε, ποσάκις
 ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑ-
 22 πτάκις; λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις ἀλλὰ
 23 ἕως ἑβδομηκοντάκις ἑπτά. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία
 τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συναῖ-
 24 ρον μετὰ τῶν δούλων αὐτοῦ· ἀρξαμένου δὲ αὐτοῦ συναί-
 ρειν προσήχθη εἰς αὐτῷ ὀφειλέτης μυρίων ταλάντων.
 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος
 πρᾶθῃναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει
 26 καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ
 λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.
 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου [ἐκείνου] ἀπέλυσεν
 28 αὐτόν, καὶ τὸ δάνιον ἀφήκεν αὐτῷ. ἐξελθὼν δὲ ὁ δοῦλος
 ἐκεῖνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ ὃς ὀφείλειεν αὐτῷ
 ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων Ἀπό-
 29 дос εἴ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκά-
 λει αὐτὸν λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω
 30 σοι. ὁ δὲ οὐκ ἠθέλεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς

ἔτι ἓνα ἢ δύο μετὰ
 σοῦ

Αρ.

φυλακὴν ἕως ἀποδῶ τὸ ὀφειλόμενον. ἰδόντες οὖν οἱ σύν- 31
 δουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλ-
 θόντες διεσάφησαν τῷ κυρίῳ ἐαυτῶν πάντα τὰ γενόμενα.
 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ 32
 Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκά σοι,
 ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύν- 33
 δουλόν σου, ὡς καὶ γὰρ σὲ ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος 34
 αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως [οὔ] ἀποδῶ
 πᾶν τὸ ὀφειλόμενον. Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος 35
 ποιήσει ὑμῖν ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ
 τῶν καρδιῶν ὑμῶν.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού- 1
 τους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια
 τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. καὶ ἠκολούθησαν αὐτῷ 2
 ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

Καὶ προσῆλθαν αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ 3
 λέγοντες Εἰ ἔξεστιν ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ
 πᾶσαν αἰτίαν; ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀνέγνωτε ὅτι 4
 ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θήλυ ἐποίησεν αὐτοὺς
 καὶ εἶπεν Ἐνεκα τούτου καταλείψει ἄνθρωπος τὸν 5
 πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ
 αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; ὥστε οὐκέτι 6
 εἰσὶν δύο ἀλλὰ σὰρξ μία· ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρω-
 πος μὴ χωριζέτω. λέγουσιν αὐτῷ Τί οὖν Μωσῆς ἐνετείλα- 7
 το δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι; λέγει 8
 αὐτοῖς ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέ-
 τρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ
 γέγονεν οὕτως. Ἔλεγω δὲ ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυ- 9
 ναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.^{*}
 λέγουσιν αὐτῷ οἱ μαθηταί· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀν- 10

* λέγω δὲ ὑμῖν, ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.

- 31 prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked ¹servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?
- 34 And his lord was wroth, and delivered him to the 35 tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.
- 19 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the 2 borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.
- 3 And there came unto him ²Pharisees, tempting him, and saying, Is it lawful *for a man* to put away 4 his wife for every cause? And he answered and said, Have ye not read, that he which ³made *them* from the beginning made them male and female, 5 and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the 6 twain shall become one flesh? So that they are no more twain, but one flesh. What therefore God 7 hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give 8 a bill of divorcement, and to put *her* away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, ⁴except for fornication, and shall marry another, committeth adultery: ⁵and he that marrieth her when she is put away 10 committeth adultery. The disciples say unto him, If the case of the man is so

¹ Gr. *bondservant*.² Many authorities, some ancient, insert *the*.³ Some ancient authorities read *created*.⁴ Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. v. 32.⁵ The following words, to the end of the verse, are omitted by some ancient authorities.

with his wife, it is not expedient to marry. But he 11 said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, 12 which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Then were there brought unto him little children, 13 that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer 14 the little children, and forbid them not, to come unto me: for of such is* the kingdom of heaven. And he 15 laid his hands on them, and departed thence.

¹ Or, Teacher

² Some ancient authorities read *Good Master*. See Mark x. 17; Luke xviii. 18.

³ Some ancient authorities read *Why callest thou me good? None is good save one, even God.* See Mark x. 18; Luke xviii. 19.

And behold, one came to him and said, ¹²Master, 16 what good thing shall I do, that I may have eternal life? And he said unto him, ³Why askest thou me 17 concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? 18 And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy 19 mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these 20 things have I observed: what lack I yet? Jesus 21 said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But 22 when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

And Jesus said unto his disciples, Verily I say 23 unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is 24 easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the disciples heard it, they were aston- 25 ished exceedingly, saying, Who then can be saved? And Jesus looking upon *them* said to them, With 26

* For "of such is" read "to such belongeth" with marg. Or, of such is So in Mark x. 14; Luke xviii. 16.—*Am. Com.*

11 θρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. ὁ δὲ εἶ-
 πεν αὐτοῖς Οὐ πάντες χωροῦσι τὸν λόγον, ἀλλ' οἷς δέδοται.
 12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν
 οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν
 ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς
 διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χω-
 ρεῖτω.

13 Τότε προσηνέχθησαν αὐτῷ παῖδιά, ἵνα τὰς χεῖρας
 ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν
 14 αὐτοῖς. ὁ δὲ Ἰησοῦς εἶπεν ὁ ἄφετε τὰ παῖδιά καὶ μὴ
 κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν
 15 ἡ βασιλεία τῶν οὐρανῶν. καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς
 ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδὼν εἷς προσελθὼν αὐτῷ εἶπεν Διδάσκαλε, τί
 17 ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ
 Τί μ' ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός· εἰ δὲ
 18 θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, ἱστητέ τὰς ἐντολάς. Ἔλεγει
 αὐτῷ Ποίᾳς; ὁ δὲ Ἰησοῦς ἔφη Τό Οὐ φονεύσεις, Οὐ
 19 μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, Τίμα
 τὸν πατέρα καὶ τὴν μητέρα, καὶ Ἀγαπήσεις τὸν

20 πλησίον σου ὡς σεαυτόν. λέγει αὐτῷ ὁ νεανίσκος
 21 Ὅλα ταῦτα πάντα ἐφύλαξα· τί ἔτι ὑστερῶ; ἔφη αὐτῷ ὁ Ἰη-
 σοῦς Εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ ὑπόρ-
 χοντα καὶ δός [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς,
 22 καὶ δεῦρο ἀκολουθεῖ μοι. ἀκούσας δὲ ὁ νεανίσκος τὸν
 λόγον [τοῦτον] ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα
 23 πολλὰ. Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ

Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς
 24 τὴν βασιλείαν τῶν οὐρανῶν· πάλιν δὲ λέγω ὑμῖν, εὐκοπώ-
 τερόν ἐστιν κάμηλον διὰ τῆρηματος ῥαβίδος εἰσελθεῖν ἢ
 25 πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ. ἀκούσαντες δὲ
 οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες Τίς ἄρα δύ-
 26 ναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Παρὰ

αὐτοῖς

Αρ.

τήρησον
Ποίᾳς· φησὶν.
εἶπεν

Αρ.

Ὅλα ταῦτα
λέγει

ὑμῖν ὅτι

τρυπήματος | εἰσελ-
θεῖν ἢ πλούσιον
εἰσελθεῖν

ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δι-
νατά.

Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ 27

Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί
ἄρα ἔσται ἡμῖν; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω 28

ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ,
ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,

αὐτοὶ

καθήσεσθε καὶ ἑπτὰ ἐπὶ δώδεκα θρόνους κρίνοντες τὰς

ἰδελφούς ἡ
.. ἀγροὺς ἡ οἰκίας

δώδεκα φυλὰς τοῦ Ἰσραὴλ. καὶ πᾶς ὅστις ἀφήκεν οἰκίας 29

ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ

ἀγροὺς ἔνεκεν τοῦ ἐμοῦ ὀνόματος, πολλαπλασίονα λήμ-

ψεται καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται 30

πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι. Ὁμοία γάρ ἐστιν 1

ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις

ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα

αὐτοῦ· συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου 2

τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ 3

ἀγορᾷ ἀργούς· καὶ ἐκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς 4

τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ἡ δίκαιον δώσω ὑμῖν· οἱ δὲ 5

ἀπηλθον. πάλιν [δὲ] ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν

ἐποίησεν ὡσαύτως. περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν εὗρεν 6

ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς Τί ὧδε ἐστήκατε ὅλην

τὴν ἡμέραν ἀργοί; λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμ-

σθώσατο· λέγει αὐτοῖς Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπε-

λῶνα. ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος 8

αὐτοῖς

τῷ ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος 7

τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρῶ-

των. ἐλθόντες δὲ οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ 9

δηνᾶριον. καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλείον λήμ-

ψονται· καὶ ἔλαβον [τὸ] ἀνὰ δηνᾶριον καὶ αὐτοί. λαβόν- 11

τες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου λέγοντες Οὗτοι 12

ἡμῖν αὐτοὺς

οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἑαυτοὺς ἡμῖν

ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν

men this is impossible; but with God all things
 27 are possible. Then answered Peter and said unto
 him, Lo, we have left all, and followed thee; what
 28 then shall we have? And Jesus said unto them,
 Verily I say unto you, that ye which have followed
 me, in the regeneration when the Son of man shall
 sit on the throne of his glory, ye also shall sit upon
 twelve thrones, judging the twelve tribes of Israel.
 29 And every one that hath left houses, or brethren, or
 sisters, or father, or mother,¹ or children, or lands,
 for my name's sake, shall receive ²a hundredfold,
 30 and shall inherit eternal life. But many shall be
 20 last *that are* first; and first *that are* last. For the
 kingdom of heaven is like unto a man that is* a
 householder, which went out early in the morning
 2 to hire labourers into his vineyard. And when he
 had agreed with the labourers for a penny a day,
 3 he sent them into his vineyard. And he went out
 about the third hour, and saw others standing in the
 4 marketplace idle; and to them he said, Go ye also
 into the vineyard, and whatsoever is right I will
 5 give you. And they went their way. Again he
 went out about the sixth and the ninth hour, and
 6 did likewise. And about the eleventh *hour* he went
 out, and found others standing; and he saith unto
 7 them, Why stand ye here all the day idle? They
 say unto him, Because no man hath hired us. He
 8 saith unto them, Go ye also into the vineyard. And
 when even was come, the lord of the vineyard saith
 unto his steward, Call the labourers, and pay them
 their hire, beginning from the last unto the first.
 9 And when they came that *were hired* about the
 eleventh hour, they received every man a ³penny.
 10 And when the first came, they supposed that they
 would receive more; and they likewise received
 11 every man a ³penny. And when they received it,
 12 they murmured against the householder, saying,
 These last have spent *but* one hour, and thou hast
 made them equal unto us, which have borne the
 burden of the day and the

¹ Many ancient authorities add *or wife*: as in Luke xviii. 29.

² Some ancient authorities read *manifold*.

³ See marginal note on ch. xviii. 28.

* For "that is" read "that was"—*Am. Com.*

¹ Or, *hot wind*² See marginal note on ch. xviii. 28.

¹scorching heat. But he answered and said to one ¹³ of them, Friend, I do thee no wrong: didst not thou agree with me for a ²penny? Take up that which ¹⁴ is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me ¹⁵ to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and ¹⁶ the first last.

And as Jesus was going up to Jerusalem, he took ¹⁷ the twelve disciples apart, and in the way he said unto them, Behold, we go up to Jerusalem; and the ¹⁸ Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, ¹⁹ and to scourge, and to crucify: and the third day he shall be raised up.

Then came to him the mother of the sons of ²⁰ Zebedee with her sons, worshipping *him*, and asking a certain thing of him. And he said unto her, ²¹ What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not ²² what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall ²³ drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father. And ²⁴ when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus call- ²⁵ ed them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it ²⁶ be among you: but whosoever would become great among you shall be your ²⁷ ³minister; and whosoever ²⁸ would be first among you shall be your ⁴servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

³ Or, *servant*⁴ Gr. *bondservant*.

13 καύσωνα. ὁ δὲ ἀποκριθεὶς ἔνι αὐτῶν εἶπεν Ἑταῖρε, οὐκ ἂν
 14 δικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ἄρον τὸ σὸν
 καὶ ὑπαγε· θέλω ἰδεῖν τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί·
 15 οὐκ ἔξεστίν μοι ὁ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλ-
 16 μός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι; Οὕτως ἔσονται
 οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.[†]

εἶπεν ἐνὶ αὐτῶν

[ἐγὼ]

†πολλοὶ γὰρ εἰσι
 κλητοὶ ὀλίγοι δὲ
 ἐκλεκτοί.

17 Ἐλλων δὲ ἀναβαίνειν Ἰησοῦς εἰς Ἱεροσόλυμα παρέλα-
 βεν τοὺς δώδεκα [μαθητάς] κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν
 18 αὐτοῖς Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ
 ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦ-
 19 σιν, καὶ κατακρινούσιν αὐτὸν [θανάτῳ], καὶ παραδώσουσιν
 αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ
 σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθήσεται.[†]

Καὶ ἀναβαίνων ὁ
 Ἰησοῦς

ἀναστήσεται

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ
 τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι ἅπ' αὐτοῦ.
 21 ὁ δὲ εἶπεν αὐτῇ Τί θέλεις; λέγει αὐτῷ Εἰπέ ἵνα
 καθίσωσιν οὗτοι οἱ δύο υἱοὶ μου εἰς ἐκ δεξιῶν καὶ εἰς ἐξ
 22 εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. ἀποκριθεὶς δὲ ὁ
 Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτείσθε· δύνασθε πιεῖν τὸ
 ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ Δυνάμεθα.
 23 λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι
 ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν[†] δοῦναι,

παρ'

ἢ δὲ εἶπεν

ἢ | τοῦτο

24 ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου. καὶ ἀκού-
 25 σαντες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ὁ δὲ
 Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρ-
 χοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
 26 κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως ἔστιν ἐν ὑμῖν· ἀλλ' ὅς
 ἂν θέλῃ ἐν ὑμῖν μέγας[†] γενέσθαι ἔσται ὑμῶν διάκονος,
 27 καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι[†] πρῶτος ἔσται ὑμῶν δοῦλος.
 28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ
 διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

μέγας ἐν ὑμῖν

εἶναι ὑμῶν

Αῤ.

Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱερειχῶ ἠκολούθησεν ²⁹
αὐτῷ ὄχλος πολὺς. καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ ³⁰
τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγον-
ντες ³¹ Κύριε, ἐλέησον ἡμᾶς, «υἱὸς» Δαυεὶδ. ὁ δὲ ὄχλος ἐπετί-
νησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέ-
γοντες ³² Κύριε, ἐλέησον ἡμᾶς, «υἱὸς» Δαυεὶδ· καὶ σταῖς
[ὁ] Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί θέλετε ποιήσω
ὑμῖν; λέγουσιν αὐτῷ Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ³³
ἡμῶν. σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀμμάτων ³⁴
αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθ- ¹
φαγὴ εἰς τὸ ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν
δύο μαθητὰς λέγων αὐτοῖς Πορεύεσθε εἰς τὴν κώμην τὴν ²
κατέναντι ὑμῶν, καὶ εὐθὺς εὐρήσετε ὄνον δεδεμένην καὶ
πῶλον μετ' αὐτῆς· λύσαντες «ἀγάγετέ» μοι. καὶ ἐάν τις ³
ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρειαν ἔχει·
εὐθὺς δὲ ἀποστελεῖ αὐτούς. Τοῦτο δὲ γέγονεν ἵνα πλη- ⁴
ρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος

Εἶπατε τῇ θγατρὶ Σιών

5

Ἰδοὺ ὁ βασιλεὺς σοῦ ἔρχεται σοι

πραῶς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον

καὶ ἐπὶ πῶλον γιόν ὑποζυγίου.

Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέ- ⁶
ταξεν αὐτοῖς ὁ Ἰησοῦς ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ⁷
ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐ-
τῶν. ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ⁸
ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ
ἐστρώννουν ἐν τῇ ὁδῷ. οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν ⁹
καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες

Ωσαννὰ τῷ υἱῷ Δαυεὶδ·

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·

Ωσαννὰ ἐν τοῖς ὑψίστοις.

καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ ¹⁰

29 And as they went out from Jericho, a great mul-
 30 titude followed him. And behold, two blind men
 sitting by the way side, when they heard that Jesus
 was passing by, cried out, saying, Lord, have mercy
 31 on us, thou son of David. And the multitude re-
 buked them, that they should hold their peace: but
 they cried out the more, saying, Lord, have mercy
 32 on us, thou son of David. And Jesus stood still,
 and called them, and said, What will ye that I
 33 should do unto you? They say unto him, Lord,
 34 that our eyes may be opened. And Jesus, being
 moved with compassion, touched their eyes: and
 straightway they received their sight, and followed
 him.

21 And when they drew nigh unto Jerusalem, and
 came unto Bethphage, unto the mount of Olives,
 2 then Jesus sent two disciples, saying unto them, Go
 into the village that is over against you, and straight-
 way ye shall find an ass tied, and a colt with her:
 3 loose *them*, and bring *them* unto me. And if any
 one say aught unto you, ye shall say, The Lord
 hath need of them; and straightway he will send
 4 them. Now this is come to pass, that it might be
 fulfilled which was spoken ¹by the prophet, saying, ¹ Or, *through*.

5 Tell ye the daughter of Zion,
 Behold, thy King cometh unto thee,
 Meek, and riding upon an ass,
 And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus ap-
 7 pointed them, and brought the ass, and the colt, and
 put on them their garments; and he sat thereon.
 8 And the most part of the multitude spread their
 garments in the way; and others cut branches from
 9 the trees, and spread them in the way. And the
 multitudes that went before him, and that followed,
 cried, saying, Hosanna to the son of David: Blessed
 10 is he that cometh in the name of the Lord; Hosanna
 in the highest. And when he was come into Jeru-
 salem, all the city was stirred,

saying, Who is this? And the multitudes said, This ¹¹ is the prophet, Jesus, from Nazareth of Galilee.

¹ Many ancient authorities omit of God.

And Jesus entered into the temple ¹² of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he ¹³ saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. And the blind and the lame came to him ¹⁴ in the temple: and he healed them. But when the ¹⁵ chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and ¹⁶ said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went forth ¹⁷ out of the city to Bethany, and lodged there.

² Or, a single

Now in the morning as he returned to the city, he ¹⁸ hungered. And seeing ²a fig tree by the way side, ¹⁹ he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. And when the disciples ²⁰ saw it, they marvelled, saying, How did the fig tree immediately wither away? And Jesus answered ²¹ and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ²² ye shall ask in prayer, believing, ye shall receive.

And when he was come into the temple, the chief ²³ priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee

11 πόλις λέγουσα Τίς ἐστὶν οὗτος; οἱ δὲ ὄχλοι ἔλεγον Οὗτός
ἐστὶν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν[†], καὶ ἐξέβαλεν
πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ
τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς κα-
13 θέδρας τῶν πωλούντων τὰς περιστεράς, καὶ λέγει αὐτοῖς
Γέγραπται Ὁ οἶκος μου οἶκος προσεγγῆς κληθήσε-
14 ται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν. Καὶ προσ-
ῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθερά-
15 πυσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας
ἐν τῷ ἱερῷ καὶ λέγοντας Ὡσαννα τῷ υἱῷ Δαυεὶδ
16 ἠγανάκτησαν καὶ εἶπαν αὐτῷ Ἀκούεις τί οὗτοι λέγου-
σιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε ἀνέγνωτε
ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρ-
17 τίσω δῖνον; Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν
ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἡύλισθη ἐκεῖ.

† τοῦ θεοῦ

Αρ.

ἐπανάγων

18 Πρῶτὴ δὲ ἑπανάγαγόν[†] εἰς τὴν πόλιν ἐπέειπασεν. καὶ
19 ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ
οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ
Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ
20 ἐξηράνθη παραχρῆμα ἡ συκὴ. καὶ ἰδόντες οἱ μαθηταὶ
ἐθαύμασαν λέγοντες Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;
21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν,
ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς
συκῆς ποιήσετε, ἀλλὰ καὶ ἐν τῷ ὄρει τούτῳ εἴπητε Ἀρθήτι
22 καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· καὶ πάντα
ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμ-
ψεσθε.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν προσῆλθαν αὐτῷ διδά-
σκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες
Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν

ἐξουσίαν ταύτην; ἀποκριθεὶς [δὲ] ὁ Ἰησοῦς εἶπεν αὐτοῖς 24
 Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι
 καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βάπτι- 25
 σμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ
 παρ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐ-
 ρανοῦ, ἐρεῖ ἡμῖν Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
 εἰ δὲ εἴπωμεν Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, 26
 πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην· καὶ ἀπο- 27
 κριθέντες τῷ Ἰησοῦ εἶπαν Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ
 αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. 28
 ὁ προσηλ-
 θὼν τῷ πρώτῳ εἶπεν Τέκνον, ἵπαγε σήμερον ἐργάζου ἐν
 τῷ ἀμπελῶνι. ὁ δὲ ἀποκριθεὶς εἶπεν Ἐγὼ, κύριε· καὶ 29
 οὐκ ἀπήλθεν. προσελθὼν δὲ τῷ δευτέρῳ εἶπεν Ὅσαύτως, ὁ 30
 δὲ ἀποκριθεὶς εἶπεν Οὐ θέλω· ὕστερον μεταμεληθεὶς ἀπήλ-
 θεν. τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; 31
 λέγουσιν Ὁ ὕστερος. λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω
 ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν
 βασιλείαν τοῦ θεοῦ. ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁ- 32
 δῶ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι
 καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετε-
 μελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ. 33
 Ἄλ-
 λην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπό-
 της ὅστις ἐφύττεισεν ἀμπελῶνα καὶ φραγμὸν ἀγτῷ
 περιέθηκεν καὶ ὥργξεν ἐν αὐτῷ ἀκνὸν καὶ ὠκο-
 δόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπε-
 δόμησεν. 34
 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέ-
 στείλει τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς
 καρποὺς αὐτοῦ. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους 35
 αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβό-
 λησαν. 36
 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν
 πρώτων, καὶ ἐποίησαν αὐτοῖς ὁσαύτως. ὕστερον δὲ ἀπέ- 37
 στείλει πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων Ἐντραπήσονται

δύο τέκνα | καὶ

ἀμπελῶνί μου

Αρ.†

24 this authority? And Jesus answered and said unto
 them, I also will ask you one ¹question, which if ye ¹ Gr. word.
 tell me, I likewise will tell you by what authority I
 25 do these things. The baptism of John, whence was
 it? from heaven or from men? And they reasoned
 with themselves, saying, If we shall say, From heav-
 en; he will say unto us, Why then did ye not believe
 26 him? But if we shall say, From men; we fear the
 27 multitude; for all hold John as a prophet. And
 they answered Jesus, and said, We know not. He
 also said unto them, Neither tell I you by what
 28 authority I do these things. But what think ye? A
 man had two sons; and he came to the first, and
 29 said, ²Son, go work to-day in the vineyard. And ² Gr. Child.
 he answered and said, I will not: but afterward he
 30 repented himself, and went. And he came to the
 second, and said likewise. And he answered and
 31 said, I *go*, sir: and went not. Whether of the
 twain did the will of his father? They say, The
 first. Jesus saith unto them, Verily I say unto you,
 that the publicans and the harlots go into the king-
 32 dom of God before you. For John came unto you
 in the way of righteousness, and ye believed him
 not: but the publicans and the harlots believed him:
 and ye, when ye saw it, did not even repent your-
 selves afterward, that ye might believe him.

33 Hear another parable: There was a man that was
 a householder, which planted a vineyard, and set a
 hedge about it, and digged a winepress in it, and
 built a tower, and let it out to husbandmen, and
 34 went into another country. And when the season
 of the fruits drew near, he sent his ³servants to the ³ Gr. bondservants.
 35 husbandmen, to receive ⁴his fruits. And the hus- ⁴ Or, the fruits of
 bandmen took his ³servants, and beat one, and killed
 36 another, and stoned another. Again, he sent other
³servants more than the first: and they did unto
 37 them in like manner. But afterward he sent unto
 them his son, saying, They will reverence

my son. But the husbandmen, when they saw the 38 son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they 39 took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vine- 40 yard shall come, what will he do unto those husbandmen? They say unto him, He will miserably de- 41 stroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto 42 them, Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God 43 shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. ¹And 44 he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. And when the chief priests and 45 the Pharisees heard his parables, they perceived that he spake of them. And when they sought to lay 46 hold on him, they feared the multitudes, because they took him for a prophet.

And Jesus answered and spake again in parables ²² unto them, saying, The kingdom of heaven is likened ² unto a certain king, which made a marriage feast for his son, and sent forth his ³servants to call them ³ that were bidden to the marriage feast: and they would not come. Again he sent forth other ³ser- ⁴vants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and ⁵went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his ³servants, ⁶and entreated them shamefully, and killed them. But the king was wroth; and he sent his armies, ⁷

¹ Some ancient authorities omit ver. 44.

² Gr. *bondservants*.

38 τὸν υἱὸν μου. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν
 39 ἑαυτοῖς Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
 40 αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ· καὶ λαβόντες
 41 αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. ὅταν
 οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσῃ τοῖς γεωργοῖς
 42 ἐκείνοις; λέγουσιν αὐτῷ Κακοὺς κακῶς ἀπολέσει αὐτούς,
 καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες
 ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.
 42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς γρα-
 φαῖς

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες

οὔτος ἐγενήθη εἰς κεφαλὴν γωνίας·

παρὰ Κυρίου ἐγένετο αὕτη,

καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἁρθήσεται ἀφ' ὑμῶν ἡ βασιλεία
 τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.
 44 [Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν
 45 δ' ἂν πέσῃ λικμήσῃ αὐτόν.]

Ἐκείνοι δὲ ἀκούσαντες

οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνω-
 46 σαν ὅτι περὶ αὐτῶν λέγει· καὶ ζητοῦντες αὐτὸν κρατῆ-
 σαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν
 1 εἶχον.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν
 2 παραβολαῖς αὐτοῖς λέγων Ὁμοιωθὴ ἡ βασιλεία τῶν οὐρα-
 νῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ
 3 αὐτοῦ. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς
 4 κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. πάλιν
 ἀπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς κεκλη-
 μένοις Ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου
 καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἑτοιμα· δεῦτε εἰς
 5 τοὺς γάμους. οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν
 6 ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ
 κρατήσαντες τοὺς δούλους αὐτοῦ ἔβρισαν καὶ ἀπέκτειναν.
 7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα

ὑμῖν.

Ἀκούσαντες δὲ

αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν
 ἐνέπρησεν. τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος 8
 ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι· πορεύεσθε 9
 οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητε
 καλέσατε εἰς τοὺς γάμους. καὶ ἐξελθόντες οἱ δοῦλοι 10
 ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οἷς εὔρον, πονη-
 ροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων.
 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν 11
 ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει 12
 αὐτῷ Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;
 ὁ δὲ ἐφिमώθη. τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις Διή- 13
 σαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ
 σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυ-
 γμὸς τῶν ὀδόντων. πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ 14
 ἐκλεκτοί.

Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον 15
 ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. καὶ ἀποστέλλουσιν 16
 αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν λέγοντας
 Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν
 ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ
 βλέπεις εἰς πρόσωπον ἀνθρώπων· εἰπὼν οὖν ἡμῖν τί σοι 17
 δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; γινὼς δὲ 18
 ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί με πειράζετε,
 ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσον. οἱ 19
 δὲ προσήνεγκαν αὐτῷ δηνάριον. καὶ λέγει αὐτοῖς Ὁ Τίνος 20
 ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; λέγουσιν Καίσαρος. τότε 21
 λέγει αὐτοῖς Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ
 τοῦ θεοῦ τῷ θεῷ. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες 22
 αὐτὸν ἀπῆλθαν.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, λέ- 23
 γοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν λέγον- 24
 τες Διδάσκαλε, Μωσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ
 ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν

- and destroyed those murderers, and burned their
 8 city. Then saith he to his ¹servants, The wedding ¹ Gr. *bombaranta*
 is ready, but they that were bidden were not worthy.
 9 Go ye therefore unto the partings of the highways,
 and as many as ye shall find, bid to the marriage
 10 feast. And those ¹servants went out into the high-
 ways, and gathered together all as many as they
 found, both bad and good: and the wedding was
 11 filled with guests. But when the king came in to
 behold the guests, he saw there a man which had
 12 not on a wedding-garment: and he saith unto him,
 Friend, how camest thou in hither not having a
 13 wedding-garment? And he was speechless. Then
 the king said to the ²servants, Bind him hand and ² Or, *ministers*
 foot, and cast him out into the outer darkness; there
 14 shall be the weeping and gnashing of teeth. For
 many are called, but few chosen.
 15 Then went the Pharisees, and took counsel how
 16 they might ensnare him in *his* talk. And they send
 to him their disciples, with the Herodians, saying,
³Master, we know that thou art true, and teachest ³ Or, *Teacher*
 the way of God in truth, and carest not for any
 17 one: for thou regardest not the person of men. Tell
 us therefore, What thinkest thou? Is it lawful to
 18 give tribute unto Cæsar, or not? But Jesus per-
 ceived their wickedness, and said, Why tempt ye
 19 me, ye hypocrites? Shew me the tribute money.
 20 And they brought unto him a ⁴penny. And he saith
 unto them, Whose is this image and superscription?
 21 They say unto him, Cæsar's. Then saith he unto
 them, Render therefore unto Cæsar the things that
 are Cæsar's; and unto God the things that are God's.
 22 And when they heard it, they marvelled, and left
 him, and went their way.
 23 On that day there came to him Sadducees, ⁵which ⁵ Gr. *saying.**
 say that there is no resurrection: and they asked
 24 him, saying, ⁶Master, Moses said, If a man die, hav-
 ing no children, his brother ⁶shall marry

⁴ See marginal
 note on ch. xviii.
 23.

⁶ Gr. *shall perform
 the duty of a hus-
 band's brother to
 his wife. Compare
 Deut. xxv.
 5.*

* For marg. ⁵ read "Many ancient authorities read *saying*."—*Am.
 Com.*

his wife, and raise up seed unto his brother. Now 25
there were with us seven brethren: and the first mar-
ried and deceased, and having no seed left his wife
unto his brother; in like manner the second also, and 26
the third, unto the 'seventh. And after them all the 27
woman died. In the resurrection therefore whose 28
wife shall she be of the seven? for they all had her.
But Jesus answered and said unto them, Ye do err, 29
not knowing the scriptures, nor the power of God.
For in the resurrection they neither marry, nor are 30
given in marriage, but are as angels² in heaven. But 31
as touching the resurrection of the dead, have ye
not read that which was spoken unto you by God,
saying, I am the God of Abraham, and the God of 32
Isaac, and the God of Jacob? God is not *the God* of
the dead, but of the living. And when the multi- 33
tudes heard it, they were astonished at his teaching.

¹ Gr. *seven*.

² Many ancient au-
thorities add *of*
God.

But the Pharisees, when they heard that he had 34
put the Sadducees to silence, gathered themselves
together. And one of them, a lawyer, asked him a 35
question, tempting him, 'Master, which is the great 36
commandment in the law? And he said unto him, 37
Thou shalt love the Lord thy God with all thy
heart, and with all thy soul, and with all thy mind. 38
This is the great and first commandment. 'And a 39
second like *unto it* is this, Thou shalt love thy
neighbour as thyself. On these two command- 40
ments hangeth the whole law, and the prophets.

³ Or, *Teacher*

⁴ Or, *And a second*
is like unto it;
Thou shalt love
&c.

Now while the Pharisees were gathered together, 41
Jesus asked them a question, saying, What think ye 42
of the Christ? whose son is he? They say unto
him, *The son* of David. He saith unto them, How 43
then doth David in the Spirit call him Lord, say-
ing,

The Lord said unto my Lord, 44
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?
If David then calleth him Lord, how is he his son? 45
And no one was able to answer him a word, neither 46

ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΑΝΑΣΤΗΣΕΙ ΣΠΕΡΜΑ Τῷ ΑΔΕΛΦῶ
 25 ΑΥΤΟΥ. ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος
 γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν
 26 γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ· ὁμοίως καὶ ὁ δεύτερος
 27 καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ· ὕστερον δὲ πάντων ἀπέθανεν
 28 ἡ γυνή. ἐν τῇ ἀναστάσει οὖν τινος τῶν ἑπτὰ ἔσται γυ-
 29 νή; πάντες γὰρ ἔσχον αὐτήν. ἀποκριθεὶς δὲ ὁ Ἰησοῦς
 εἶπεν αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν
 30 δύναμιν τοῦ θεοῦ· ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν
 οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν·
 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥη-
 32 θέν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος Ἐγὼ εἰμι ὁ θεὸς
 Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ;
 33 οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων. Καὶ ἀκούσαντες
 οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδ-
 35 δουκαίους συνήχθησαν ἐπὶ τὸ αὐτό. καὶ ἐπηρώτησεν εἰς
 36 ἐξ αὐτῶν νομικὸς πειράζων αὐτόν· Διδάσκαλε, ποία ἐντολή
 37 μεγάλη ἐν τῷ νόμῳ; ὁ δὲ ἔφη αὐτῷ Ἀγαπήσεις Κύριον
 τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ
 38 ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου· αὕτη ἐστὶν ἡ
 39 μεγάλη καὶ πρώτη ἐντολή. δευτέρα ὁμοία αὐτῇ Ἀγα-
 40 πῆσεις τὸν πλησίον σου ὡς σεαυτόν. ἐν ταύταις ταῖς
 δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆ-
 41 ται.

Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν
 42 αὐτοὺς ὁ Ἰησοῦς λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ;
 43 τίνος υἱὸς ἐστιν; λέγουσιν αὐτῷ Τοῦ Δαυεὶδ. λέγει αὐτοῖς
 Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων

44 Εἶπεν Κύριος τῷ κυρίῳ μου Κάθογ ἐκ δεξιῶν μου
 ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποκάτω τῶν ποδῶν
 σου;

45 εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
 46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλ-

ὁμοίως | αὐτῇ

κύριον αὐτὸν

μησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

Τότε [ὁ] Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθη- 1
ταῖς αὐτοῦ λέγων Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν 2
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. πάντα οὖν ὅσα ἔαν εἰπω- 3
σιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ
ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. δεσμεύουσιν δὲ 4
καὶ δυσβάστακτα φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώ-
πων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι 5
αὐτά. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι 5
τοῖς ἀνθρώποις· πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ
μεγαλύνουσι τὰ κράσπεδα, φιλοῦσι δὲ τὴν πρωτοκλισίαν 6
ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγω-
γαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι 7
ὑπὸ τῶν ἀνθρώπων Ῥαββεῖ. ὑμεῖς δὲ μὴ κληθῆτε 8
Ῥαββεῖ, εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ
ὑμεῖς ἀδελφοί ἐστε· καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ 9
τῆς γῆς, εἷς γάρ ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος· μηδὲ 10
κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἷς ὁ χρι-
στός· ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. Ὅστις δὲ 11 12
ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυ-
τὸν ὑψωθήσεται. Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ 14
Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρα-
νῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε,
οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, 15
γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν
θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ
ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.
Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες Ὅς ἂν ὁμόση ἐν 16
τῷ ναῷ, οὐδὲν ἐστίν, ὅς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ
ναοῦ ὀφείλει· μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ 17
χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν; καὶ Ὅς ἂν 18
ὁμόση ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν, ὅς δ' ἂν ὁμόση ἐν
τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει· τυφλοί, τί γὰρ μείζων, 19

durst any man from that day forth ask him any more questions.

- 23** Then spake Jesus to the multitudes and to his 2 disciples, saying, The scribes and the Pharisees sit 3 on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after 4 their works; for they say, and do not. Yea, they bind heavy burdens ¹and grievous to be borne, and lay them on men's shoulders; but they themselves 5 will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of 6 *their garments*, and love the chief place at feasts, 7 and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, 8 Rabbi. But be not ye called Rabbi: for one is your 9 teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, 10 ²which is in heaven*. Neither be ye called masters: ² Gr. *the heavenly*. 11 for one is your master, *even* the Christ. But he that ³ Gr. *greater*. 12 is ⁴greatest among you shall be your ⁴servant. And ⁴ Or, *minister* whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.
- 13** But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven ⁵ Gr. *before*. 14 ⁶ Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation. See Mark xii. 40; Luke xx. 47.* 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of ⁷hell than yourselves.
- 16** Woe unto you, ye blind guides, which say, Whosoever shall swear by the ⁸temple, it is nothing; but whosoever shall swear by the gold of the ⁸temple, 17 he is ⁹a debtor. Ye fools and blind: for whether is greater, the gold, or the ⁸temple that hath sanctified 18 the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the 19 gift that is upon it, he is ⁹a debtor. Ye blind: for whether is greater,

¹ Many ancient authorities omit and grievous to be borne.

² Gr. *the heavenly*.

³ Gr. *greater*.

⁴ Or, *minister*

⁵ Gr. *before*.

⁶ Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation. See Mark xii. 40; Luke xx. 47.*

⁷ Gr. *Gehenna*.

⁸ Or, *sanctuary*: as in ver. 35.

⁹ Or, *bound by his oath*

* For "Father, which is in heaven" read "Father, *even* he who is in heaven."—*Am. Com.*

the gift, or the altar that sanctifieth the gift? He 20
therefore that sweareth by the altar, sweareth by it,
and by all things thereon. And he that sweareth 21
by the temple, sweareth by it, and by him that
dwelleth therein. And he that sweareth by the 22
heaven, sweareth by the throne of God, and by him
that sitteth thereon.

¹ Or, *sanctuary*:
as in ver. 35.

Woe unto you, scribes and Pharisees, hypocrites! 23
for ye tithe mint and ²anise and cummin, and have
left undone the weightier matters of the law, judge-
ment*, and mercy, and faith: but these ye ought to
have done, and not to have left the other undone.
Ye blind guides, which strain out the gnat, and swal- 24
low the camel.

² Or, *dill*

Woe unto you, scribes and Pharisees, hypocrites! 25
for ye cleanse the outside of the cup and of the plat-
ter, but within they are full from extortion and ex-
cess. Thou blind Pharisee, cleanse first the inside 26
of the cup and of the platter, that the outside there-
of may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! 27
for ye are like unto whited sepulchres, which out-
wardly appear beautiful, but inwardly are full of
dead men's bones, and of all uncleanness. Even so 28
ye also outwardly appear righteous unto men, but
inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! 29
for ye build the sepulchres of the prophets, and gar-
nish the tombs of the righteous, and say, If we had 30
been in the days of our fathers, we should not have
been partakers with them in the blood of the proph-
ets. Wherefore ye witness to yourselves, that ye are 31
sons of them that slew the prophets. Fill ye up then 32
the measure of your fathers. Ye serpents, ye off- 33
spring of vipers, how shall ye escape the judgement
of ³hell? Therefore, behold, I send unto you proph- 34
ets, and wise men, and scribes: some of them shall ye
kill and crucify; and some of them shall ye scourge
in your synagogues, and persecute from city to city:
that upon you may come all 35

³ Gr. *Gehenna*.

* For "judgement" read "justice" So in Luke xi. 42.—*Am. Com.*

20 τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; ὁ οὖν
 ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πάσι
 21 τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐ-
 22 τῷ καὶ ἐν τῷ «κατοικοῦντι» αὐτόν· καὶ ὁ ὁμόσας ἐν τῷ
 οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ
 23 ἐπάνω αὐτοῦ. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑπο-
 κριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ
 κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν
 καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι κακείνα
 24 μὴ ἀφείναι. ὁδηγοὶ τυφλοί, διωλίζοντες τὸν κώνωπα τὴν
 25 δὲ κάμηλον καταπίνοντες. Οὐαὶ ὑμῖν, γραμματεῖς καὶ
 Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτη-
 ρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς
 26 καὶ ἀκρασίας. Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ
 ἔντος τοῦ ποτηρίου [καὶ τῆς παροψίδος], ἵνα γένηται καὶ
 27 τὸ ἐκτὸς αὐτοῦ καθαρὸν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ
 Φαρισαῖοι ὑποκριταί, ὅτι «παρομοιάζετε» τάφοις κεκονιαμέ-
 νοις, οἵτινες ἔξωθεν μὲν φαίνονται ὥραιοι ἔσωθεν δὲ γέ-
 28 μουσιν ὁστέων νεκρῶν καὶ πάσης ἀκαθαρσίας· οὕτως καὶ
 ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν
 29 δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. Οὐαὶ ὑμῖν,
 γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς
 τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν
 30 δικαίων, καὶ λέγετε· Εἰ ἡμεῖς ἐν ταῖς ἡμέραις τῶν πατέ-
 ρων ἡμῶν, οὐκ ἂν ἡμεῖς αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν
 31 προφητῶν· ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν
 32 φονευσάντων τοὺς προφήτας. καὶ ὑμεῖς «πληρώσατε» τὸ
 33 μέτρον τῶν πατέρων ὑμῶν. ὅφεις γεννήματα ἐχιδνῶν,
 34 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; διὰ τοῦτο «ἰδοὺ»
 ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ
 γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ
 ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ
 35 διώξετε ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν

κατοικήσαντε

 ὁμοιάζετε
 Ἀρ.

πληρώσετε

Ἰδοὺ

αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος
 Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαρα-
 χίου, ὃν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστη-
 ρίου. ἀμὴν λέγω ὑμῖν, ἡξέει ταῦτα πάντα ἐπὶ τὴν γενεὰν ³⁶
 ταύτην. Ἱερουσαλὴμ Ἱερουσαλὴμ, ἡ ἀποκτείνου-
 νουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμέ-
 νους πρὸς αὐτήν, — ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ
 τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία [αὐτῆς]
 ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε; ἰδοὺ ἀφίεται ἡμῖν ὁ ³⁸
 οἶκος ἡμῶν. λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ³⁹
 ἕως ἂν εἴπητε

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ ¹
 προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς
 τοῦ ἱεροῦ· ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Οὐ βλέπετε ²
 ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος
 ἐπὶ λίθον ὃς οὐ καταλυθήσεται. Καθημένου δὲ αὐτοῦ ³
 ἐπὶ τοῦ Ὄρους τῶν Ἑλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ
 κατ' ἰδίαν λέγοντες Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί
 τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.
 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Βλέπετε μὴ τις ⁴
 ὑμᾶς πλανήσῃ· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί ⁵
 μου λέγοντες Ἐγὼ εἰμι ὁ χριστός, καὶ πολλοὺς πλανή-
 σουσιν. μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέ- ⁶
 μων· ὁράτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω
 ἔστιν τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ ⁷
 βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ
 κατὰ τόπους· πάντα δὲ ταῦτα ἀρχὴ ὧδινων. τότε παρα- ⁸
 δώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ⁹
 ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομα
 μου. καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους ¹⁰
 παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· καὶ πολλοὶ ψευ- ¹¹

the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you ¹desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed ^{is} he that cometh in the name of the Lord.

¹ Some ancient authorities omit *desolate*.

24 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy ²coming, and of ³the end of the world? And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another.

11 And many

² Gr. *presence*.

³ Or, *the consummation of the age*

false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love ¹² of the many shall wax cold. But he that endureth ¹³ to the end, the same shall be saved. And ¹⁴this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

¹ Or, these good tidings

² Gr. inhabited earth.

³ Or, through
⁴ Or, a holy place

When therefore ye see the abomination of desolation, ¹⁵ which was spoken of ³by Daniel the prophet, standing in ⁴the holy place (let him that readeth understand), then let them that are in Judæa flee unto ¹⁶ the mountains: let him that is on the housetop not ¹⁷ go down to take out the things that are in his house: and let him that is in the field not return back to ¹⁸ take his cloke. But woe unto them that are with ¹⁹ child and to them that give suck in those days! And ²⁰ pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, ²¹ such as hath not been from the beginning of the world until now, no, nor ever shall be. And except ²² those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, ²³ Lo, here is the Christ, or, Here; believe ²⁴it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I ²⁵ have told you beforehand. If therefore they shall ²⁶ say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe ²⁷it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the ²⁸ coming of the Son of man. Wheresoever the case is, there will the ²⁹eagles be gathered together.

⁵ Or, him

⁶ Or, them

⁷ Gr. presence.

⁸ Or, vultures

But immediately, after the tribulation of those days, ²⁹ the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then ³⁰ shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn,

¹² δοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· καὶ
 διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν
¹³ πολλῶν. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. καὶ
¹⁴ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ
 τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε
¹⁵ ἥξει τὸ τέλος. Ὅταν οἷν ἴδῃτε τὸ ΒΔΕΛΓΜΑ τῆς
 ἐρμῶσεως τὸ ῥηθῆναι διὰ Δανιὴλ τοῦ προφήτου ἐστὸς
¹⁶ ἐν τύπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ
¹⁷ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, ὁ ἐπὶ τοῦ δώματος μὴ
¹⁸ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ ἐν τῷ ἀγρῷ
¹⁹ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιν αὐτοῦ. οὐαὶ δὲ
 ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις
²⁰ ταῖς ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ
²¹ ὑμῶν χειμῶνος μηδὲ σαββάτῳ· ἔσται γὰρ τότε θλίψις
 μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ
²² νῦν οὐδ' οὐ μὴ γένηται. καὶ εἰ μὴ ἐκολοβώθησαν αἱ
 ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς
²³ ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκείναι. Τότε ἐάν
 τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ χριστὸς ἢ Ὡδε, μὴ πιστεύσητε·
²⁴ ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ
 δώσουσιν σημεῖα καὶ τέρατα ὥστε πλανᾶσθαι
²⁵ εἰ δυνατόν καὶ τοὺς ἐκλεκτούς· ἰδοὺ προεῖρηκα ὑμῖν.
²⁶ εἰς οὖν εἰπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλ-
²⁷ θητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε· ὥσπερ γὰρ
 ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως
 δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
²⁸ ὅπου ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αἰετοί.
²⁹ Εὐθὺς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος
 σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
 αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,
³⁰ καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. καὶ
 τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
 οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φύλλαι τῆς γῆς

ἐπὶ

πλανῆσαι

φωνῆς

Αρ.

καὶ ὄψονται τὸν γιόν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ
τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης
πολλῆς· καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ κάλ- 31
πιγγοῦ ὧς μεγάλης, καὶ ἐπισκηνάσουσιν τοὺς ἐκλεκτοὺς αὐ-
τοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν
ἕως [τῶν] ἄκρων ἀγίων. Ἀπὸ δὲ τῆς συκῆς 32
μάθετε τὴν παραβολήν· ὅταν ἴδῃ ὁ κλάδος αὐτῆς γένηται
ἀπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ
θέρος· οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε 33
ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ 34
παρέλθῃ ἡ γενεὰ αὕτη ἕως [ἂν] πάντα ταῦτα γένηται. ὁ 35
οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ
παρέλθουσιν. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας 36
οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός,
εἰ μὴ ὁ πατὴρ μόνος. ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, 37
οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· ὥς γὰρ 38
ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ
τρῶγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι τῆς
ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ οὐκ ἔγνωσαν 39
ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται ἡ
παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. τότε ἔσονται δύο ἐν τῷ 40
ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται· δύο ἀλήθουσαι 41
ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται. γρη- 42
γορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν
ἔρχεται. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἥδει ὁ οἰκοδεσπότης 43
ποίᾳ φυλακῇ ὁ κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν
εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς 44
γίνεσθε ἔτοιμοι, ὅτι ἡ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου
ἔρχεται. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν 45
κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι
αὐτοῖς τὴν τροφήν ἐν καιρῷ; μακάριος ὁ δοῦλος ἐκεῖνος 46
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησει οὕτως ποιοῦντα· ἀμὴν 47
λέγω ὑμῖν ὅτι ἐπὶ πάντων τοῖς ὑπάρχουσιν αὐτοῦ καταστή-

and they shall see the Son of man coming on the
 31 clouds of heaven with power and great glory. And
 he shall send forth his angels ¹with ²a great sound
 of a trumpet, and they shall gather together his
 elect from the four winds from one end of heaven
 to the other.

¹ Many ancient authorities read with a great trumpet, and they shall gather &c.

² Or, a trumpet of great sound

32 Now from the fig tree learn her parable: when her
 branch is now become tender, and putteth forth its
 33 leaves, ye know that the summer is nigh; even so
 ye also, when ye see all these things, know ye that
 34 ³he is nigh, *even* at the doors. Verily I say unto
 you, This generation shall not pass away, till all
 35 these things be accomplished. Heaven and earth
 shall pass away, but my words shall not pass away.

³ Or, it

36 But of that day and hour knoweth no one, not even
 the angels of heaven, ⁴neither the Son, but the Fa-
 37 ther only. And as *were* the days of Noah, so shall

⁴ Many authorities, some ancient, omit neither the Son.

38 be the ⁵coming of the Son of man. For as in those
 days which were before the flood they were eating
 and drinking, marrying and giving in marriage, un-
 39 til the day that Noah entered into the ark, and they
 knew not until the flood came, and took them all
 away; so shall be the ⁶coming of the Son of man.

⁵ Gr. presence.

40 Then shall two men be in the field; one is taken,
 41 and one is left: two women *shall be* grinding at the
 42 mill; one is taken, and one is left. Watch there-
 fore: for ye know not on what day your Lord com-

43 eth. ⁶But know this, that if the master of the house
 had known in what watch the thief was coming, he
 would have watched, and would not have suffered

⁶ Or, But then ye know

44 his house to be ⁷broken through. Therefore be ye
 also ready: for in an hour that ye think not the Son
 45 of man cometh. Who then is the faithful and wise

⁷ Gr. digged through.

⁸servant, whom his lord hath set over his household,
 46 to give them their food in due season? Blessed is
 that ⁸servant, whom his lord when he cometh shall
 47 find so doing. Verily I say unto you, that he will
 set him over all that he hath.

⁸ Gr. bondservant.

¹ Gr. *bondservant*. But if that evil ¹servant shall say in his heart, My ⁴⁸ lord tarrieth; and shall begin to beat his fellow-ser- ⁴⁹ vants, and shall eat and drink with the drunken; the ⁵⁰ lord of that ¹servant shall come in a day when he expecteth not, and in an hour when he knoweth not, ³ and shall ²cut him asunder, and appoint his portion ⁵¹ with the hypocrites: there shall be the weeping and gnashing of teeth.

² Or, *severely scourge him*

³ Or, *torches*

Then shall the kingdom of heaven be likened ²⁵ unto ten virgins, which took their ¹lamps, and went forth to meet the bridegroom. And five of them ² were foolish, and five were wise. For the foolish, ³ when they took their ¹lamps, took no oil with them: but the wise took oil in their vessels with their ⁴ ¹lamps. Now while the bridegroom tarried, they ⁵ all slumbered and slept. But at midnight there is ⁶ a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed ⁷ their ¹lamps. And the foolish said unto the wise, ⁸ Give us of your oil; for our ¹lamps are going out. But the wise answered, saying, Peradventure there ⁹ will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while ¹⁰ they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward ¹¹ come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto ¹² you, I know you not. Watch therefore, for ye know ¹³ not the day nor the hour.

For *it is as when* a man, going into another coun- ¹⁴ try, called his own ⁴servants, and delivered unto them his goods. And unto one he gave five talents, ¹⁵ to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went ¹⁶ and traded with them, and made other five talents. In like manner he also that *received* the two gained ¹⁷ other two. But he that 18

48 σει αὐτόν. ἂν δὲ εἶπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ
 49 καρδίᾳ αὐτοῦ Χρονίζει μου ὁ κύριος, καὶ ἄρξῃται τύπτειν
 τοὺς συνδούλους αὐτοῦ, ἐσθήῃ δὲ καὶ πίνῃ μετὰ τῶν με-
 50 θυνόντων, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ
 51 προσδοκᾷ καὶ ἐν ᾧρα ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν
 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται
 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Τότε
 ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις,
 αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάν-
 2 τησιν τοῦ νυμφίου[†]. πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ ^{† καὶ τῆς νυμφῆς †}
 3 πέντε φρόνιμοι· αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας
 4 [αὐτῶν] οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι [†]
 ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων
 5 ἑαυτῶν. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πάσαι
 6 καὶ ἐκάθευδον. μέσης δὲ νυκτὸς κραυγὴ γέγονεν Ἰδοὺ ὁ
 7 νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν. τότε ἠγέρθησαν πᾶσαι
 αἱ παρθένοι ἐκείναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.
 8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν Δότε ἡμῖν ἐκ τοῦ ἐλαίου
 9 ὡμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. ἀπεκρίθησαν δὲ
 αἱ φρόνιμοι λέγουσαι Μήποτε οὐ μὴ[†] ἄρκέσῃ ἡμῖν καὶ ^{οὐκ}
 ὡμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγορά-
 10 σατε ἑαυταῖς. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ
 νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους,
 11 καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ
 12 παρθένοι λέγουσαι Κύριε κύριε, ἄνοιξον ἡμῖν· ὁ δὲ ἀποκρι-
 13 θείς εἶπεν Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Γρηγορεῖτε οὖν,
 14 ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

Ὡς περ
 γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ
 15 παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, καὶ ᾧ μὲν ἔδωκεν
 πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν
 16 δύναμιν, καὶ ἀπεδήμησεν. εὐθέως πορευθεὶς ὁ τὰ πέντε
 τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα
 17 πέντε· ὡσαύτως [†] ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο· ὁ δὲ τὸ
 18

ἐν λαβὼν ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον
 τοῦ κυρίου αὐτοῦ. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος ¹⁹
 τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν. καὶ ²⁰
 προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα
 πέντε τάλαντα λέγων Κύριε, πέντε τάλαντά μοι παρέ-
 δωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα. ἔφη αὐτῷ ὁ ²¹
 κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς
 πιστός, ἐπὶ πολλῶν σε καταστήσω· εἵσελθε εἰς τὴν χαρὰν
 τοῦ κυρίου σου. προσελθὼν καὶ ὁ τὰ δύο τάλαντα εἶπεν ²²
 Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα
 ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ ²³
 πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω·
 εἵσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. προσελθὼν δὲ καὶ ²⁴
 ὁ τὸ ἓν τάλαντον εἰληφώς εἶπεν Κύριε, ἔγνων σε ὅτι
 σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνά-
 γων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα ²⁵
 τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν. ἀποκριθεὶς ²⁶
 δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρέ,
 ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ
 διεσκόρπισα; ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς ²⁷
 τραπέζιταις, καὶ ἔλθων ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν
 τόκῳ. ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ²⁸
 ἔχοντι τὰ δέκα τάλαντα· τῷ γὰρ ἔχοντι παντὶ δοθήσεται ²⁹
 καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθή-
 σεται ἀπ' αὐτοῦ. καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ ³⁰
 σκοτὸς τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 τῶν ὀδόντων. Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώ- ³¹
 που ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ,
 τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, καὶ συναχθήσονται ³²
 ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς
 ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ
 τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν ³³
 αὐτοῦ τὰ δὲ ἐρίφια ἐξ ἐκωνύμων. τότε ἐρεῖ ὁ βα- ³⁴

πιστὸς ἦς

received the one went away and digged in the earth,
 19 and hid his lord's money. Now after a long time the
 lord of those ¹servants cometh, and maketh a reckon- ¹ Gr. *bondservants*.
 20 ing with them. And he that received the five talents
 came and brought other five talents, saying, Lord,
 thou deliveredst unto me five talents: lo, I have gained
 21 other five talents. His lord said unto him, Well done,
 good and faithful ²servant: thou hast been faithful ² Gr. *bondservant*.
 over a few things, I will set thee over many things: en-
 22 ter thou into the joy of thy lord. And he also that
 received the two talents came and said, Lord, thou
 deliveredst unto me two talents: lo, I have gained
 23 other two talents. His lord said unto him, Well
 done, good and faithful ²servant; thou hast been
 faithful over a few things, I will set thee over many
 24 things: enter thou into the joy of thy lord. And
 he also that had received the one talent came and
 said, Lord, I knew thee that thou art a hard man,
 reaping where thou didst not sow, and gathering
 25 where thou didst not scatter: and I was afraid, and
 went away and hid thy talent in the earth: lo, thou
 26 hast thine own. But his lord answered and said
 unto him, Thou wicked and slothful ²servant, thou
 knewest that I reap where I sowed not, and gather
 27 where I did not scatter; thou oughtest therefore to
 have put my money to the bankers, and at my com-
 ing I should have received back mine own with in-
 28 terest. Take ye away therefore the talent from him,
 29 and give it unto him that hath the ten talents. For
 unto every one that hath shall be given, and he shall
 have abundance: but from him that hath not, even
 30 that which he hath shall be taken away. And cast
 ye out the unprofitable ²servant into the outer dark-
 ness: there shall be the weeping and gnashing of
 teeth.

31 But when the Son of man shall come in his glory,
 and all the angels with him, then shall he sit on the
 32 throne of his glory: and before him shall be gath-
 ered all the nations: and he shall separate them one
 from another, as the shepherd separateth the sheep
 33 from the ³goats: and he shall set the sheep on his ³ Gr. *kids*.
 34 right hand, but the ³goats on the left. Then shall the

King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was 35 thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I 36 was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer 37 him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And 38 when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee 39 sick, or in prison, and came unto thee? And the 40 King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. Then shall he say also unto them on the left hand, 41 ¹Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for 42 I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, 43 and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when 44 saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, 45 Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And 46 these shall go away into eternal punishment: but the righteous into eternal life.

And it came to pass, when Jesus had finished all **26** these words, he said unto his disciples, Ye know **2** that after two days the passover cometh, and the Son of man is delivered up to be crucified. Then **3**

¹ Or, *Depart from me under a curse*

σιλεύς τοῖς ἐκ δεξιῶν αὐτοῦ Δεῦτε, οἱ εὐλογημένοι τοῦ
 πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βα-
 35 σιλείαν ἀπὸ καταβολῆς κόσμου· ἐπέινασα γὰρ καὶ ἐδώκατέ
 μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ
 36 συνηγάγετέ με, γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ
 ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἤλθατε πρὸς με.
 37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες Κύριε, πότε
 σε εἶδαμεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτί-
 38 σαμεν; πότε δέ σε εἶδαμεν ξένον καὶ συνηγάγομεν, ἢ
 39 γυμνὸν καὶ περιεβάλομεν; πότε δέ σε εἶδομεν ἀσθενοῦντα
 40 ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε; καὶ ἀποκριθεὶς ὁ βα-
 σιλεὺς ἐρεῖ αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε
 ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιή-
 41 σατε. τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων Πορεύεσθε ἀπ' ἐμοῦ
 κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον ὅτι ἡτοιμασμένον ἔτι
 42 διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ἐπέινασα γὰρ καὶ
 οὐκ ἐδώκατέ μοι φαγεῖν, [καὶ] ἐδίψησα καὶ οὐκ ἐποτίσατέ
 43 με, ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περι-
 εβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ
 44 με. τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε, πότε
 σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ
 45 ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμέν σοι; τότε ἀποκριθήσεται
 αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε
 46 ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. καὶ ἀπε-
 λεύσονται οἱ τοῖς εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς
 ζωὴν αἰώνιον.

*Αῤ. 1 ὁ ἡτοίμα-
 σεν ὁ πατὴρ μου*

1 **ΚΑΙ ΕΓΕΝΕΤΟ** ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς
 2 λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ Οἴδατε ὅτι
 μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρῶ-
 3 που παραδίδοται εἰς τὸ σταυρωθῆναι. Τότε συνῆ-

χθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, καὶ συνεβου- 4
λεύσαντο ἵνα τὸν Ἰησοῦν δούλῳ κρατήσωσιν καὶ ἀποκτεί-
νωσιν· ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένη- 5
ται ἐν τῷ λαῷ.

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος 6
τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον 7
μύρον βαρυτίμον καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ
ἀνακειμένου. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες 8
Εἰς τί ἡ ἀπώλεια αὐτῆς; ἐδύνατο γὰρ τοῦτο πραθῆναι πολ- 9
λοῦ καὶ δοθῆναι πτωχοῖς. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς 10
Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἡργά-
σατο εἰς ἐμέ· πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαν- 11
τῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε· βαλοῦσα γὰρ αὕτη τὸ μύρον 12
τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίη-
σεν. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον 13
τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη
εἰς μνημόσυνον αὐτῆς.

Τότε πορευθεὶς εἰς τῶν 14
δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιε-
ρεῖς εἶπεν· Τί θέλετέ μοι δοῦναι καὶ ἐγὼ ὑμῖν παραδώσω 15
αὐτόν; οἱ δὲ ἔσθησαν αὐτῷ τριάκοντα ἄργύρια· καὶ 16
ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ 17
Ἰησοῦ λέγοντες· Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ
πάσχα; ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα 18
καὶ εἵπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρὸς μου
ἐγγὺς ἐστίν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν
μου. καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ 19
Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

Ὁψίας δὲ 20
γενομένης ἀνέκειτο μετὰ τῶν δώδεκα [μαθητῶν]. καὶ 21
ἐσθιόντων αὐτῶν εἶπεν· Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν
παραδώσει με. καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν 22
αὐτῷ εἰς ἕκαστος· Μήτι ἐγὼ εἰμι, κύριε; ὁ δὲ ἀποκριθεὶς 23

were gathered together the chief priests, and the elders of the people, unto the court of the high priest, 4 who was called Caiaphas; and they took counsel together that they might take Jesus by subtilty, and 5 kill him. But they said, Not during the feast, lest a tumult arise among the people.

6 Now when Jesus was in Bethany, in the house of 7 Simon the leper, there came unto him a woman having ^{1 Or, a flask} an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at

8 meat. But when the disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this *ointment* might have been sold for much, 10 and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she 11 hath wrought a good work upon me. For ye have

the poor always with you; but me ye have not at 12 ways. For in that she ^{2 Gr. cast.} poured this ointment upon

13 my body, she did it to prepare me for burial. Verily I say unto you, Wheresoever ^{3 Or, these good tidings} this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

14 Then one of the twelve, who was called Judas 15 Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of 16 silver. And from that time he sought opportunity to deliver him *unto them*.

17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that 18 we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The ^{4 Or, Teacher} Master saith, My time is at hand; I

keep the passover at thy house with my disciples. 19 And the disciples did as Jesus appointed them; and 20 they made ready the passover. Now when even was come, he was sitting at meat with the twelve ^{5 Many authorities, some ancient, omit disciples.}

21 disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began to 23 say unto him every one, Is it I, Lord? And he answered and

said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man ²⁴ goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it ¹for that man if he had not been born. And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. And as they were eating, Jesus ²⁶ took ²bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took ³a cup, and gave thanks, and ²⁷ gave to them, saying, Drink ye all of it; for this is ²⁸ my blood of ⁴the ⁵covenant, which is shed for many unto remission of sins. But I say unto you, I will ²⁹ not drink* henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

¹ Gr. *for him if that man.*

² Or, *a loaf*

³ Some ancient authorities read *the cup*.

⁴ Or, *the testament*

⁵ Many ancient authorities insert *new*.

And when they had sung a hymn, they went out ³⁰ unto the mount of Olives.

⁶ Gr. *caused to stumble.*

Then saith Jesus unto them, All ye shall be ³¹ of- fended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I ³² will go before you into Galilee. But Peter answered and said unto him, If all shall be ³³ of- fended in thee, I will never be ³⁴ of- fended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter ³⁵ saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

⁷ Gr. *an enclosed piece of ground.*

Then cometh Jesus with them unto ³⁶ a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. And he took with him ³⁷ Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto ³⁸ them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

* For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.—*Am. Com.*

εἶπεν Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ
 24 οὗτός με παραδώσει· ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει
 καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
 δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ εἰ
 25 οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος. ἀποκριθεὶς δὲ Ἰούδας ὁ
 παραδιδούς αὐτὸν εἶπεν Μήτι ἐγὼ εἶμι, ῥαββεΐ; λέγει
 26 αὐτῷ Σὺ εἶπας. Ἐσθιόντων δὲ αὐτῶν λαβὼν
 ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς
 μαθηταῖς εἶπεν Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά
 27 μου. καὶ λαβὼν ποτήριον [καὶ] εὐχαριστήσας ἔδωκεν αὐ-
 28 τοῖς λέγων Πίετε ἐξ αὐτοῦ πάντες, τοῦτο γάρ ἐστιν τὸ
 αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς
 29 ἅφεςιν ἁμαρτιῶν· λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τού-
 του τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης
 ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ
 30 πατρὸς μου. Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ
 31 ὄρος τῶν Ἐλαιῶν. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς
 Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ
 ταύτῃ, γέγραπται γάρ Πατάξω τὸν ποιμένα, καὶ δια-
 32 σκορπισθήσονται τὰ πρόβατα τῆς ποιμένης· μετὰ δὲ τὸ
 33 ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ἀποκριθεὶς
 δὲ ὁ Πέτρος εἶπεν αὐτῷ Ἐἰ πάντες σκανδαλισθήσονται ἐν
 34 σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. ἔφη αὐτῷ ὁ Ἰησοῦς
 Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆ-
 35σαι τρίς ἀπαρνήσῃ με. λέγει αὐτῷ ὁ Πέτρος Καὶν δέῃ
 με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως
 καὶ πάντες οἱ μαθηταὶ εἶπαν.
 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον
 Γεθσημανεὶ, καὶ λέγει τοῖς μαθηταῖς Καθίσате αὐτοῦ ἕως
 37 [οὔ] ἀπελθὼν ἐκεῖ προσεύξωμαι. καὶ παραλαβὼν τὸν
 Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ
 38 ἀδωμονεῖν. τότε λέγει αὐτοῖς Περίλγπός ἐστιν ἡ ψυχὴ
 μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.

προσελθων

καὶ ἡ προσελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ 39
 προσευχόμενος καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστιν,
 παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὥς ἐγὼ
 θέλω ἀλλ' ὥς σύ. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ 40
 εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Οὕτως
 οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρηγορεῖτε 41
 καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν
 πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής. πάλιν ἐκ δευτέρου 42
 ἀπελθὼν προσηύξατο [λέγων] Πάτερ μου, εἰ οὐ δύναται
 τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῶ, γενηθήτω τὸ θέλημά
 σου. καὶ ἔλθων πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν 43
 γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. καὶ ἀφείς αὐτοὺς 44
 πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον
 εἰπὼν πάλιν. τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει 45
 αὐτοῖς Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἡγγι-
 κεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας
 ἁμαρτωλῶν. ἐγείρεσθε ἄγωμεν· ἰδοὺ ἡγγικεν ὁ παραδι- 46
 δούς με. Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας 47
 εἰς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ
 μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων
 τοῦ λαοῦ. ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον 48
 λέγων Ὁν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν.
 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν Χαῖρε, ῥαββεί· 49
 καὶ κατεφίλησεν αὐτόν. ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ Ἐταίρε, 50
 ἐφ' ὃ πάρει. τότε προσελθόντες· ἐπέβαλον τὰς χεῖρας ἐπὶ
 τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. καὶ ἰδοὺ εἰς τῶν μετὰ 51
 Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ
 καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ
 ὠτίον. τότε λέγει αὐτῷ ὁ Ἰησοὺς Ἀπόστρεψον τὴν 52
 μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες
 μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται· ἢ δοκεῖς ὅτι οὐ δύναμαι 53
 παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι
 πλείω δώδεκα λεγιῶνας ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱ 54

εἰπὼν. πάλιν τότε

γὰρ

39 And he went forward a little, and fell on his face,
 and prayed, saying, O my Father, if it be possible,
 let this cup pass away from me: nevertheless, not
 40 as I will, but as thou wilt. And he cometh unto
 the disciples, and findeth them sleeping, and saith
 unto Peter, What, could ye not watch with me one
 41 hour? ¹Watch and pray, that ye enter not into
 temptation: the spirit indeed is willing, but the
 42 flesh is weak. Again a second time he went away,
 and prayed, saying, O my Father, if this cannot pass
 43 away, except I drink it, thy will be done. And he
 came again and found them sleeping, for their eyes
 44 were heavy. And he left them again, and went away,
 and prayed a third time, saying again the same
 45 words. Then cometh he to the disciples, and saith
 unto them, Sleep on now, and take your rest: be-
 hold, the hour is at hand, and the Son of man is be-
 46 trayed unto the hands of sinners. Arise, let us be
 going: behold, he is at hand that betrayeth me.
 47 And while he yet spake, lo, Judas, one of the
 twelve, came, and with him a great multitude with
 swords and staves, from the chief priests and elders
 48 of the people. Now he that betrayed him gave them
 a sign, saying, Whomsoever I shall kiss, that is he:
 49 take him. And straightway he came to Jesus, and
 50 said, Hail, Rabbi; and ²kissed him. And Jesus said
 unto him, Friend, *do* that for which thou art come.
 Then they came and laid hands on Jesus, and took
 51 him. And behold, one of them that were with Jesus
 stretched out his hand, and drew his sword, and
 smote the ³servant of the high priest, and struck off
 52 his ear. Then saith Jesus unto him, Put up again
 thy sword into its place: for all they that take the
 53 sword shall perish with the sword. Or thinkest thou
 that I cannot beseech my Father, and he shall even
 now send me more than twelve legions of angels?
 54 How then should the scriptures be fulfilled,

¹ Or, *Watch ye,
 and pray that ye
 enter not*

² Gr. *kissed him
 much.*

³ Gr. *bondservant.*

that thus it must be? In that hour said Jesus to 55 the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. But all 56 this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

And they that had taken Jesus led him away to 57 *the house of Caiaphas* the high priest, where the scribes and the elders were gathered together. But 58 Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. Now the chief priests and the whole 59 council sought false witness against Jesus, that they might put him to death; and they found it not, 60 though many false witnesses came. But afterward came two, and said, This man said, I am able to de- 61 stroy the ¹temple of God, and to build it in three days. And the high priest stood up, and said unto 62 him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. 63 And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou 64 hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his garments, saying, He 65 hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye? They answered and said, 66 He is ²worthy of death. Then did they spit in his 67 face and buffet him: and some smote him ³with the palms of their hands, saying, Prophecy unto us, thou 68 Christ: who is he that struck thee?

Now Peter was sitting without in the court: and 69 a maid came unto him, saying, Thou also wast with Jesus the Galilæan. But he denied before them all, 70 saying, I know not what thou sayest. And when he 71 was gone out

¹ Or, *sanctuary*:
as in ch. xxiii.
35; xxvii. 5.

² Gr. *liable to*.

³ Or, *with rods*

55 γραφαὶ ὅτι οὕτως δεῖ γενέσθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν
 ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ
 μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ
 56 ἱερῷ ἐκαθεζόμεν διδάσκων καὶ οὐκ ἐκρατήσατέ με. Τοῦτο
 δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.
 Τότε οἱ μαθηταὶ ὅ πάντες ἀφέντες αὐτὸν ἔφυγον.

αὐτοῦ

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊά-
 φαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
 58 συνήχθησαν. ὁ δὲ Πέτρος ἠκολούθει αὐτῷ [ἀπό] μακρόθεν
 ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο
 59 μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. οἱ δὲ ἀρχιερεῖς καὶ τὸ
 συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ
 60 ὅπως αὐτὸν θανατώσωσιν, καὶ οὐχ εὔρον πολλῶν προσελ-
 θόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο
 61 εἶπαν Οὗτος ἔφη Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ
 62 καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. καὶ ἀναστὰς ὁ ἀρχιε-
 ρεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρ-
 63 τυροῦσιν; ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν
 αὐτῷ Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζώντος ἵνα ἡμῖν
 64 εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. λέγει αὐτῷ
 ὁ Ἰησοῦς Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε
 τὸν γιόν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν
 65 τοῦ οὐρανοῦ. τότε ὁ ἀρχιερεὺς διέρηξεν τὰ ἱμάτια
 αὐτοῦ λέγων Ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν μαρ-
 66 τύρων; ἰδε νῦν ἠκούσατε τὴν βλασφημίαν· τί ὑμῖν δοκεῖ;
 67 οἱ δὲ ἀποκριθέντες εἶπαν Ἐνοχος θανάτου ἐστίν. Τότε
 ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν,
 68 οἱ δὲ ἐράπισαν λέγοντες Προφήτευσον ἡμῖν, χριστέ, τίς
 69 ἐστὶν ὁ παῖςας σε; Ὁ δὲ Πέτρος ἐκάθητο ἔξω
 ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα
 70 Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου· ὁ δὲ ἠρνήσατο
 71 ἔμπροσθεν πάντων λέγων Οὐκ οἶδα τί λέγεις. ἐξελθόντα

εἶπας;

δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ
 Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου· καὶ πάλιν ἤρνή- 72
 σατο μετὰ ὄρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. μετὰ μι- 73
 κρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ Ἄλη-
 θῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου ὁμολογῶν 74
 σε ποιεῖ· τότε ἤρξατο καταθεματίζειν καὶ ὁμνύειν ὅτι 74
 Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν·
 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι 75
 Πρὶν ἀλέκτορα φωνῆσαι τρεῖς ἀπαρνήσῃ με, καὶ ἐξελθὼν
 ἕξω ἔκλαυσεν πικρῶς.

Πρωίας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ 1
 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ
 ὥστε θανατῶσαι αὐτόν· καὶ δῆσαντες αὐτὸν ἀπήγαγον καὶ 2
 παρέδωκαν ᾤ Ποντίῳ τῷ ἡγεμόνι. Τότε ἰδὼν 3
 Ἰούδας ὁ παραδοὺς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς
 ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρε-
 σβυτέροις λέγων Ἡμαρτον παραδοὺς αἷμα δίκαιον· οἱ 4
 δὲ εἶπαν Τί πρὸς ἡμᾶς; σὺ οἶσθι. καὶ ρίψας τὰ ἀργύρια 5
 εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγαστο. Οἱ 6
 δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν Οὐκ ἔξεστιν
 βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν·
 συμβούλιον δὲ λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν 7
 τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις. διὸ ἐκλήθη ὁ ἀγρὸς 8
 ἐκεῖνος Ἀγρὸς Αἵματος ἕως τῆς σήμερον. Τότε ἐπλη- 9
 ρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος
 Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ
 τετιμημένου ὃν ἐτιμήσαντο ἀπὸ γίῶν Ἰσραὴλ, καὶ 10
 ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ
 συνέταξέν μοι Κύριος. Ὁ δὲ Ἰησοῦς ἐστάθη 11
 ἐμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπρωτόησεν αὐτὸν ὁ ἡγεμὼν
 λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς
 ἔφη ᾤ Σὺ λέγεις· καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ 12
 τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο. τότε 13

into the porch, another *maid* saw him, and saith unto them that were there, This man also was with
 72 Jesus the Nazarene. And again he denied with
 73 an oath, I know not the man. And after a little while they that stood by came and said to Peter,
 Of a truth thou also art *one* of them; for thy speech
 74 bewrayeth thee. Then began he to curse and to swear, I know not the man. And straightway the
 75 cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 Now when morning was come, all the chief priests and the elders of the people took counsel against
 2 Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief

4 priests and elders, saying, I have sinned in that I betrayed ¹innocent blood. But they said, What is that

5 to us? see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he

6 went away and hanged himself. And the chief

priests took the pieces of silver, and said, It is not lawful to put them into the ²treasury, since it is the

7 price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood,

9 unto this day. Then was fulfilled that which was

spoken ³by Jeremiah the prophet, saying, And ⁴they took the thirty pieces of silver, the price of him that

was priced, ⁵whom *certain* of the children of Israel did price; and ⁶they gave them for the potter's field,

as the Lord appointed me.

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused by the chief priests and 13 elders, he answered nothing. Then

¹ Many ancient authorities read *righteous*.

² Gr. *corbanas*, that is, *sacred treasury*. Compare Mark vii. 11.

³ Or, *through*
⁴ Or, *I took*

⁵ Or, *whom they priced on the part of the sons of Israel*

⁶ Some ancient authorities read *I gave*.

saith Pilate unto him, Hearst thou not how many things they witness against thee? And he gave him 14 no answer, not even to one word: insomuch that the governor marvelled greatly. Now at ¹the feast 15 the governor was wont to release unto the multitude one prisoner, whom they would. And they 16 had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate 17 said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him up. And while he was sitting on the 18 judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. Now the chief priests and 20 the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then 22 shall I do unto Jesus which is called Christ? They all say, Let him be crucified. And he said, Why, 23 what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate 24 saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent 25 of the blood of this righteous man: see ye to it. And all the people answered and said, His blood be 25 on us, and on our children. Then released he unto 26 them Barabbas: but Jesus he scourged and delivered to be crucified.

² Some ancient authorities read of this blood: see ye to it.
ye &c.

³ Gr. *Prætorium*. See Mark xv. 16.

⁴ Or, *cohort*

⁵ Some ancient authorities read clothed.

Then the soldiers of the governor took Jesus into 27 the ³palace*, and gathered unto him the whole ⁴band. And they ⁵stripped him, and put on him a scarlet 28 robe. And they plaited a crown of thorns and put 29 it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon 30 him, and took the reed and smote him on the head.

* For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.—*Am. Com.*

λέγει αὐτῷ ὁ Πειλᾶτος Οὐκ ἀκούεις πόσα σου καταμαρ-
 14 τυροῦσιν; καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε
 15 θαυμάζειν τὸν ἡγεμόνα λίαν. Κατὰ δὲ ἑορτὴν εἰώθει
 16 ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾔθελον. εἶχον
 17 δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν. συνη-
 γμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πειλᾶτος Τίνα θέλετε
 ἀπολύσω ὑμῖν, [τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον
 18 Χριστόν; ἥδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.
 19 Καθήμενου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς
 αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ δικαίῳ
 ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.
 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους
 ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.
 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς Τίνα θέλετε ἀπὸ
 τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν Τὸν Βαραββᾶν.
 22 λέγει αὐτοῖς ὁ Πειλᾶτος Τί οὖν ποιήσω Ἰησοῦν τὸν λεγό-
 23 μενον Χριστόν; λέγουσιν πάντες Σταυρωθήτω. ὁ δὲ ἔφη
 24 Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες
 Σταυρωθήτω. ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ
 μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας
 25 ἑκατέρωθεν τοῦ ὄχλου λέγων Ἀθῶός εἰμι ἀπὸ τοῦ αἵμα-
 26 τος τούτου· ὑμεῖς ὄψεσθε. καὶ ἀποκριθεὶς πᾶς ὁ λαὸς
 εἶπεν Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.
 27 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φρα-
 γελλώσας παρέδωκεν ἵνα σταυρωθῇ.
 28 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν
 Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτόν ὅλην τὴν
 29 σπεῖραν. καὶ ἑκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέ-
 30 θηκαν αὐτῷ, καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν
 ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ
 γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγον-
 31 τες Χαῖρε, βασιλεῦ τῶν Ἰουδαίων, καὶ ἔμπτύσαντες εἰς
 αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν

Αρ.

ἀπέναντι

τοῦ δικαίου

ἐνδύσαντες

ὁ βασιλεὺς.

αὐτοῦ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν ³¹
 χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγα-
 γον αὐτὸν εἰς τὸ σταυρώσαι. Ἐξερχόμενοι δὲ ³²
 εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἡγά-
 ρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. Καὶ ἐλθόντες εἰς τό- ³³
 πον λεγόμενον Γολγοθά, ὃ ἐστὶν Κρανίου Τόπος λεγόμε-
 νος, ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον. ³⁴
 καὶ γευσάμενος οὐκ ᾔθέλησεν πιεῖν. σταυρώσαντες δὲ ³⁵
 αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ ἑτάροντες κλῆρον, ³⁶
 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. καὶ ἐπέθηκαν ἐπάνω ³⁷
 τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην ΟΥΤΟΣ
 ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐκ δεξιῶν καὶ ³⁸
 εἰς ἐξ ἐωνύμων. Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν ³⁹
 αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Ὁ ⁴⁰
 καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον ⁴¹
 σεαυτόν· εἰ υἱὸς τοῦ θεοῦ, κατὰβηθι ἀπὸ τοῦ σταυροῦ.
 ὁμοίως [καὶ] οἱ ἄρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων ⁴²
 καὶ πρεσβυτέρων ἔλεγον Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύνα- ⁴³
 ται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ ⁴⁴
 τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν. πέποιθεν ἐπὶ ⁴⁵
 τὸν θεόν, ῥγασθῶ νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι
 Θεοῦ εἰμι υἱός. τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συνσταυρω- ⁴⁶
 θέντες σὺν αὐτῷ ὠνείδιζον αὐτόν. Ἀπὸ δὲ ⁴⁷
 ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ⁴⁸
 ἐνάτης. περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ Ἰησοῦς φωνῇ ⁴⁹
 μεγάλῃ λέγων Ἐλωὶ ἑλωὶ λεμα ἡβαχθανεὶ·
 τοῦτ' ἐστὶν Θεέ μοι θεέ μοι, ἵνα τί με ἐγκατέλιπες;
 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι ⁵⁰
 Ἡλείαν φωνεῖ οὗτος. καὶ εὐθέως δραμὼν εἰς ἐξ αὐτῶν καὶ ⁵¹
 λαβὼν σπόγγον πλήσας τε ὄξος καὶ περιθείς καλὰ μω ⁵²
 ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ εἶπαν Ἄφες ἴδωμεν εἰ ⁵³
 ἔρχεται Ἡλείας σῶσον αὐτόν. ἄλλος δὲ λαβὼν λόγχην

† εἰς ἀπάντησιν
αὐτοῦ†

Αφ.

βαλόντες | Αφ.

Αφ.

θεοῦ εἰ

τῷ θεῷ

Αφ.

† Ἡλεὶ ἡλεὶ λαμὰ
ἡβαχθανεὶ†

ἔλεγον

31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they 'compelled to go ^{1 Gr. impressed.}

33 *with them*, that he might bear his cross. And when they were come unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it,

35 he would not drink. And when they had crucified him, they parted his garments among them, casting

36 lots: and they sat and watched him there. And

37 they set up over his head his accusation written,

38 THIS IS JESUS THE KING OF THE JEWS. Then are there crucified with him two robbers, one on the

39 right hand, and one on the left. And they that

40 passed by railed on him, wagging their heads, and saying, Thou that destroyest the ²temple, and build-

est it in three days, save thyself: if thou art the Son of God, come down from the cross. In like manner

also the chief priests mocking *him*, with the scribes

42 and elders, said, He saved others; ³himself he cannot save. He is the King of Israel; let him now come

down from the cross, and we will believe on him.

43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.

44 And the robbers also that were crucified with him

cast upon him the same reproach.

45 Now from the sixth hour there was darkness over

46 all the ⁴land until the ninth hour. And about the

ninth hour Jesus cried with a loud voice, saying, Eli,

Eli, lama sabachthani? that is, My God, my God,

47 'why hast thou forsaken me? And some of them

that stood there, when they heard it, said, This man

48 calleth Elijah. And straightway one of them ran,

and took a sponge, and filled it with vinegar, and

49 put it on a reed, and gave him to drink. And the

rest said, Let be; let us see whether Elijah cometh

to save him.⁶

² Or, sanctuary

³ Or, can he not save himself?

⁴ Or, earth

⁵ Or, why didst thou forsake me?

⁶ Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood. See John xix. 34.*

And Jesus cried again with a loud voice, and yielded up his spirit. And behold, the veil of the ¹temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was ²the Son of God. And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate

³ Or, *Take a guard*

⁴ Gr. *make it sure*; ⁴ *as ye know.* ⁴make it *as* sure as

ἐνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα. 50
 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλη ἀφῆκεν τὸ πνεῦμα.
 51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη [ἰπ'] ἄνωθεν
 ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθη-
 52 σαν, καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν
 53 κεκοιμημένων ἁγίων ἠγέρθησαν, καὶ ἐξελθόντες ἐκ τῶν
 μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν
 54 πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ ἑκατόνταρχος
 καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν
 καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς
 55 Ἵθεοῦ υἱὸς ἦν οὗτος. Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ
 μακρόθεν θεωροῦσαι, αἰτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ
 56 τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ
 Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ
 καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

υἱὸς θεοῦ

Μαριαμ

Αρ. | Ἰωσή

57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ
 Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἑμαθητεύθη τῷ
 58 Ἰησοῦ· οὗτος προσελθὼν τῷ Πειλάτῳ ᾗτήσατο τὸ σῶμα
 59 τοῦ Ἰησοῦ. τότε ὁ Πειλάτος ἐκέλευσεν ἀποδοθῆναι. καὶ
 λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι
 60 καθαρᾷ, καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλα-
 τόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ
 61 θύρᾳ τοῦ μνημείου ἀπῆλθεν. Ἦν δὲ ἐκεῖ Μαριαμ ἡ
 Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ
 62 τάφου.

ἑμαθητεύσει

Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν
 παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
 63 πρὸς Πειλάτον λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκείνος
 ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι·
 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης
 ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν
 καὶ εἴπωσιν τῷ λαῷ Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται
 65 ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. ἔφη αὐτοῖς ὁ
 Πειλάτος Ἐχετε κουστωδῖαν· ὑπάγετε ἀσφαλίσασθε ὥς

αὐτοῦ

δε

οἶδατε. οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον σφρα- 65
γίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

Μαριαμ

Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, 1
ἦλθεν Ἡ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι
τὸν τάφον. καὶ ἰδοὺ σεισμός ἐγένετο μέγας· ἄγγελος γὰρ 2
Κυρίου καταβάς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε τὸν
λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς 3
ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. ἀπὸ δὲ τοῦ 4
φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς
νεκροί. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν· Μὴ 5
φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον
ζητεῖτε· οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε 6

-ὁ κύριος-

ἴδετε τὸν τόπον ὅπου ἔκειτο [†]· καὶ ταχὺ πορευθεῖσαι εἵπατε 7
τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὀψεσθε·
ἰδοὺ [†] εἶπον ὑμῖν. καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου 8
μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς
μαθηταῖς αὐτοῦ. καὶ ἰδοὺ Ἰησοῦς ὑπῆντησεν αὐταῖς λέγων 9
Χαίρετε· αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας
καὶ προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ 10
φοβεῖσθε· ὑπάγετε ἀπαγγείlate τοῖς ἀδελφοῖς μου ἵνα ἀπέλ-
θωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.

Αρ.†

Πο- 11

ρευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς
τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενό-
μενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν 12
τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις λέγον- 13
τες· Εἵπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες
ἐκλεψαν αὐτὸν ἡμῶν κοιμωμένων· καὶ ἐὰν ἀκουσθῇ τοῦτο 14
ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμους
ποιήσομεν. οἱ δὲ λαβόντες [†] ἀργύρια ἐποίησαν ὡς ἐδι- 15
δάχθησαν. Καὶ [†] διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους
μέχρι τῆς σήμερον [ἡμέρας]. Οἱ δὲ ἔνδεκα 16
μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ

ὑπο

το

ἐφημίσθη

66 ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

28 Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place ¹where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

¹ Many ancient authorities read where he lay.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this ²come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and *continueth* until this day.

² Or, come to a hearing before the governor

16 But the eleven disciples went into Galilee, unto the mountain where

Jesus had appointed them. And when they saw ¹⁷him, they worshipped *him*: but some doubted. And ¹⁸Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disci- ¹⁹ples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatso- ²⁰ever I commanded you: and lo, I am with you ¹alway, even unto ²the end of the world.

¹ Gr. *all the days*.

² Or, *the consummation of the age*

17 ἔτάξατο αὐτοῖς ὁ Ἰησοῦς, καὶ ἰδόντες αὐτὸν προσεκύ-
18 νησαν, οἱ δὲ ἐδίετασαν. καὶ προσελθὼν ὁ Ἰησοῦς ἐλά-
λησεν αὐτοῖς λέγων Ἐδόθη μοι πάντα ἐξουσία ἐν οὐ-
19 ρανῶ καὶ ἐπὶ [τῆς] γῆς· πορευθέντες οὖν μαθητεύσατε
πάντα τὰ ἔθνη, ^{βαπτίζοντες} αὐτοὺς εἰς τὸ ὄνομα τοῦ πα-
20 τρός καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, διδάσκοντες
αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ
μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ
αἰῶνος.

βαπτίζαντες

ΚΑΤΑ ΜΑΡΚΟΝ

υιου θεου Αρ.

ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ Ὁ.

1

Καθὼς γέγραπται ἐν τῷ Ἠσαΐα τῷ προφήτῃ
 Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρό προσώπου
 σοῦ,

2

ὅς κατασκευάσει τὴν ὁδὸν σοῦ·

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ

3

Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,

εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,

ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων βά- 4
 πτισμα μετανοίας εἰς ἄφεςιν ἁμαρτιῶν. καὶ ἐξεπορεύ- 5
 ετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυ-
 μεῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ
 ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. καὶ ἦν ὁ 6
 Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώην δερματίνην
 περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον.
 καὶ ἐκήρυσσε λέγων Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω 7
 [μου], οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑπο-
 δημάτων αὐτοῦ· ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βα- 8
 πτίσει ὑμᾶς πνεύματι ἁγίῳ.

Ἐγένετο

ἜΚΑΙ ΕΓΕΝΕΤΟ ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν 9
 Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς

THE GOSPEL

ACCORDING TO

S. MARK.

- 1 THE beginning of the gospel of Jesus Christ, ¹the Son of God. ¹ Some ancient authorities omit the *Son of God*.
- 2 Even as it is written ²in Isaiah the prophet, Behold, I send my messenger before thy face, Who shall prepare thy way; ² Some ancient authorities read in the *prophets*.
- 3 The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight;
- 4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission
- 5 of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing
- 6 their sins. And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat
- 7 locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not ³worthy to stoop
- 8 down and unloose. I baptized you ⁴with water; but he shall baptize you ⁴with the ⁵Holy Ghost. ³ Gr. *sufficient*.
⁴ Or, *in*
⁵ Or, *Holy Spirit*: and so throughout this book.
- 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized

¹ Gr. *into*.

of John ¹in the Jordan. And straightway coming up 10
out of the water, he saw the heavens rent asunder,
and the Spirit as a dove descending upon him: and a ¹¹
voice came out of the heavens, Thou art my beloved
Son, in thee I am well pleased.

And straightway the Spirit driveth him forth into ¹²
the wilderness. And he was in the wilderness forty ¹³
days tempted of Satan; and he was with the wild
beasts; and the angels ministered unto him.

Now after that John was delivered up, Jesus came ¹⁴
into Galilee, preaching the gospel of God, and say- ¹⁵
ing, The time is fulfilled, and the kingdom of God
is at hand: repent ye, and believe in the gospel.

And passing along by the sea of Galilee, he saw ¹⁶
Simon and Andrew the brother of Simon casting a
net in the sea: for they were fishers. And Jesus ¹⁷
said unto them, Come ye after me, and I will make
you to become fishers of men. And straightway ¹⁸
they left the nets, and followed him. And going on ¹⁹
a little further, he saw James the *son* of Zebedee, and
John his brother, who also were in the boat mend-
ing the nets. And straightway he called them: and ²⁰
they left their father Zebedee in the boat with the
hired servants, and went after him.

And they go into Capernaum; and straightway ²¹
on the sabbath day he entered into the synagogue
and taught. And they were astonished at his teach- ²²
ing: for he taught them as having authority, and
not as the scribes. And straightway there was in ²³
their synagogue a man with an unclean spirit; and
he cried out, saying, What have we to do with thee, ²⁴
thou Jesus of Nazareth? art thou come to destroy
us? I know thee who thou art, the Holy One of
God. And Jesus rebuked ²⁵him, saying, Hold thy
peace, and come out of him. And the unclean spir- ²⁶
it, ³tearing him and crying with a loud voice, came
out of him.

² Or, *it*

³ Or, *convulsing*

10 τὸν Ἰορδάνην ὑπὸ Ἰωάνου. καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ
 ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς
 11 περιστεράν καταβαῖνον εἰς αὐτόν· καὶ φωνή [ἐγένετο] ἐκ
 τῶν οὐρανῶν Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδό-
 12 κησα.

Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει
 13 εἰς τὴν ἔρημον. καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαεράκοντα ἡμέ-
 ρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρί-
 ων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

14 Καὶ μετὰ τὸ παραδοθῆναι τὸν Ἰωάνην ἦλθεν ὁ
 Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον
 15 τοῦ θεοῦ [καὶ λέγων] ὅτι Πεπλήρωται ὁ καιρὸς καὶ
 ἡγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύ-
 16 ετε ἐν τῷ εὐαγγελίῳ.

Καὶ παράγων παρὰ
 τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀν-
 17 δρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θα-
 λάσσῃ, ἦσαν γὰρ ἀλεεῖς· καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
 18 Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλεεῖς
 ἀνθρώπων. καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν
 19 αὐτῷ. Καὶ προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβε-
 10 δαίου καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ
 πλοίῳ καταρτίζοντας τὰ δίκτυα, καὶ εὐθὺς ἐκάλεσεν αὐτούς.
 καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ
 μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ. Καὶ εὐθὺς τοῖς
 22 σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν¹. καὶ ἐδίδασκεν εἰς τὴν
 ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων
 23 αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς. καὶ
 εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι
 24 ἀκαθάρτῳ, καὶ ἀνέκραξεν λέγων Τί ἡμῖν καὶ σοί, Ἰησοῦ
 Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; ²οἶδά σε τίς εἶ, ὁ ἅγιος
 25 τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς [λέγων] Φιμώ-
 26 θητι καὶ ἔξελθε ἐξ αὐτοῦ. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα
 τὸ ἀκάθαρτον καὶ φωνήσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.

οἰδαμέν

πρὸς ἑαυτοὺς

καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συνζητεῖν αὐτοὺς λέγον- 27
 τας· Τί ἐστὶν τοῦτο; διδαχὴ καινὴ· κατ' ἐξουσίαν καὶ τοῖς
 πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.
 Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν 28
 περίχωρον τῆς Γαλιλαίας. Καὶ εὐθὺς ἐκ τῆς 29

ἐξελθὼν ἦλθεν

συναγωγῆς ἐξελθόντες ἦλθαν εἰς τὴν οἰκίαν Σίμωνος καὶ
 Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. ἡ δὲ πενθερὰ Σίμωνος 30
 κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.
 καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός· καὶ ἂ- 31
 φῆκεν αὐτὴν ὁ πυρετός, καὶ δηκόνει αὐτοῖς. Ὁ- 32
 ψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν
 πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· καὶ 33
 ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. καὶ ἐθερά- 34
 πευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαι-
 μόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια,
 ὅτι ᾗδειςαν αὐτὸν [Χριστὸν εἶναι]. Καὶ 35
 πρὶν ἔννυχά λῖαν ἀναστὰς ἐξῆλθεν [καὶ ἀπῆλθεν] εἰς ἔρη-
 μον τόπον κακεῖ προσήνυχετο. καὶ κατεδίωξεν αὐτὸν Σίμων 36
 καὶ οἱ μετ' αὐτοῦ, καὶ εὑρον αὐτὸν καὶ λέγουσιν αὐτῷ 37
 ὅτι Πάντες ζητοῦσίν σε. καὶ λέγει αὐτοῖς Ἀγωμεν 38
 ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω,
 εἰς τοῦτο γὰρ ἐξῆλθον. καὶ ἦλθεν κηρύσσων εἰς τὰς 39
 συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια
 ἐκβάλλων.

ἀβρυσθεῖς

Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν 40
 [καὶ γονυπετῶν] λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί
 με καθαρίσαι. καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα 41
 αὐτοῦ ἥψατο καὶ λέγει αὐτῷ Θέλω, καθαρίσθητι· καὶ 42
 εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθερίσθη. καὶ 43
 ἐμβριμῶνόμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, καὶ λέγει 44
 αὐτῷ Ὅρα μηδενὶ μηδὲν εἶπῃς, ἀλλὰ ὕπαγε σεαυτὸν
 δείζον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου
 ὡς προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς. ὁ δὲ ἐξελθὼν 45

27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even
28 the unclean spirits, and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about.

29 And straightway, ¹when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway
31 they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were ²pos-

33 sessed with devils. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many ³devils; and he suffered not the ³devils to speak, because they knew him⁴.

35 And in the morning, a great while before day, he rose up and went out, and departed into a desert
36 place, and there prayed. And Simon and they that were with him followed after him; and they found
38 him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this
39 end came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out ³devils.

40 And there cometh to him a leper, beseeching him, ⁵and kneeling down to him, and saying unto him,
41 If thou wilt, thou canst make me clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will;
42 be thou made clean. And straightway the leprosy departed from him, and he was made clean. And he

⁶strictly charged him, and straightway sent him out,
44 and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded,
45 ed, for a testimony unto them. But he went out, and

¹ Some ancient authorities read when he was come out of the synagogue, he came etc.

² Or, demoniacs

³ Gr. demons.

⁴ Many ancient authorities add to be Christ. See Luke lv. 41.

⁵ Some ancient authorities omit and kneeling down to him.

⁶ Or, sternly

1 Gr. word.

2 Gr. he.

3 Or, the city

began to publish it much, and to spread abroad the
 'matter, insomuch that ²Jesus could no more openly
 enter into ³a city, but was without in desert places:
 and they came to him from every quarter.

4 Or, at home

And when he entered again into Capernaum after **2**
 some days, it was noised that he was ⁴in the house.
 And many were gathered together, so that there **2**
 was no longer room *for them*, no, not even about
 the door: and he spake the word unto them. And **3**
 they come, bringing unto him a man sick of the
 palsy, borne of four. And when they could not **4**

5 Many ancient
 authorities read
 bring him unto
 him.

⁵come nigh unto him for the crowd, they uncovered
 the roof where he was: and when they had broken
 it up, they let down the bed* whereon the sick of the
 palsy lay. And Jesus seeing their faith saith unto **5**
 the sick of the palsy, ⁶Son, thy sins are forgiven.
 But there were certain of the scribes sitting there, **6**
 and reasoning in their hearts, Why doth this man **7**
 thus speak? he blasphemeth: who can forgive sins
 but one, *even* God? And straightway Jesus, per- **8**
 ceiving in his spirit that they so reasoned within
 themselves, saith unto them, Why reason ye these
 things in your hearts? Whether is easier, to say to **9**
 the sick of the palsy, Thy sins are forgiven; or to
 say, Arise, and take up thy bed*, and walk? But **10**
 that ye may know that the Son of man hath ⁷power
 on earth to forgive sins (he saith to the sick of the
 palsy), I say unto thee, Arise, take up thy bed*, and **11**
 go unto thy house. And he arose, and straightway **12**
 took up the bed*, and went forth before them all;
 insomuch that they were all amazed, and glorified
 God, saying, We never saw it on this fashion.

6 Gr. Child.

7 Or, authority

And he went forth again by the sea side; and all **13**
 the multitude resorted unto him, and he taught them.
 And as he passed by, he saw Levi the *son* of Alphæus **14**
 sitting at the place of toll, and he saith unto him,
 Follow me. And he arose and followed him. And **15**
 it came to pass, that he was sitting at meat in his
 house, and many ⁸publicans and sin-

8 See marginal note
 on Matt. v. 46.

* "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12;
 Acts v. 15; ix. 33.—*Am. Com.*

ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε
μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν· εἰσελθεῖν, ἀλλὰ εἰς πόλιν φανερώς
ἔξω ἐπ' ἐρήμοις τόποις [ἦν]· καὶ ἤρχοντο πρὸς αὐτὸν
πάντοθεν.

- 1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἡκού-
2 σθη ὅτι ἔν οἴκῳ ἐστίν· καὶ συνήχθησαν πολλοὶ ὥστε εἰς οἶκόν ἐστιν
μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς
3 τὸν λόγον. καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν
4 αἰρόμενον ὑπὸ τεσσάρων. καὶ μὴ δυνάμενοι προσενέγκαι
αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ
ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς
5 κατέκειτο. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ
6 παραλυτικῷ Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. ἦσαν δέ
τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν
7 ταῖς καρδίαις αὐτῶν Ἵτι οὗτος οὕτω λαλεῖ· βλασφημεῖ. Ὅτι
8 τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἰς ὁ θεός; καὶ εὐθὺς
ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι [οὕτως] διαλογί-
9 ζονται ἐν ἑαυτοῖς λέγει [αὐτοῖς] Τί ταῦτα διαλογίζεσθε ἐν
10 ταῖς καρδίαις ὑμῶν; τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παρα-
λυτικῷ Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγειρε
11 [καὶ] ἄρον τὸν κράβαττόν σου καὶ περιπάτει; ἵνα δὲ εἰδῇτε
ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς ἀφί-
12 ἐπὶ τῆς γῆς· λέγει τῷ παραλυτικῷ Σοὶ λέγω, ἔγειρε
ναὶ ἁμαρτίας
ἄρον τὸν κράβαττόν σου καὶ ὑπαγε εἰς τὸν οἶκόν σου. καὶ
ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν
πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν
[λέγοντας] ὅτι Οὕτως οὐδέποτε εἶδαμεν.
13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς
14 ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. Καὶ
παράγων εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ
τῷ τελωνίῳ, καὶ λέγει αὐτῷ Ἀκολούθει μοι. καὶ ἀναστὰς
15 ἠκολούθησεν αὐτῷ. Καὶ γίνεται κατακεῖσθαι
αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτω-

λοι συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ, ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. καὶ οἱ γραμμα- 16
τεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρ-
τωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ Ὅτι
καὶ πίνει μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει[†]; καὶ ἀκούσας 17
ὁ Ἰησοῦς λέγει αὐτοῖς [ὅτι] Οὐ χρειάν ἔχουσιν οἱ ἰσχύ-
οντες ἱατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι
δικαίους ἀλλὰ ἁμαρτωλούς.

Καὶ ἦσαν οἱ μα- 18
θηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται
καὶ λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μα-
θηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ [μαθηταὶ] οὐ
νηστεύουσιν; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται 19
οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν
νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν
σὺ δύνανται νηστεύειν· ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ 20
ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ
ἡμέρᾳ. οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ 21
ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ
τὸ καὶνὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. καὶ 22
οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μή,
ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ
οἱ ἀσκοί. [ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς.]

παραιορευσθα

δοποειν

Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν ἡ διαπορεύε- 23
σθαι[†] διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο
ῥόδον ποιεῖν[†] τίλλοντες τοὺς στάχνας. καὶ οἱ Φαρισαῖοι 24
ἔλεγον αὐτῷ Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἐξε-
στιν; καὶ λέγει αὐτοῖς Οὐδέποτε ἀνέγνωτε τί ἐποίησεν 25
Δαυεὶδ ὅτε χρειάν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ
οἱ μετ' αὐτοῦ; [πῶς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ 26
ἐπὶ Ἀβιάθαρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως
ἔφαγεν, οὓς οὐκ ἐξεστὶν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ
ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὔσιν; καὶ ἔλεγεν αὐτοῖς Τὸ 27
σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος

- ners sat down with Jesus and his disciples: for there
 16 were many, and they followed him. And the scribes
 1 of the Pharisees, when they saw that he was eating
 with the sinners and publicans, said unto his disci-
 2 ples, ¹He eateth ²and drinketh with publicans and
 17 sinners. And when Jesus heard it, he saith unto
 them, They that are ⁴whole have no need of a physi-
 cian, but they that are sick: I came not to call the
 righteous, but sinners.
- 18 And John's disciples and the Pharisees were fast-
 ing: and they come and say unto him, Why do
 John's disciples and the disciples of the Pharisees
 19 fast, but thy disciples fast not? And Jesus said
 unto them, Can the sons of the bride-chamber fast,
 while the bridegroom is with them? as long as they
 have the bridegroom with them, they cannot fast.
 20 But the days will come, when the bridegroom shall
 be taken away from them, and then will they fast
 21 in that day. No man seweth a piece of undressed
 cloth on an old garment: else that which should fill
 it up taketh from it, the new from the old, and a
 22 worse rent is made. And no man putteth new wine
 into old ⁵wine-skins: else the wine will burst the
 skins, and the wine perisheth, and the skins: but
 they put new wine into fresh wine-skins.
- 23 And it came to pass, that he was going on the
 sabbath day through the cornfields; and his disci-
 6 ples ⁶began, as they went, to pluck the ears of corn.
- 24 And the Pharisees said unto him, Behold, why do
 they on the sabbath day that which is not lawful?
- 25 And he said unto them, Did ye never read what Da-
 vid did, when he had need, and was an hungred,
 26 he, and they that were with him? How he entered
 into the house of God ⁷when Abiathar was high
 priest, and did eat the shewbread, which it is not
 lawful to eat save for the priests, and gave also to
 27 them that were with him? And he said unto them,
 The sabbath was made for man, and not man

¹ Some ancient authorities read *and the Pharisees*.

² Or, How is it that he eateth . . . sinners?

³ Some ancient authorities omit *and drinketh*.

⁴ Gr. *strong*.

⁵ That is, skins used as bottles.

⁶ Gr. *began to make their way plucking*.

⁷ Some ancient authorities read *in the days of Abiathar the high priest*.

for the sabbath: so that the Son of man is lord even 28
of the sabbath.

And he entered again into the synagogue; and 3
there was a man there which had his hand with-
ered. And they watched him, whether he would 2
heal him on the sabbath day; that they might ac-
cuse him. And he saith unto the man that had 3
his hand withered, 'Stand forth. And he saith 4
unto them, Is it lawful on the sabbath day to do
good, or to do harm? to save a life, or to kill? But
they held their peace. And when he had looked 5
round about on them with anger, being grieved at
the hardening of their heart, he saith unto the man,
Stretch forth thy hand. And he stretched it forth:
and his hand was restored. And the Pharisees went 6
out, and straightway with the Herodians took coun-
sel against him, how they might destroy him.

And Jesus with his disciples withdrew to the sea: 7
and a great multitude from Galilee followed: and
from Judæa, and from Jerusalem, and from Idumæa, 8
and beyond Jordan, and about Tyre and Sidon, a
great multitude, hearing ²what great things he did,
came unto him. And he spake to his disciples, that 9
a little boat should wait on him because of the
crowd, lest they should throng him: for he had 10
healed many; insomuch that as many as had
³plagues ⁴pressed upon him that they might touch
him. And the unclean spirits, whensoever they be- 11
held him, fell down before him, and cried, saying,
Thou art the Son of God. And he charged them 12
much that they should not make him known.

And he goeth up into the mountain, and calleth 13
unto him whom he himself would: and they went
unto him. And he appointed twelve,⁵ that they 14
might be with him, and that he might send them 15
forth to preach, and to have authority to cast out
⁶devils: ⁷and Simon he surnamed Peter; and James 16
the son of Zebedee, and John the brother of James; 17

¹ Gr. *Arise into the midst.*

² Or, *all the things that he did*

³ Gr. *seourges.*

⁴ Gr. *fell.*

⁵ Some ancient authorities add *whom also he named apostles.* See Luke vi. 13.

⁶ Gr. *demons.*

⁷ Some ancient authorities insert *and he appointed twelve.*

28 διὰ τὸ σάββατον· ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου
 1 καὶ τοῦ σαββάτου. Καὶ εἰσῆλθεν πάλιν εἰς
 συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν
 2 χεῖρα· καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει
 3 αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. καὶ λέγει τῷ ἀνθρώπῳ
 4 τῷ τὴν χεῖρα ἔχοντι ξηράν μ'· Ἐγειρε εἰς τὸ μέσον. καὶ
 λέγει αὐτοῖς· Ἐξέστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ
 5 κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων.
 6 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συνλυνόμενος ἐπὶ
 τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἐκτει-
 νον τὴν ἑαυτοῦ· καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ
 7 χεὶρ αὐτοῦ. Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν
 Ἑρωδιανῶν συμβούλιον ἐδίδουν· κατ' αὐτοῦ ὅπως αὐτὸν
 ἀπολέσωσιν.
 8 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν
 πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας
 9 ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας· καὶ ἀπὸ Ἱεροσολύμων
 καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ
 Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούοντες ὅσα ποιεῖ
 10 ἦλθαν πρὸς αὐτόν. καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα
 πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλί-
 11 βωσιν αὐτόν· πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν
 αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μᾶστιγας. καὶ τὰ
 12 πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον
 αὐτῷ καὶ ἔκραζον λέγοντα· ὅτι· Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.
 13 καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερόν ποιήσω-
 14 σιν. Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκα-
 15 λείται οὓς ἠθέληεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν. καὶ
 ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, ἵνα ὥσιν
 16 μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν καὶ ἔχειν
 ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· καὶ ἐποίησεν τοὺς δώ-
 17 δεκα (καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι) Πέτρον, καὶ Ἰάκωβον
 τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου

χεῖρα

ἐποίησαν

καὶ ἀπὸ τῆς Ἰου-
δαίας ἠκολούθησεν,

Σιδῶνα, — | ἐποίει

λέγοντες

ὀνόματα

(καὶ ἐπέθηκεν αὐτοῖς ὄνομα[†] Βοανηργές, ὃ ἐστὶν Υἱοὶ
Βροντῆς), καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον¹²
καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου
καὶ Ῥαββαδίου[†] καὶ Σίμωνα τὸν Καναναῖον καὶ Ἰούδαν Ἰσκα-¹³
ριώθ, ὃς καὶ παρέδωκεν αὐτόν.

†Λεββαῖον†

Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν [ὁ] ὄχλος,²⁰
ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. καὶ ἀκού-²¹
σαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ
ὅτι ἐξέστη. καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων κατα-²²
βάντες ἔλεγον ὅτι Βεεζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι
τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. καὶ προσκαλεσάμενος²³
αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς Πῶς δύναται Σατανᾶς
Σατανᾶν ἐκβάλλειν; καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ,²⁴
οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη· καὶ ἐὰν οἰκία²⁵
ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἢ οἰκία ἐκείνη στήναι·
καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτόν καὶ ἐμερίσθη, οὐ δύ-²⁶
νεται στήναι ἀλλὰ τέλος ἔχει. ἀλλ' οὐ δύναται οὐδεὶς²⁷
εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρ-
πάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ, καὶ τότε τὴν
οἰκίαν αὐτοῦ διαρπάσει. Ἀμὴν λέγω ὑμῖν ὅτι πάντα²⁸
ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα καὶ
αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν· ὃς δ' ἂν βλα-²⁹
σφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν
αἰῶνα, ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος. ὅτι³⁰
ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει.

Αρ.

Καὶ ἔρχονται³¹
ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες
ἀπίστευαν πρὸς αὐτόν καλοῦντες αὐτόν. καὶ ἐκάθητο³²
περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ Ἰδοὺ ἡ μήτηρ σου
καὶ οἱ ἀδελφοί σου[†] ἔξω ζητοῦσίν σε. καὶ ἀποκριθεὶς³³
αὐτοῖς λέγει Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί; καὶ³⁴
περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέ-
γει Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου· ὃς[†] ἂν ποι-³⁵
ήσῃ τὸ θέλημα[†] τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ

†καὶ αἱ ἀδελφαί
σου†

γὰρ

τὰ θελήματα

and them he surnamed Boanerges, which is, Sons of
18 thunder: and Andrew, and Philip, and Bartholo-
mew, and Matthew, and Thomas, and James the *son*
of Alphæus, and Thaddæus, and Simon the ¹Cana-
19 næan, and Judas Iscariot, which also betrayed
him.

¹ Or, *Zealot*. See
Luke vi. 15; Acts
i. 13.

20 And he cometh ²into a house. And the multitude ²Or, *home*
cometh together again, so that they could not so
21 much as eat bread. And when his friends heard it,
they went out to lay hold on him: for they said, He
22 is beside himself. And the scribes which came down
from Jerusalem said, He hath Beelzebub, and, ³By ³Or, *In*
the prince of the ⁴devils casteth he out the ⁴devils. ⁴Gr. *demoni*.
23 And he called them unto him, and said unto them
24 in parables, How can Satan cast out Satan? And if
a kingdom be divided against itself, that kingdom
25 cannot stand. And if a house be divided against
26 itself, that house will not be able to stand. And if
Satan hath risen up against himself, and is divided,
27 he cannot stand, but hath an end. But no one can
enter into the house of the strong *man*, and spoil
his goods, except he first bind the strong *man*; and
28 then he will spoil his house. Verily I say unto you,
All their sins shall be forgiven unto the sons of men,
and their blasphemies wherewith soever they shall
29 blaspheme: but whosoever shall blaspheme against
the Holy Spirit hath never forgiveness, but is guilty
30 of an eternal sin: because they said, He hath an un-
clean spirit.
31 And there come his mother and his brethren; and,
standing without, they sent unto him, calling him.
32 And a multitude was sitting about him; and they
say unto him, Behold, thy mother and thy brethren
33 without seek for thee. And he answereth them, and
34 saith, Who is my mother and my brethren? And
looking round on them which sat round about him,
35 he saith, Behold, my mother and my brethren! For
whosoever shall do the will of God, the same is my
brother, and sister,

and mother.

And again he began to teach by the sea side. And **4**
there is gathered unto him a very great multitude,
so that he entered into a boat, and sat in the sea;
and all the multitude were by the sea on the land.
And he taught them many things in parables, and **2**
said unto them in his teaching, Hearken: Behold, **3**
the sower went forth to sow: and it came to pass, as **4**
he sowed, some *seed* fell by the way side, and the
birds came and devoured it. And other fell on the **5**
rocky *ground*, where it had not much earth; and
straightway it sprang up, because it had no deep-
ness of earth: and when the sun was risen, it was **6**
scorched; and because it had no root, it withered
away. And other fell among the thorns, and the **7**
thorns grew up, and choked it, and it yielded no
fruit. And others fell into the good ground, and **8**
yielded fruit, growing up and increasing; and
brought forth, thirtyfold, and sixtyfold, and a hun-
dredfold. And he said, Who hath ears to hear, let **9**
him hear.

And when he was alone, they that were about **10**
him with the twelve asked of him the parables.
And he said unto them, Unto you is given the mys- **11**
tery of the kingdom of God: but unto them that
are without, all things are done in parables: that **12**
seeing they may see, and not perceive; and hearing
they may hear, and not understand; lest haply they
should turn again, and it should be forgiven them.
And he saith unto them, Know ye not this parable? **13**
and how shall ye know all the parables? The sow- **14**
er soweth the word. And these are they by the way **15**
side, where the word is sown; and when they have
heard, straightway cometh Satan, and taketh away
the word which hath been sown in them. And **16**
these in like manner are they that are sown upon
the rocky *places*, who, when they have heard the
word, straightway receive it with joy; and they **17**
have no root in themselves, but

καὶ μήτηρ ἐστίν.

- 1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ
 2 συνάγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς
 3 πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄ-
 4 χλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. καὶ ἐδίδασκεν
 5 αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ
 6 διδαχῇ αὐτοῦ. Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεί-
 7 ραι. καὶ ἐγένετο ἐν τῷ σπείρειν ὁ μὲν ἔπescen παρὰ τὴν
 8 ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. καὶ ἄλλο
 9 ἔπescen ἐπὶ τὸ πετρῶδες [καὶ] ὅπου οὐκ εἶχεν γῆν πολλήν,
 10 καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς· καὶ ὅτε
 11 ἀνέτειλεν ὁ ἥλιος ἔκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ἐκαυματίσθησαν
 12 ῥίζαν ἐξηράνθη. καὶ ἄλλο ἔπescen εἰς τὰς ἀκάνθας, καὶ
 13 ἀνέβησαν αἱ ἀκανθαὶ καὶ συνέπνιξαν αὐτό, καὶ καρπὸν
 14 οὐκ ἔδωκεν. καὶ ἄλλα ἔπescen εἰς τὴν γῆν τὴν καλήν, καὶ
 15 ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερεν
 16 εἰς τριάκοντα καὶ ἑνὶ ἐξήκοντα καὶ ἐνὶ ἑκατόν. Καὶ ἔλε-
 17 γεν Ὅς ἔχει ὧτα ἀκούειν ἀκούετω. Καὶ ὅτε
 18 ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς
 19 δώδεκα τὰς παραβολὰς. καὶ ἔλεγεν αὐτοῖς Ὑμῖν τὸ
 20 μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ
 21 τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, ἵνα
 22 βλέποντες βλέπωσι καὶ μὴ ἴδωσιν,
 23 καὶ ἀκούοντες ἀκούωσι καὶ μὴ γνίωσιν,
 24 μὴ ποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.
 25 καὶ λέγει αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν ταύτην,
 26 καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; Ὁ σπείρων τὸν
 27 λόγον σπείρει. οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου
 28 σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν εὐθὺς ἔρχεται ὁ
 29 Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.
 30 καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρῶδη σπειρόμενοι,
 31 οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβά-
 32 νουσιν αὐτοί, καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ

εἰς...εἰς τ. ἐν...ἐν

καὶ ὁ συνίων συνιέτω

ἔξωθεν.

πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ
τὸν λόγον εὐθὺς σκανδαλίζονται. καὶ ἄλλοι εἰσιν οἱ εἰς 18
τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκού-
σαντες, καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλού- 19
του καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συνπνί-
γουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται. καὶ ἐκεῖνοί εἰσιν 20
οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν
λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἕν τριάκοντα
καὶ [ἐν] ἑξήκοντα καὶ [ἐν] ἑκατόν. Καὶ ἔλεγεν 21

ἐ. . [ἐν].. [ἐν]

MSS ὑπὸ Αβ.

γὰρ ἐστὶν τι

αὐτοῖς ὅτι Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῦθον
τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἑπὶ τὴν λυχνίαν τεθῇ; οὐ 22
ἄρα ἔστιν κρυπτόν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο
ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. Εἴ τις ἔχει ὧτα 23
ἀκούειν ἀκουέτω.

Καὶ ἔλεγεν αὐτοῖς Βλέπετε 24
τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ
προσθεθήσεται ὑμῖν. ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς 25
οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

Καὶ 26
ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος
βάλῃ τὸν σπóρον ἐπὶ τῆς γῆς καὶ καθεύδῃ καὶ ἐγείρηται 27
νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται ὡς
οὐκ οἶδεν αὐτός. αὐτομάτῃ ἡ γῆ καρποφορεῖ, πρῶτον 28
χόρτον, εἶτεν στάχυν, εἶτεν ἑπλήρη σῖτον ἐν τῷ στάχυνι.

Αβ.†

ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέ- 29
πανον, ὅτι παρέστηκεν ὁ θερισμός.

Καὶ 30
ἔλεγεν Πῶς ὁμοιωσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν
τίνι αὐτὴν παραβολῇ θῶμεν; ὡς κόκκῳ σινάπεως, ὃς ὅταν 31
σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὢν πάντων τῶν σπερμάτων
τῶν ἐπὶ τῆς γῆς — καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται 32
μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους,
ὥστε δύνασθαι ὑπὸ τὴν σκιάν αὐτοῦ τὰ πετεινὰ τοῦ
οὐρανοῦ κατασκηνῶν.

Καὶ τοιαύταις παρα- 33
βολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο
ἀκούειν· χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν 34

- endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they
 18 stumble. And others are they that are sown among the thorns; these are they that have heard the word,
 19 and the cares of the ¹world, and the deceitfulness of ¹ Or, age riches, and the lusts of other things entering in, choke
 20 the word, and it becometh unfruitful. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirty-fold, and sixty fold, and a hundredfold.
- 21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to
 22 be put on the stand? For there is nothing hid, save that it should be manifested; neither was *anything*
 23 made secret, but that it should come to light. If
 24 any man hath ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and
 25 more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.
- 26 And he said, So is the kingdom of God, as if a
 27 man should cast seed upon the earth; and should sleep and rise night and day, and the seed should
 28 spring up and grow, he knoweth not how. The earth ²beareth fruit of herself; first the blade, then ² Or, yieldeth
 29 the ear, then the full corn in the ear. But when the fruit ³is ripe, straightway he ⁴putteth forth the sickle, ³ Or, alloweth
 because the harvest is come. ⁴ Or, sendeth forth
- 30 ¹ And he said, How shall we liken the kingdom of
 31 God? or in what parable shall we set it forth? ⁵It ⁵ Gr. As unto. is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the
 32 seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.
- 33 And with many such parables spake he the word
 34 unto them, as they were able to hear it: and without a parable spake he not unto them: but privately

to his own disciples he expounded all things.

And on that day, when even was come, he saith 25
unto them, Let us go over unto the other side. And 36
leaving the multitude, they take him with them,
even as he was, in the boat. And other boats were
with him. And there ariseth a great storm of wind, 37
and the waves beat into the boat, insomuch that the
boat was now filling. And he himself was in the 38
stern, asleep on the cushion: and they awake him,
and say unto him, 'Master, carest thou not that we
perish? And he awoke, and rebuked the wind, and 39
said unto the sea, Peace, be still. And the wind
ceased, and there was a great calm. And he said 40
unto them, Why are ye fearful? have ye not yet
faith? And they feared exceedingly, and said one 41
to another, Who then is this, that even the wind
and the sea obey him?

1 Or, Teacher

And they came to the other side of the sea, into the 5
country of the Gerasenes. And when he was come 2
out of the boat, straightway there met him out of
the tombs a man with an unclean spirit, who had his 3
dwelling in the tombs: and no man could any more
bind him, no, not with a chain; because that he had 4
been often bound with fetters and chains, and the
chains had been rent asunder by him, and the fet-
ters broken in pieces: and no man had strength to
tame him. And always, night and day, in the tombs 5
and in the mountains, he was crying out, and cut-
ting himself with stones. And when he saw Jesus 6
from afar, he ran and worshipped him; and crying 7
out with a loud voice, he saith, What have I to do
with thee, Jesus, thou Son of the Most High God?
I adjure thee by God, torment me not. For he said 8
unto him, Come forth, thou unclean spirit, out of
the man. And he asked him, What is thy name? 9
And he saith unto him, My name is Legion; for we
are many. And he besought him much that he 10
would not send them away out of the country. Now 11
there was there on the mountain side a great herd of
swine feeding. And they besought him, saying, Send 12

δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυνεν πάντα.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης
36 Διέλθωμεν εἰς τὸ πέραν. καὶ ἀφέντες τὸν ὄχλον παραλαμ-
βάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν
37 μετ' αὐτοῦ. καὶ γίνεται λαίλαψ μεγάλη ἀνέμου, καὶ τὰ
κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ
38 πλοῖον. καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον
καθεύδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ Διδά-
39 σκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; καὶ διεγερθεὶς ἐπε-
τίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ· Σιώπα, πεφίμωσο.
40 καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνῃ μεγάλη. καὶ
41 εἶπεν αὐτοῖς· Τί δειλοί ἐστε; οὐπω ἔχετε πίστιν; καὶ ἐφο-
βήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς
ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει

1 αὐτῷ; Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης
2 εἰς τὴν χώραν τῶν Περαισηνῶν. καὶ ἐξελθόντος αὐτοῦ ἐκ
τοῦ πλοίου [εὐθὺς] ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων
3 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν
ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο
4 αὐτὸν δῆσαι διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεισι
δεδέσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς
5 πέδας συντετρίφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· καὶ
διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς
6 ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. καὶ ἰδὼν
7 τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτόν,
8 καὶ κράξας φωνῇ μεγάλῃ λέγει· Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ
τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανί-
9 σης. ἔλεγεν γὰρ αὐτῷ· Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον
10 ἐκ τοῦ ἀνθρώπου. καὶ ἐπηρώτα αὐτόν· Τί ὄνομά σοι; καὶ
λέγει αὐτῷ· Λεγὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν· καὶ
11 παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς
χώρας. Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη
12 βοσκομένη· καὶ παρεκάλεσαν αὐτὸν λέγοντες· Πέμψον

Αρ.

μοὶ ἐστιν

ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. καὶ ἐπέ- 13
 τρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
 εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ
 κρημνοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν 14
 τῇ θαλάσῃ. Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγ-
 γειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν
 τί ἐστιν τὸ γεγονός. καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ 15
 θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ
 σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν.
 καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονι- 16
 ζομένῳ καὶ περὶ τῶν χοίρων. καὶ ἤρξαντο παρακαλεῖν
 αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. Καὶ ἐμβαίνοντος 18
 αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα
 μετ' αὐτοῦ ᾤ. καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ 19
 Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπαγγείλον
 αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἡλέησέν σε. καὶ 20
 ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίη-
 σεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς 21
 τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν
 θάλασσαν. Καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι 22
 Ἰαίριος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ καὶ 23
 παρεκάλει αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου
 ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ ἵνα σωθῇ
 καὶ ζήσῃ. καὶ ἀπῆλθεν μετ' αὐτοῦ. Καὶ ἠκολούθει αὐτῷ 24
 ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. καὶ γυνὴ οὖσα ἐν 25
 ῥύσει αἵματος δώδεκα ἔτη καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν 26
 ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν
 ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ἀκού- 27
 σασα τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν
 ἤψατο τοῦ ἱματίου αὐτοῦ· ἔλεγεν γὰρ ὅτι Ἐὰν ἄψωμαι 28
 κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι. καὶ εὐθὺς ἐξηράνθη 29
 ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἵαται

παρεκάλει

ἰαντῆς

us into the swine, that we may enter into them.
 13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were choked in the
 14 sea. And they that fed them fled, and told it in the city, and in the country. And they came to
 15 see what it was that had come to pass. And they come to Jesus, and behold ¹him that was possessed ¹Or, the demoniac with devils sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid.
 16 And they that saw it declared unto them how it befell ¹him that was possessed with devils, and concerning the swine. And they began to beseech him
 17 to depart from their borders. And as he was entering into the boat, he that had been possessed with ²devils ²Gr. demons.
 18 besought him that he might be with him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had
 19 mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.
 20 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea. And there cometh one of the rulers of the synagogue, Jairus
 21 by name; and seeing him, he falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be ³made ³Or, saved
 22 whole, and live. And he went with him; and a great multitude followed him, and they thronged him.
 23 And a woman, which had an issue of blood twelve
 24 years, and had suffered many things of many physicians, and had spent all that she had, and was
 25 nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the
 26 crowd behind, and touched his garment. For she said, If I touch but his garments, I shall be ³made
 27 whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was
 28 healed

¹ Gr. *scourge*.

of her ¹plague. And straightway Jesus, perceiv- 30
ing in himself that the power *proceeding* from him
had gone forth, turned him about in the crowd,
and said, Who touched my garments? And his 31
disciples said unto him, Thou seest the multitude
thronging ²thee, and sayest thou, Who touched me?
And he looked round about to see her that had done 32
this thing. But the woman fearing and trembling, 33
knowing what had been done to her, came and fell
down before him, and told him all the truth. And 34
he said unto her, Daughter, thy faith hath ³made
thee whole; go in peace, and be whole of thy
⁴plague.

² Or, *saved thee*

³ Or, *Teacher*

⁴ Or, *overhearing*

While he yet spake, they come from the ruler of 35
the synagogue's *house*, saying, Thy daughter is dead:
why troublest thou the ⁵Master any further? But 36
Jesus, ⁶not heeding the word spoken, saith unto the
ruler of the synagogue, Fear not, only believe. And 37
he suffered no man to follow with him, save Peter,
and James, and John the brother of James. And 38
they come to the house of the ruler of the synagogue;
and he beholdeth a tumult, and *many* weeping and
wailing greatly. And when he was entered in, he 39
saith unto them, Why make ye a tumult, and weep?
the child is not dead, but sleepeth. And they laugh- 40
ed him to scorn. But he, having put them all forth,
taketh the father of the child and her mother and
them that were with him, and goeth in where the
child was. And taking the child by the hand, he 41
saith unto her, Talitha cumi; which is, being in-
terpreted, Damsel, I say unto thee, Arise. And 42
straightway the damsel rose up, and walked; for
she was twelve years old. And they were amazed
straightway with a great amazement. And he 43
charged them much that no man should know
this: and he commanded that *something* should be
given her to eat.

And he went out from thence; and he cometh 6
into his own country; and his disciples follow him.

⁵ Some ancient au-
thorities insert
the.

And when the sabbath was come, he began to teach 2
in the synagogue: and ⁷many hearing him were as-
tonished, saying, Whence hath this man these things?
and, What is the wisdom that is given unto this
man, and *what mean* such ⁸mighty works

30 ἀπὸ τῆς μάστιγος. καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ
 τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ
 31 ἔλεγεν Τίς μου ἤψατο τῶν ἱματίων; καὶ ἔλεγον αὐτῷ οἱ
 μαθηταὶ αὐτοῦ Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ
 32 λέγεις Τίς μου ἤψατο; καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο
 33 ποιήσασαν. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα[†], εἰδυῖα
 ὁ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν †διο ποιοῖκει
λάθρα†
 34 αὐτῷ πάσαν τὴν ἀλήθειαν. ὁ δὲ εἶπεν αὐτῇ Θυγάτηρ,
 ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι
 35 ὑγιὲς ἀπὸ τῆς μάστιγός σου. Ἐτι αὐτοῦ λαλοῦντος ἔρχον-
 ται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ
 36 σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον; ὁ δὲ Ἰησοῦς
 παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ
 37 Μὴ φοβοῦ, μόνον πίστευε. καὶ οὐκ ἀφήκεν οὐδένα με-
 τ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον
 38 καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. καὶ ἔρχονται εἰς τὸν
 οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίον-
 39 τας καὶ ἀλαλάζοντας πολλά, καὶ εἰσελθὼν λέγει αὐτοῖς
 Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ
 40 καθεύδει. καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάν-
 τας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα
 καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον·
 41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ Ταλειθά
 κούμ, ὃ ἔστιν μεθερμηνευόμενον Τὸ κοράσιον, σοὶ λέγω
 42 ἔγειρε. καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν
 γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ.
 43 καὶ διεστέιλато αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ
 εἶπεν δοθῆναι αὐτῇ φαγεῖν.

1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ,
 2 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ γενομένου
 σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ πολλοὶ
 ἀκούοντες ἐξεπλήσσοντο λέγοντες Πόθεν τούτῳ ταῦτα,
 καὶ τίς ἡ σοφία ἡ δοθείσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται

Αρ. διὰ τῶν χειρῶν αὐτοῦ γινόμεναι; οὐχ οὗτός ἐστιν ὁ τέκτων, 3
Αρ. ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος καὶ
 Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε
 πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. καὶ ἔλεγεν 4
 αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν
 τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ
 οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν 5
 δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθερά-
 πευσεν· καὶ ἔθαύμασεν ἰδιὰ τὴν ἀπιστίαν αὐτῶν. 6

Καὶ περιῆγεν τὰς κόμας κύκλῳ διδάσκων. Καὶ προσ- 7
 καλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο
 δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρ-
 των, καὶ παρήγγειλεν αὐτοῖς ἵνα μὴδὲν αἴρωσιν εἰς ὁδὸν εἰ 8
 μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην
 χαλκόν, ἀλλὰ ὑποδεδεμένους στανδάλια, καὶ ἰδιὰ τὴν ἐνδύσα- 9
 σθαι δύο χιτῶνας. καὶ ἔλεγεν αὐτοῖς Ὅπου ἂν εἰσέλ- 10
 θητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν. καὶ ὅς 11
 ἂν τόπος μὴ δέξηται ὑμᾶς μὴδὲ ἀκούσῃσιν ὑμῶν, ἐκπορευό-
 μενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν
 ὑμῶν εἰς μαρτύριον αὐτοῖς. Καὶ ἐξελθόντες ἐκήρυξαν ἵνα 12
 μετανοῶσιν, καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειπον 13
 ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευσεν.

Καὶ ἤκουσεν ὁ βασιλεὺς Ἑρῳδῆς, φανερόν γὰρ ἐγένετο 14
 τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγή-
 γερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν
 αὐτῷ· ἄλλοι δὲ ἔλεγον ὅτι Ἠλείας ἐστίν· ἄλλοι δὲ ἔλεγον 15
 ὅτι προφήτης ὡς εἰς τῶν προφητῶν. ἀκούσας δὲ ὁ Ἑρῳ- 16
 δης ἔλεγεν Ὅν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἡγήρθη.
 Αὐτὸς γὰρ ὁ Ἑρῳδῆς ἀποστείλας ἐκράτησεν τὸν Ἰωά- 17
 νην καὶ ἔδωκεν αὐτὸν ἐν φυλακῇ διὰ Ἑρῳδιάδα τὴν γυ-
 ναικα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν·
 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἑρῳδῇ ὅτι Οὐκ ἔξεστίν σοι 18
 ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. ἡ δὲ Ἑρῳδιάς ἐνείχεν 19

3 wrought by his hands? Is not this the carpenter,
 the son of Mary, and brother of James, and Joses,
 and Judas, and Simon? and are not his sisters here
 4 with us? And they were ¹offended in him. And ^{Gr. caused to}
 Jesus said unto them, A prophet is not without hon-
 our, save in his own country, and among his own
 5 kin, and in his own house. And he could there do
 no ²mighty work, save that he laid his hands upon a ^{Gr. power.}
 6 few sick folk, and healed them. And he marvelled
 because of their unbelief.

And he went round about the villages teaching.
 7 And he called unto him the twelve, and began to
 send them forth by two and two; and he gave them
 8 authority over the unclean spirits; and he charged
 them that they should take nothing for *their* journey,
 save a staff only; no bread, no wallet, no ³money in ^{Gr. brass.}
 9 their ⁴purse; but *to go* shod with sandals: and, ^{said} ⁴^{Gr. girdle.}
 10 *he*, put not on two coats. And he said unto them,
 Wheresoever ye enter into a house, there abide till
 11 ye depart thence. And whatsoever place shall not
 receive you, and they hear you not, as ye go forth
 thence, shake off the dust that is under your feet
 12 for a testimony unto them. And they went out, and
 13 preached that *men* should repent. And they cast
 out many ⁵devils, and anointed with oil many that ^{Gr. demons.}
 were sick, and healed them.
 14 And king Herod heard *thereof*; for his name had
 become known: and ⁶he said, John ^{the Baptist} is
 risen from the dead, and therefore do these powers <sup>Some ancient au-
 thorities read
 they.</sup>
 15 work in him. But others said, It is Elijah. And
 others said, *It is* a prophet, *even* as one of the proph-
 16 ets. But Herod, when he heard *thereof*, said, John,
 17 whom I beheaded, he is risen. For Herod himself
 had sent forth and laid hold upon John, and bound
 him in prison for the sake of Herodias, his brother
 18 Philip's wife: for he had married her. For John
 said unto Herod, It is not lawful for thee to have
 19 thy brother's wife. And Herodias set herself against

him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a ²⁰ righteous man and a holy, and kept him safe. And when he heard him, he ¹was much perplexed; and he heard him gladly. And when a convenient day ²¹ was come, that Herod on his birthday made a supper to his lords, and the ²high captains, and the chief men of Galilee; and when ³the daughter of ²² Herodias herself came in and danced, ⁴she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he ²³ sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said unto her mother, What ²⁴ shall I ask? And she said, The head of John ⁵the Baptist. And she came in straightway with haste ²⁵ unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John ²⁶ the Baptist. And the king was exceeding sorry; ²⁷ but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway ²⁸ the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head in ²⁹ a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples ³⁰ heard *thereof*, they came and took up his corpse, and laid it in a tomb.

¹ Many ancient authorities read *did* many things.

² Or, military tribunes
Gr. *chiliarchs*.

³ Some ancient authorities read *his* daughter *Herodias*.

⁴ Or, *it*

⁵ Gr. *the Baptist*.

And the apostles gather themselves together unto ³⁰ Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. And ³¹ he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to ³² a desert place apart. And *the people* saw them going, ³³ and many knew *them*, and they ran there together ⁶on foot from all the cities, and outwent

⁶ Or, *by land*

20 αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· ὁ γὰρ
 Ἡρώδης ἐφοβεῖτο τὸν Ἰωάνην, εἰδὼς αὐτὸν ἄνδρα δίκαιον
 καὶ ἅγιον, καὶ συνετῆρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ
 21 ἠπόρει, καὶ ἠδέως αὐτοῦ ἤκουεν. Καὶ γενομένης ἡμέρας
 εὐκαίρου ὅτε Ἡρώδης τοῖς γενεαίοις αὐτοῦ δείπνον ἐποίησεν
 τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις
 22 τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρψ-
 διαῶδος καὶ ὀρχησαμένης, ἤρρεσεν τῷ Ἡρώδῃ καὶ τοῖς συ-
 νανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ Αἰτησὸν
 23 με ὃ ἐὰν θέλῃς, καὶ δώσω σοι· καὶ ὤμοσεν αὐτῇ· «Ὅτι»
 «ἐάν με» αἰτήσῃς δώσω σοι ἕως ἡμίσου τῆς βασιλείας μου.
 24 καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς· Τί αἰτήσωμαι; ἡ δὲ
 25 εἶπεν· Τὴν κεφαλὴν Ἰωάνου τοῦ βαπτίζοντος. καὶ εἰσελ-
 θοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾗτήσατο
 λέγουσα· Θέλω ἵνα ἐξαυτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφα-
 26 λὴν Ἰωάνου τοῦ βαπτιστοῦ. καὶ περίλυπος γενόμενος
 ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέ-
 27 λησεν ἀθετῆσαι αὐτήν· καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς
 σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ
 28 ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ καὶ ἤνεγκεν
 τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κο-
 ρασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.
 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ ἦραν τὸ πτώμα
 αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

Αρ.

 σπ'Ο
 ἐὰν

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ
 ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδασκαν.
 31 καὶ λέγει αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον
 τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι
 32 καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. καὶ
 33 ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ
 εἶδαν αὐτοὺς ὑπάγοντας καὶ «ἔγνωσαν» πολλοί, καὶ πεζῇ
 ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ «καὶ προῆλθον

 ἐπέγνωσαν
 +καὶ συνήλθ.ν
 αὐτοῦ+

αυτούς. Καὶ ἐξελθὼν εἶδεν πολλὸν ὄχλον, καὶ ἐσπλαγ- 34
 χνίσθη ἐπ' αὐτούς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποι-
 μένα, καὶ ἤρξατο διδάσκειν αὐτούς πολλά. Καὶ ἤδη 35
 γυνομένης ὥρας πολλῆς ἡγενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ
 αὐτοῦ ἔλεγον ὅτι Ἐρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα
 ἡγεγισται πολλή· ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ 36
 ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. ὁ δὲ 37
 ἀποκριθεὶς εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ
 λέγουσιν αὐτῷ Ἀπελθόντες ἀγοράσωμεν δηναρίων δια-
 κοσίων ἄρτους καὶ δώσωμεν αὐτοῖς φαγεῖν; ὁ δὲ λέγει 38
 αὐτοῖς Πόσους ἔχετε ἄρτους; ὑπάγετε ἴδετε. καὶ γνόν-
 τες λέγουσιν Πέντε, καὶ δύο ἰχθύας. καὶ ἐπέταξεν αὐτοῖς 39
 ἀνακλίναι ἅνακλινται ἅνακλιθῆναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ
 χόρτῳ. καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ 40
 κατὰ πενήτηκοντα. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ 41
 τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν
 καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς
 ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν
 πᾶσιν. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· καὶ ἦσαν 42
 κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν 43
 ἰχθύων. καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχί- 44
 λοιοὶ ἄνδρες. Καὶ εὐθὺς ἠνάγκασεν τοὺς μα- 45
 θητάς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ
 πέραν πρὸς Βηθσαιδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. καὶ 46
 ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξα-
 σθαι. καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς 47
 θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. καὶ ἰδὼν αὐτούς 48
 βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος
 αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς
 αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελ-
 θεῖν αὐτούς. οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περι- 49
 πατοῦντα ἔδοξαν ὅτι φάντασμά ἐστιν καὶ ἀνέκραξαν, πάν- 50
 τες γὰρ αὐτὸν εἶδαν καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν

34 them. And he came forth and saw a great multitude,
 and he had compassion on them, because they were as
 sheep not having a shepherd: and he began to teach
 35 them many things. And when the day was now
 far spent, his disciples came unto him, and said,
 The place is desert, and the day is now far spent:
 36 send them away, that they may go into the country
 and villages round about, and buy themselves some-
 37 what to eat. But he answered and said unto them,
 Give ye them to eat. And they say unto him, Shall
 we go and buy two hundred ¹pennyworth of bread,
 38 and give them to eat? And he saith unto them, How
 many loaves have ye? go *and* see. And when they
 39 knew, they say, Five, and two fishes. And he com-
 manded them that all should ²sit down by compa-
 40 nies upon the green grass. And they sat down in
 41 ranks, by hundreds, and by fifties. And he took
 the five loaves and the two fishes, and looking up
 to heaven, he blessed, and brake the loaves; and
 he gave to the disciples to set before them; and the
 42 two fishes divided he among them all. And they
 43 did all eat, and were filled. And they took up
 broken pieces, twelve basketfuls, and also of the
 44 fishes. And they that ate the loaves were five
 thousand men.
 45 And straightway he constrained his disciples to
 enter into the boat, and to go before *him* unto the
 other side to Bethsaida, while he himself sendeth
 46 the multitude away. And after he had taken leave
 of them, he departed into the mountain to pray.
 47 And when even was come, the boat was in the
 48 midst of the sea, and he alone on the land. And
 seeing them distressed in rowing, for the wind was
 contrary unto them, about the fourth watch of the
 night he cometh unto them, walking on the sea;
 49 and he would have passed by them: but they,
 when they saw him walking on the sea, supposed
 50 that it was an apparition, and cried out: for they
 all saw him, and were troubled. But he straight-
 way spake

¹ See marginal note
on Matt. xviii.
28.

² Gr. recline.

with them, and saith unto them, Be of good cheer :
it is I ; be not afraid. And he went up unto them 51
into the boat ; and the wind ceased : and they were
sore amazed in themselves ; for they understood 52
not concerning the loaves, but their heart was hard-
ened.

¹ Or, *crossed over
to the land, they
came unto Gen-
nesaret*

And when they had ¹crossed over, they came to 53
the land unto Gennesaret, and moored to the shore.

And when they were come out of the boat, straight- 54
way *the people* knew him, and ran round about that 55
whole region, and began to carry about on their
beds those that were sick, where they heard he was.
And wheresoever he entered, into villages, or into 56
cities, or into the country, they laid the sick in the
marketplaces, and besought him that they might
touch if it were but the border of his garment : and
as many as touched ²him were made whole.

² Or, *it*

And there are gathered together unto him the Pha- ⁷
risees, and certain of the scribes, which had come
from Jerusalem, and had seen that some of his disci- 2

³ Or, *common*

ples ate their bread with ³defiled, that is, unwashen,
hands. For the Pharisees, and all the Jews, except 3

⁴ Or, *up to the el-
bow* Gr. *with the
fist.*

they wash their hands ⁴diligently, eat not, holding
the tradition of the elders : and *when they come* from 4

⁵ Gr. *baptize.* Some
ancient authori-
ties read *sprinkle
themselves.*

the marketplace, except they ⁵wash* themselves,
they eat not : and many other things there be, which

⁶ Gr. *baptizings.*

they have received to hold, ⁶washings of cups, and
pots, and brasen vessels⁷. And the Pharisees and 5

⁷ Many ancient au-
thorities add *and
couches.*

the scribes ask him, Why walk not thy disciples ac-
cording to the tradition of the elders, but eat their
bread with ³defiled hands ? And he said unto them, 6
Well did Isaiah prophesy of you hypocrites, as it is
written,

This people honoureth me with their lips,

But their heart is far from me.

But in vain do they worship me,

⁷

Teaching *as their* doctrines the precepts of men.

Ye leave the commandment of God, and hold fast the 8
tradition of men. And he said unto them, Full well 9
do ye reject the

* For "wash" read "bathe" [comp. Luke xi. 38.]—*Am. Com.*

μετ' αὐτῶν, καὶ λέγει αὐτοῖς **Θαρσεῖτε, ἐγὼ εἰμι, μὴ**
 51 **φοβείσθε.** καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ
 52 ἐκόπασεν ὁ ἄνεμος. καὶ λίαν ἐν ἑαυτοῖς ἐξίσταντο, οὐ γὰρ
 συνήκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδιά πεπω-
 53 ρωμένη. Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον

54 εἰς Γενησαρέτ καὶ προσωρμίσθησαν. καὶ ἐξελθόντων
 55 αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν περιέδραμον
 ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις
 56 τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐστιν. καὶ
 ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγροὺς
 ἐν ταῖς ᾠδοῖς ἐτίθεσαν τοὺς ἀσθενοῦντας, καὶ παρεκά-
 λουν αὐτὸν ἵνα κἀν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ
 ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο.

†πλατεῖαι†

1 Καὶ συναῖγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν
 2 γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων καὶ ἰδόντες τινὰς
 τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἐστὶν ἀνί-
 3 πτοις, ἐσθίουσιν τοὺς ἄρτους.—οἱ γὰρ Φαρισαῖοι καὶ πάν-
 τες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νύψωνται τὰς χεῖρας οὐκ ἐ-
 σθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων,
 4 καὶ ἀπ' ἀγορᾶς ἐὰν μὴ ᾠραντίσωνται ὁὐκ ἐσθίουσιν, καὶ
 ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς
 5 ποτηρίων καὶ ξεστῶν καὶ χαλκίων[†].—καὶ ἐπερωτῶσιν
 αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς **Διὰ τί οὐ περιπα-**
 6 **τοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυ-**
τέρων, ἀλλὰ κοιναῖς χερσίν ἐσθίουσιν τὸν ἄρτον; ὁ δὲ
 εἶπεν αὐτοῖς **Καλῶς ἐπροφήτευσεν Ἡσαίας περὶ ὑμῶν**
 τῶν ὑποκριτῶν, ὡς γέγραπται ὅτι

Αῤ.

βαπτίσωνται

†καὶ κλινῶν†

ᾠς ὁ λαὸς τοῖς χεῖλεσιν με ᾠμα[†],

ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

ᾠ λαὸς εὖτος
†ἀγαπᾷ†

7 **ΜΑΘΗΝ Δὲ ΣΕΒΟΝΤΑΙ ΜΕ,**

ΔΙΔΑΣΚΟΝΤΕΣ ΔΙΔΑΣΚΑΛΙΑΣ ἘΝΤΑΛΜΑΤΑ ἈΝΘΡΩΠΩΝ·
 8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν
 9 τῶν ἀνθρώπων. καὶ ἔλεγεν αὐτοῖς **Καλῶς ἀθετεῖτε τὴν**

ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν ἱστησῆτε·
 Μωυσῆς γὰρ εἶπεν Τίμα τὸν πατέρα σοῦ καὶ τὴν 10
 μητέρα σοῦ, καὶ Ὁ κακολογῶν πατέρα ἢ μητέρα
 θανάτῳ τελεγτάτω· ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ ἄνθρω- 11
 πος τῷ πατρὶ ἢ τῇ μητρὶ Κορβάν, ὃ ἐστὶν Δῶρον, ὃ ἐὰν
 ἐξ ἐμοῦ ὠφελῇθῃς, οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ 12
 πατρὶ ἢ τῇ μητρὶ, ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παρα- 13
 δόσει ὑμῶν ἢ παρεδώκατε· καὶ περίμοια τοιαῦτα πολλὰ
 ποιεῖτε. Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν 14
 αὐτοῖς Ἀκούσατέ μου πάντες καὶ σύνετε. οὐδὲν ἔστιν 15
 ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται
 κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά
 ἔστιν τὰ κοινῶντα τὸν ἄνθρωπον. Καὶ ὅτε εἰσῆλθεν εἰς 17
 οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ
 τὴν παραβολήν. καὶ λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς ἄσύν- 18
 νετοὶ ἐστέ· οὐ νοεῖτε ὅτι πᾶν τὸ ἕξωθεν εἰσπορευόμενον εἰς
 τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, ὅτι οὐκ εἰσπο- 19
 ρεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ
 εἰς τὸν ἄφεδρῶνα ἐκπορεύεται· —καθαρίζων πάντα τὰ 20
 βρώματα. ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευό-
 μενον ἐκεῖνο κοινοῖ τὸν ἄνθρωπον· ἔσωθεν γὰρ ἐκ τῆς 21
 καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύ-
 ονται, πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι, πλεονεξίαι, πονη- 22
 ρίαι, δόλος, ἀσέλγεια, ὀφθαλμοὶ πονηροί, βλασφημίαι,
 ὑπερηφανία, ἀφροσύνη· πάντα ταῦτα τὰ πονηρὰ ἔσωθεν 23
 ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.
 Ἐκείθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου· [καὶ 24
 Σιδωνος]. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι,
 καὶ οὐκ ἠδυνάσθη λαθεῖν· ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ 25
 αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον,
 ἔλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· ἡ δὲ γυνὴ 26
 ἦν Ἑλληνίς, Συροφονίκισσα· τῷ γένει· καὶ ἡρώτα αὐτὸν
 ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. καὶ 27

commandment of God, that ye may keep your tra-
 10 dition. For Moses said, Honour thy father and thy
 mother; and, He that speaketh evil of father or
 11 mother, let him ¹die the death: but ye say, If a man ¹Or, surely die
 shall say to his father or his mother, That where-
 with thou mightest have been profited by me is Cor-
 12 ban, that is to say, Given to God; ye no longer suf-
 fer him to do aught for his father or his mother;
 13 making void the word of God by your tradition,
 which ye have delivered: and many such like things
 14 ye do. And he called to him the multitude again,
 and said unto them, Hear me all of you, and under-
 15 stand: there is nothing from without the man, that
 going into him can defile him: but the things which ²Many ancient au-
 proceed out of the man are those that defile the man. ²ver. 16 *If any*
 17 And when he was entered into the house from the *man hath ears to*
 multitude, his disciples asked of him the parable. *hear, let him hear.*
 18 And he saith unto them, Are ye so without under-
 standing also? Perceive ye not, that whatsoever
 from without goeth into the man, *it* cannot defile
 19 him; because it goeth not into his heart, but into his
 belly, and goeth out into the draught? *This he said,*
 20 making all meats clean. And he said, That which
 proceedeth out of the man, that defileth the man.
 21 For from within, out of the heart of men, ³evil ³Gr. thoughts that
 22 thoughts proceed, fornications, thefts, murders, adul- *are evil.*
 teries, covetings, wickednesses, deceit, lascivious-
 23 ness, an evil eye, railing, pride, foolishness: all these
 evil things proceed from within, and defile the man.
 24 And from thence he arose, and went away into the
 borders of Tyre ⁴and Sidon. And he entered into a
 house, and would have no man know it: and he could ⁴Some ancient au-
 25 not be hid. But straightway a woman, whose little *thorities omit and*
 daughter had an unclean spirit, having heard of him, *Sidon.*
 26 came and fell down at his feet. Now the woman was
 a ⁵Greek, a Syrophœnician by race. And she be- ⁵Or, Gentile
 sought him that he would cast forth the ⁶devil out ⁶Gr. demon.
 27 of her daughter. And

he said unto her, Let the children first be filled: for it is not meet to take the children's ¹bread and cast it to the dogs. But she answered and saith unto him, 28 Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this 29 saying go thy way; the ²devil is gone out of thy daughter. And she went away unto her house, and 30 found the child laid upon the bed, and the ²devil gone out.

¹ Or, loaf

² Gr. demon.

And again he went out from the borders of Tyre, 31 and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And 32 they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from 33 the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and look- 34 ing up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were open- 35 ed, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should 36 tell no man: but the more he charged them, so much the more a great deal they published it. And they 37 were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

In those days, when there was again a great multi- 8 tude, and they had nothing to eat, he called unto him his disciples, and saith unto them, I have compassion 2 on the multitude, because they continue with me now three days, and have nothing to eat: and if I send 3 them away fasting to their home, they will faint in the way; and some of them are come from far. And 4 his disciples answered him, Whence shall one be able to fill these men with ³bread here in a desert place? And he asked them, How many loaves have ye? And 5 they said, Seven. And he commandeth the multi- 6 tude to sit down on the ground:

³ Gr. loaves.

ἔλεγεν αὐτῇ Ὑἄφες πρῶτον χορτασθῆναι τὰ τέκνα, ²⁸ ²⁸ κυναρίους βαλεῖν. ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ὑἄφες, ²⁹ ²⁹ κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψυχίων τῶν παιδίων. καὶ εἶπεν αὐτῇ ³⁰ ³⁰ Διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ ³¹ ³¹ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός. Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων ³² ³² Τύρον ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. Καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιᾶλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου ³³ ³³ κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ Ὑἄφφαθᾶ, ὃ ἐστὶν ³⁴ ³⁴ Διανοίχθητι· καὶ ἡνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς· καὶ διεστέλλετο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς ³⁵ ³⁵ διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον. καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες Καλῶς πάντα ³⁶ ³⁶ πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους ³⁷ ³⁷ λαλεῖν.

¹ ¹ Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθη-
² ² τὰς λέγει αὐτοῖς Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἡδὴ ἡμέραι ³ ³ τρεῖς ἡμεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἔὰν ἀπολύσω αὐτοὺς νήστευσι εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ ⁴ ⁴ τινες αὐτῶν ἀπὸ μακρόθεν εἰσίν. καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν ⁵ ⁵ τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; καὶ ἡρώτα αὐτοὺς ⁶ ⁶ Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν Ἑπτὰ. καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς·

+Κύριε, ἀλλὰ

ως

ἡμέραις τρισὶν
προσμένουσιν

καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ
 ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν καὶ παρέθη-
 καν τῷ ὄχλῳ. καὶ εἶχαν ἰχθύδια ὀλίγα· καὶ εὐλογήσας 7
 αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. καὶ ἔφαγον καὶ ἐχορτά- 8
 σθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρί-
 δας. ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς. 9
 αὐτὸς Καὶ εὐθὺς ἐμβὰς[†] εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ 10
 ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν αὐτῷ, 11
 ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζον-
 τες αὐτόν. καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει 12
 υμῖν Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω[†], εἰ δοθή-
 σεται τῇ γενεᾷ ταύτῃ σημεῖον. καὶ ἀφείς αὐτοὺς πά- 13
 λιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. Καὶ ἐπε- 14
 λάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον
 μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. καὶ διεστέλλετο αὐτοῖς λέγων 15
 Ὅρατε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς
 ζύμης Ἑρῳδου. καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι 16
 ἄρτους οὐκ ἔχουσιν. καὶ γνοὺς λέγει αὐτοῖς Τί διαλογί- 17
 ζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε;
 πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ὀφθαλμοῦς ἔχον- 18
 τες· οὐ βλέπετε καὶ ὧτα ἔχοντες οὐκ ἀκοῦετε; καὶ
 οὐ μνημονεύετε ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς 19
 πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις
 ἦρατε; λέγουσιν αὐτῷ Δώδεκα. ὅτε[†] τοὺς ἑπτὰ εἰς τοὺς 20
 τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων
 ἦρατε; καὶ λέγουσιν αὐτῷ Ἑπτὰ. καὶ ἔλεγεν αὐτοῖς 21
 Οὐπω συνίετε;

† Βηθσαιάν†

Καὶ ἔρχονται εἰς Ῥηθσαιδάν[†]. Καὶ φέρουσιν αὐτῷ 22
 τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται. καὶ 23
 ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω
 τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς
 ὑτὸν εἰ τι βλέπει. χεῖρας αὐτῷ, ἐπηρώτα Ῥαὐτὸν Εἴ τι βλέπεις; καὶ ἀναβλέ- 24

- and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.
- 7 And they had a few small fishes: and having blessed them, he commanded to set these also before them.
- 8 And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets.
- 9 And they were about four thousand: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.
- 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and again entering into *the boat* departed to the other side.
- 14 And they forgot to take bread; and they had not in the boat with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.
- 16 And they reasoned one with another, ¹saying, ²We have no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many ³baskets full of broken pieces took ye up? They say unto him, Twelve. And when the seven among the four thousand, how many ³basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand?
- 22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him.
- 23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him,
- 24 he asked him, Seest thou aught? And he looked

¹ Some ancient authorities read because they had no bread.

² Or, It is because we have no bread

³ Basket in ver. 19 and 20 represents different Greek words.

up, and said, I see men; for I behold *them* as trees, walking. Then again he laid his hands upon his 25 eyes; and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away 26 to his home, saying, Do not even enter into the village.

And Jesus went forth, and his disciples, into the 27 villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am? And they told him, saying, John the 28 Baptist: and others, Elijah; but others, One of the prophets. And he asked them, But who say ye that 29 I am? Peter answereth and saith unto him, Thou art the Christ. And he charged them that they 30 should tell no man of him. And he began to teach 31 them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days 32 rise again. And he spake the saying openly. And 33 Peter took him, and began to rebuke him. But he 34 turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men. And he called unto him the multitude with 35 his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save 36 his ¹life shall lose it; and whosoever shall lose his ¹life for my sake and the gospel's shall save it. For 37 what doth it profit a man, to gain the whole world, and forfeit his ¹life? For what should a man give 38 in exchange for his ¹life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in

¹ Or, *soul*

ψας ἔλεγεν Βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ
 25 περιπατοῦντας. εἶτα πάλιν ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς
 ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν, καὶ ἀπεκατέστη, καὶ ἐνέ-
 26 βλεπεν Ἐηλαυγῶς ἅπαντα. καὶ ἀπέστείλεν αὐτὸν εἰς
 οἶκον αὐτοῦ λέγων Ἐηδὲ εἰς τὴν κώμην εἰσέλθης.

δηλαυγῶς

+Μηθενὶ εἴπηρ. εἰς
τὴν κώμην+

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς
 κώμας Καισαρίας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα
 τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ
 28 ἄνθρωποι εἶναι; οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην
 τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλείαν, ἄλλοι δὲ ὅτι εἰς τῶν
 29 προφητῶν. καὶ αὐτὸς ἐπηρώτα αὐτοὺς Ὑμεῖς δὲ τίνα με
 λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ
 30 χριστός. καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδεὶν λέγωσιν περὶ
 31 αὐτοῦ.

Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ
 τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμα-
 σθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν
 γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀνα-
 32 στήναι· καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβό-
 33 μενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. ὁ δὲ
 ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν
 Πέτρῳ καὶ λέγει Ὑπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρο-
 34 νεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

Καὶ
 προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ
 εἶπεν αὐτοῖς Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνη-
 σάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολου-
 35 θείτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν ὠφελῇ
 ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν
 36 [ἐμοῦ καὶ] τοῦ εὐαγγελίου σώσει αὐτήν. τί γὰρ ὠφελεῖ
 ἄνθρωπον ἡ κερδοῦσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι
 37 τὴν ψυχὴν αὐτοῦ; τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς
 38 ψυχῆς αὐτοῦ; ὃς γὰρ ἐὰν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς
 λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ
 ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτὸν ὅταν ἔλθῃ ἐν

ψυχὴν αὐτοῦ

ὠφελήσει τὸν ἄν-
θρωπον

τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.
καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε 1
τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν
ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

Καὶ μετὰ ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς τὸν 2
Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ ἀναφέρει αὐ-
τοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μένους. καὶ μετεμορφώθη
ἐμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα 3
λευκὰ λίαν οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως
λευκᾶναι. καὶ ὥφθη αὐτοῖς Ἡλείας σὺν Μωυσεῖ, καὶ ἦσαν 4
συνλαλοῦντες τῷ Ἰησοῦ. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει 5
τῷ Ἰησοῦ Ῥαββεί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ
ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεῖ μίαν καὶ
Ἡλείᾳ μίαν. οὐ γὰρ ᾔδει τί ἀποκριθῇ, ἐκφοβοὶ γὰρ 6
ἐγένοντο. καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ 7
ἐγένετο φωνὴ ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱὸς μου ὁ
ἀγαπητός, ἀκούετε αὐτοῦ. καὶ ἐξάπινα περιβλεψάμενοι 8
οὐκέτι οὐδένα εἶδον ἢ μεθ' ἑαυτῶν εἰ μὴ τὸν Ἰησοῦν μόνον.
Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο 9
αὐτοῖς ἵνα μηδενὶ ἂ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς
τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. καὶ τὸν λόγον ἐκρά- 10
τησαν πρὸς ἑαυτοὺς συνζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν
ἀναστῆναι. καὶ ἐπηρώτων αὐτὸν λέγοντες Ὅτι λέγουσιν οἱ 11
γραμματεῖς ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον; ὁ δὲ ἔφη αὐτοῖς 12
Ἡλείας μὲν ἐλθὼν πρῶτον ἀποκατιστάσει πάντα, καὶ
πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ
καὶ ἐξουδενηθῇ; ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλείας ἐλήλυθεν, 13
καὶ ἐποίησαν αὐτῷ ὅσα ᾔθελον, καθὼς γέγραπται ἐπ' αὐτόν.

Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδαν ὄχλον πολὺν 14
περὶ αὐτοὺς καὶ γραμματεῖς συνζητοῦντας πρὸς αὐτούς.
καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ 15
προστρέχοντες ἡσπάζοντο αὐτόν. καὶ ἐπηρώτησεν αὐτούς 16
Τί συνζητεῖτε πρὸς αὐτούς; καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ 17

ἀλλὰ τὸν Ἰησοῦν
μόνον μεθ' ἑαυτῶν
ἀπὸ

9 the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was 3 transfigured before them: and his garments became glistering, exceeding white; so as no fuller on earth 4 can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three 1 tabernacles; one for thee, and one for Moses, and 1 Or, booths

6 one for Elijah. For he wist not what to answer; 7 for they became sore afraid. And there came a

cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye 8 him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of 10 man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

11 And they asked him, saying, "The scribes say that 2 Or, How is it that the scribes say ... come?

12 Elijah must first come. And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought?

13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed even as it is written of him.

14 And when they came to the disciples, they saw a great multitude about them, and scribes question 15 ing with them. And straightway all the multitude, when they saw him, were greatly amazed, and run- 16 ning to him saluted him. And he asked them, 17 What question ye with them? And one of the multitude answered him,

¹ Or, *Teacher*

² Or, *rendeth him*

³ Or, *convulsed*

⁴ Many ancient authorities add *with tears*.

⁵ Or, *How is it that we could not cast it out?*

⁶ Many ancient authorities add *and fasting*.

¹ Master, I brought unto thee my son, which hath a dumb spirit; and wheresoever it taketh him, it ²dash-18 eth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. And ²⁰ they brought him unto him: and when he saw him, straightway the spirit ³tore him grievously; and he fell on the ground, and wallowed foaming. And he ²¹asked his father, How long time is it since this hath come unto him? And he said, From a child. And ²²oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. And ²³Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the fa- ²⁴ther of the child cried out, and said⁴, I believe; help thou mine unbelief. And when Jesus saw that a ²⁵multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out, ²⁶and ³torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He is dead. But Jesus took him by the hand, ²⁷and raised him up; and he arose. And when he ²⁸was come into the house, his disciples asked him privately, ⁵saying, We could not cast it out. And ²⁹he said unto them, This kind can come out by nothing, save by prayer⁶.

And they went forth from thence, and passed ³⁰through Galilee; and he would not that any man should know it. For he taught his disciples, and ³¹said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood not the saying, and ³²were afraid to ask him.

And they came to Capernaum: and when he was ³³in the house

ὄχλου Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦ-
 18 μα ἄλαλον· καὶ ὅπου ἂν αὐτὸν καταλάβῃ ῥῆσσει αὐτόν,
 καὶ ἀφρίζει καὶ τρίζει τοὺς ὁδόντας καὶ ξηραίνεται· καὶ εἶπα
 τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.
 19 ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει Ὡς γενεὰ ἄπιστος, ἕως
 πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε
 20 αὐτὸν πρὸς με. καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν
 αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν, καὶ πεσὼν
 21 ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. καὶ ἐπρωτότησεν τὸν
 πατέρα αὐτοῦ Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν
 22 αὐτῷ; ὁ δὲ εἶπεν Ἐκ παιδιότη· καὶ πολλάκις καὶ εἰς
 πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν·
 ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.
 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ὅτι Εἰ δύνη, πάντα δυνατὰ τῷ
 24 πιστεύοντι· εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ὧς ἔλεγεν
 25 Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. ἰδὼν δὲ ὁ Ἰησοῦς
 ὅτι ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ πνεύματι τῷ ἀκα-
 θάρτῳ λέγων αὐτῷ Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ
 ἐπιτάσσω σοι, ἐξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς
 26 αὐτόν. καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ
 ἐγένετο ὡσεὶ νεκρὸς ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέ-
 27 θανεν. ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν
 28 αὐτόν, καὶ ἀνέστη. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ
 μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπρωτῶν αὐτόν Ὅτι ἡμεῖς
 29 οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; καὶ εἶπεν αὐτοῖς Τοῦτο
 τὸ γένος ἐν οὐδενὶ δυνατὸν ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.
 30 Κακείθεν ἐξελθόντες ἔπορεύοντο διὰ τῆς Γαλιλαίας,
 31 καὶ οὐκ ᾔθελεν ἵνα τις γνοῖ· ἐδίδασκεν γὰρ τοὺς μαθη-
 τὰς αὐτοῦ καὶ ἔλεγεν [αὐτοῖς] ὅτι Ὁ υἱὸς τοῦ ἀνθρώ-
 που παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν
 αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.
 32 οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβούντο αὐτὸν ἐπερωτῆσαι.
 33 Καὶ ἦλθον εἰς Καφαρναούμ. Καὶ ἐν τῇ οἰκίᾳ γενόμε-

τό

† μετὰ δακρύων †

† καὶ νηστείας †

† παρεπορεύοντο †

νος ἐπρωῶτα αὐτοὺς· τί ἐν τῇ ὁδῷ διελογίζεσθε; οἱ δὲ ³⁴
 ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς
 μείζων. καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει ³⁵
 αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος
 καὶ πάντων διάκονος. καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν ³⁶
 μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς· Ὃς ³⁷
 ἂν [ἐν] τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου,
 ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται ἀλλὰ
 τὸν ἀποστείλαντά με. Ἐφη αὐτῷ ὁ Ἰωάννης ³⁸
 Διδάσκαλε, εἶδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα
 δαιμόνια, ἃ καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.
 ὁ δὲ Ἰησοῦς εἶπεν· Μὴ κωλύετε αὐτόν, οὐδεὶς γὰρ ἔστιν ὃς ³⁹
 ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ
 κακολογῆσαί με· ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ⁴⁰
 ἐστίν. Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνό- ⁴¹
 ματι ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ
 τὸν μισθὸν αὐτοῦ. Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν ⁴²
 τούτων τῶν πιστευόντων, καλὸν ἔστιν αὐτῷ μᾶλλον εἰ
 περὶκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ
 βέβληται εἰς τὴν θάλασσαν. Καὶ ἐὰν ἡ σκανδαλίσῃ σε ἡ ⁴³
 χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἔστιν σε κυλλὸν εἰσελ-
 θεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν
 γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. καὶ ἐὰν ὁ πούς σου ⁴⁵
 σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἔστιν σε εἰσελθεῖν
 εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς
 τὴν γέενναν. καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ⁴⁷
 ἔκβαλε αὐτόν· καλὸν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς
 τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι
 εἰς τὴν γέενναν, ὅπου ὁ σκῶληξ αἰτῶν οὐ τελεγτᾷ καὶ ⁴⁸
 τὸ πῦρ οὐ σβέννυται· ἥτις γὰρ πυρὶ ἀλισθίσεται.
 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι ⁵⁰
 αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν
 ἀλλήλοις.

ὁ δὲ οὐκ ἀκολουθεῖ
 μεθ' ἡμῶν, καὶ ἐκω-
 λυόμεν αὐτόν.

σκανδαλίξῃ

τὴν

ἡ μὲν γὰρ θυσιᾶ
 ἐλὶ ἀλισθίσεται.

he asked them, What were ye reasoning in the
 34 way? But they held their peace: for they had
 disputed one with another in the way, who *was*
 35 the ¹greatest. And he sat down, and called the ²Gr. *great*.
 twelve; and he saith unto them, If any man would
 be first, he shall be last of all, and minister of
 36 all. And he took a little child, and set him in the
 midst of them: and taking him in his arms, he said
 37 unto them, Whosoever shall receive one of such lit-
 tle children in my name, receiveth me: and whoso-
 ever receiveth me, receiveth not me, but him that
 sent me.

38 John said unto him, ²Master, we saw one casting ²Or, *Teacher*
 out ³devils in thy name: and we forbade him, be- ³Gr. *demons*.

39 cause he followed not us. But Jesus said, Forbid
 him not: for there is no man which shall do a
⁴mighty work in my name, and be able quickly to ⁴Gr. *power*.

40 speak evil of me. For he that is not against us is
 41 for us. For whosoever shall give you a cup of wa-
 ter to drink, ⁵because ye are Christ's, verily I say ⁵Gr. *in name that ye are*.

42 unto you, he shall in no wise lose his reward. And
 whosoever shall cause one of these little ones that
 believe ⁶on me to stumble, it were better for him if ⁶Many ancient au-
 thorities omit *on*
⁷a great millstone were hanged about his neck, and ⁷Gr. *a millstone*
⁷turned by an ass.

43 he were cast into the sea. And if thy hand cause
 thee to stumble, cut it off: it is good for thee to en-
 ter into life maimed, rather than having thy two
 hands to go into ⁸hell, into the unquenchable fire. ⁹

45 And if thy foot cause thee to stumble, cut it off: it is
 good for thee to enter into life halt, rather than hav-
 47 ing thy two feet to be cast into ⁸hell. And if thine
 eye cause thee to stumble, cast it out: it is good for
 thee to enter into the kingdom of God with one eye,
 rather than having two eyes to be cast into ⁸hell;

48 where their worm dieth not, and the fire is not quenched. ¹⁰
 49 For every one shall be salted with fire¹⁰. Salt is
 50 good: but if the salt have lost its saltiness, where-
 with will ye season it? Have salt in yourselves, and
 be at peace one with another.

⁸ Gr. *Gehenna*.
⁹ Ver. 44 and 46
 (which are iden-
 tical with ver. 48)
 are omitted by
 the best ancient
 authorities.
¹⁰ Many ancient
 authorities add
 and every sacri-
 fice shall be salt-
 ed with salt. See
 Lev. ii. 13.

And he arose from thence, and cometh into the ¹⁰
 borders of Judæa and beyond Jordan: and multi-
 tudes come together unto him again; and, as he was
 wont, he taught them again. And there came unto ²
 him Pharisees, and asked him, Is it lawful for a man
 to put away *his* wife? tempting him. And he an- ³
 swered and said unto them, What did Moses com-
 mand you? And they said, Moses suffered to write ⁴
 a bill of divorcement, and to put her away. But ⁵
 Jesus said unto them, For your hardness of heart he
 wrote you this commandment. But from the be- ⁶
 ginning of the creation, Male and female made he
 them. For this cause shall a man leave his father ⁷
 and mother, ¹and shall cleave to his wife; and the ⁸
 twain shall become one flesh: so that they are no
 more twain, but one flesh. What therefore God ⁹
 hath joined together, let not man put asunder. And ¹⁰
 in the house the disciples asked him again of this
 matter. And he saith unto them, Whosoever shall ¹¹
 put away his wife, and marry another, committeth
 adultery against her: and if she herself shall put ¹²
 away her husband, and marry another, she commit-
 teth adultery.

¹ Some ancient au-
 thorities omit
 and shall cleave
 to his wife.

And they brought* unto him little children, that ¹³
 he should touch them: and the disciples rebuked
 them. But when Jesus saw it, he was moved with ¹⁴
 indignation, and said unto them, Suffer the little
 children to come unto me; forbid them not: for of
 such is the kingdom of God. Verily I say unto ¹⁵
 you, Whosoever shall not receive the kingdom of
 God as a little child, he shall in no wise enter there-
 in. And he took them in his arms, and blessed ¹⁶
 them, laying his hands upon them.

² Or, on his way

And as he was going forth ²into the way, there ran ¹⁷
 one to him, and kneeled to him, and asked him, Good
³Master, what shall I do that I may inherit eternal
 life? And Jesus said unto him, Why callest thou ¹⁸
 me good? none is good save one, *even* God. Thou ¹⁹
 knowest the commandments; Do not kill, Do not
 commit adultery, Do not steal, Do not bear false wit-
 ness, Do not defraud, Honor thy father and mother.
 And he said unto him, 20

³ Or, Teacher

* For "brought" read "were bringing" So in Luke xviii. 15.—
Am. Com.

- 1 Καὶ ἐκείθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας
 καὶ πέραν τοῦ Ἰορδάνου, καὶ συνπορεύονται πάλιν ὄχλοι
 2 πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδιδάσκειν αὐτούς. Καὶ
 [προσελθόντες Φαρισαῖοι] ἐπηρώτων αὐτόν εἰ ἔξεστιν ἀνδρὶ
 3 γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς
 4 εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο Μωσῆς; οἱ δὲ εἶπαν
 'Ἐπέτρεψεν Μωσῆς βιβλίον ἀποστασίου γράψαι καὶ
 5 ἀπολῦσαι. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Πρὸς τὴν σκλη-
 6 ροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· ἀπὸ
 7 τοῦ ἀρχῆς κτίσεως ἄρσεν καὶ θήλυ ἐποίησεν [αὐτούς].
 8 ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐ-
 9 τοῦ καὶ τὴν μητέρα, καὶ ἔσονται οἱ δύο εἰς σὰρκά μίαν·
 10 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ· ὁ ὢν ὁ θεὸς συνέ-
 11 ζευξεν ἄνθρωπος μὴ χωρίζετω. Καὶ εἰς τὴν οἰκίαν πάλιν
 12 οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. καὶ λέγει αὐ-
 13 τοῖς· Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ
 14 ἄλλην μοιχᾷται ἐπ' αὐτήν, καὶ ἐὰν αὕτη ἀπολύσασα τὸν
 15 ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾷται.
 16 Καὶ προσέφερον αὐτῷ παῖδιά ἵνα αὐτῶν ἄψῃται· οἱ δὲ
 17 μαθηταὶ ἐπετίμησαν αὐτοῖς. ἰδὼν δὲ ὁ Ἰησοῦς ἡγα-
 18 νάκτησεν καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παῖδιά ἔρχεσθαι
 πρὸς με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ
 19 βασιλεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν
 20 βασιλείαν τοῦ θεοῦ ὡς παῖδιον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
 21 καὶ ἐναγκαλιζάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας
 ἐπ' αὐτά.
 22 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμῶν εἰς καὶ
 γονυπετήσας αὐτόν ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθέ, τί
 23 ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς εἶπεν
 αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός.
 24 τὰς ἐντολάς οἶδας· Μὴ φονεύῃς, Μὴ μοιχεύῃς,
 Μὴ κλέψῃς, Μὴ ψευδομαρτυρήῃς, Μὴ ἀποστερήσῃς,
 25 τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ ἔφη αὐτῷ

† Μὴ μοιχεύῃς
 Μὴ πορνεύῃς, κ.

Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν ²¹ αὐτῷ Ἐν σε ὑστερεῖ· ὕπαγε ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν ²² λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά. Καὶ ²³

περιβλειψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. οἱ δὲ μαθηταὶ ἔθαμ- ²⁴ βούντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν

Αῤ.

ἀποκριθεὶς λέγει αὐτοῖς Τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν· εὐκοπώτερόν ἐστιν ²⁵

τῆς τρυμαλιᾶς τῆς

κάμηλον διὰ τρυμαλιᾶς· ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. οἱ δὲ ²⁶ περισσῶς ἐξεπλήρσοντο λέγοντες πρὸς αὐτόν Καὶ τίς

† ἀδύνατόν ἐστιν
παρὰ δὲ τῷ θεῷ
δυνατόν †

δύναται σωθῆναι; ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει ²⁷ Παρὰ ἀνθρώποις ἀδύνατον ἀλλ' οὐ παρὰ θεῷ, πάντα γὰρ δυνατὰ παρὰ [τῷ] θεῷ.

* Ἦρξατο λέγειν ὁ ²⁸ Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι. ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν, οὐδεὶς ²⁹

ἔστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ [ἕνεκεν] τοῦ εὐαγγελίου, ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ ³⁰

*

μητέρα

καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ [μητέρας] καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. πολλοὶ δὲ ἔσονται ³¹ πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.

* Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ³² ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς

* † ὃς δὲ ἀφῆκεν οἰκίαν καὶ ἀδελφὰς καὶ ἀδελφούς καὶ μητέρα καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμοῦ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον λήμψεται.†

- ¹Master, all these things have I observed from my ¹ Or, Teacher
 21 youth. And Jesus looking upon him loved him, and
 said unto him, One thing thou lackest: go, sell what-
 soever thou hast, and give to the poor, and thou
 shalt have treasure in heaven: and come, follow me.
 22 But his countenance fell at the saying, and he went
 away sorrowful: for he was one that had great pos-
 sessions.
 23 And Jesus looked round about, and saith unto his
 disciples, How hardly shall they that have riches en-
 24 ter into the kingdom of God! And the disciples were
 amazed at his words. But Jesus answereth again, ² Some ancient au-
 and saith unto them, Children, how hard is it ² for
 them that trust in riches to enter into the kingdom
 25 of God! It is easier for a camel to go through a nee-
 dle's eye, than for a rich man to enter into the king-
 26 dom of God. And they were astonished exceeding-
 27 ly, saying ³ unto him, Then who can be saved? Jesus
 looking upon them saith, With men it is impossible,
 but not with God: for all things are possible with
 28 God. Peter began to say unto him, Lo, we have left
 29 all, and have followed thee. Jesus said, Verily I say
 unto you, There is no man that hath left house, or
 brethren, or sisters, or mother, or father, or children,
 30 or lands, for my sake, and for the gospel's sake, but
 he shall receive a hundredfold now in this time,
 houses, and brethren, and sisters, and mothers, and
 children, and lands, with persecutions; and in the
 31 ⁴ world to come eternal life. But many *that are* first ⁴ Or, age
 shall be last; and the last first.
 32 And they were in the way, going up to Jerusalem;
 and Jesus was going before them: and they were
 amazed; ⁵ and they that followed* were afraid. And
 he took again the

* "and they that followed" etc. omit the marg.—*Am. Com.*

twelve, and began to tell them the things that were to happen unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, 34 and shall scourge him, and shall kill him; and after three days he shall rise again.

1 Or, *Teacher*

And there come near unto him James and John, 35 the sons of Zebedee, saying unto him, 'Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What 36 would ye that I should do for you? And they said 37 unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. 38 Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus 39 said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on *my* 40 left hand is not mine to give: but *it is for them* for whom it hath been prepared. And when the ten 41 heard it, they began to be moved with indignation concerning James and John. And Jesus called them 42 to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but who- 43 soever would become great among you, shall be your ²minister: and whosoever would be first among you, 44 shall be ³servant of all. For verily* the Son of man 45 came not to be ministered unto, but to minister, and to give his life a ransom for many.

2 Or, *servant*

3 Gr. *bondservant*.

And they come to Jericho: and as he went out 46 from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. And when he heard 47 that it was Jesus of Nazareth,

* For "For verily" etc. read "For the Son of man also" etc.—*Am. Com.*

δωδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν
 33 ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ
 ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμ-
 ματεῦσιν, καὶ κατακρινουῖσιν αὐτὸν θανάτῳ καὶ παραδώ-
 34 σουσιν αὐτὸν τοῖς ἔθνεσιν καὶ ἐμπαΐξουσιν αὐτῷ καὶ ἐμπτύ-
 σουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦ-
 σιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης καὶ
 [υἱοὶ] Ζεβεδαίου λέγοντες αὐτῷ Διδάσκαλε, θέλομεν
 36 ἵνα ὁ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν. ὁ δὲ εἶπεν αὐτοῖς
 37 Τί θέλετε ποιήσω ὑμῖν; οἱ δὲ εἶπαν αὐτῷ Δὸς ἡμῖν
 ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν ἐν
 38 τῇ δόξῃ σου. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἶδατε τί
 αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ
 39 βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; οἱ δὲ εἶπαν
 αὐτῷ Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ ποτή-
 40 ριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτί-
 41 ζομαι βαπτισθήσεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ
 ἐξ ἐναντίων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.
 42 καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώ-
 43 βου καὶ Ἰωάνου. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς
 λέγει αὐτοῖς Οἶδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
 κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιά-
 43 ζουσιν αὐτῶν. οὐχ οὕτως δὲ ἔστιν ἐν ὑμῖν· ἀλλ' ὅς ἂν
 θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος,
 44 καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων
 45 δοῦλος· καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακο-
 νηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
 λύτρον ἀντὶ πολλῶν.

46 Καὶ ἔρχονται εἰς Ἱερειχῷ. Καὶ ἐκπορευομένου αὐτοῦ
 ἀπὸ Ἱερειχῶ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ
 ὁ υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσαίτης ἐκάθηντο
 47 παρὰ τὴν ὁδόν. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός

θέλετέ με

ἔστω

ἔστιν ὁ Ναζαρηνός

ἔστιν ἤρξατο κράζειν καὶ λέγειν Υἱὲ Δαυεὶδ Ἰησοῦ, ἐλέη-
 σόν με. καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ 48
 πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυεὶδ, ἐλέησόν με. καὶ 49
 στὰς ὁ Ἰησοῦς εἶπεν Φωνήσατε αὐτόν. καὶ φωνοῦσι τὸν
 τυφλὸν λέγοντες αὐτῷ Θάρσει, ἔγειρε, φωνεῖ σε. ὁ δὲ 50
 ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς
 τὸν Ἰησοῦν. καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν Τί 51
 σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββου-
 νεῖ, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ὑπαγε, 52
 ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ
 ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

ἡ Κύριε ῥαββεῖ-

καὶ εἰς

τὸ

Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα ἡ εἰς Βηθφαγὴ 1
 καὶ ἡ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει
 δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε εἰς 2
 τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι
 εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὐπω
 ἀνθρώπων ἐκάθισεν· λύσατε αὐτόν καὶ φέρετε. καὶ ἐάν 3
 τις ὑμῖν εἴπῃ Τί ποιεῖτε τοῦτο; εἶπατε Ὁ κύριος αὐτοῦ
 χρεῖαν ἔχει· καὶ εὐθὺς αὐτόν ἀποστέλλει πάλιν ὥδε.
 καὶ ἀπῆλθον καὶ εὑρον πῶλον δεδεμένον πρὸς θύραν ἔξω 4
 ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν. καὶ τινες τῶν ἐκεῖ 5
 ἐστηκότων ἔλεγον αὐτοῖς Τί ποιεῖτε λύνοντες τὸν πῶλον;
 οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ ἀφήκαν 6
 αὐτούς. καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ
 ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐ-
 τόν. καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν 8
 ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. καὶ οἱ 9
 προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον

ἀποστέλλει πάλιν
 αὐτόν

ἐαυτῶν

Ωσαννά·

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·

Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν 10
 Δαυεὶδ·

Ωσαννά ἐν τοῖς ὑψίστοις.

he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, ¹Rabboni, that I may receive my sight. ¹ See John xx. 16.
And Jesus said unto him, Go thy way; thy faith hath ²made thee whole. And straightway he received his ² Or, *saved thee* sight, and followed him in the way.

11 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he ³will send him ⁴back hither. ³ Gr. *sendeth.* And they went away, and found a colt tied at the door ⁴ Or, *again* without in the open street; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had said: and they let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. And many spread their garments upon the way; and others ⁵branches, ⁵ Gr. *layers of leaves.* which they had cut from the fields. And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the Lord: 10 Blessed *is* the kingdom that cometh, *the kingdom of* our father David: Hosanna in the highest.

And he entered into Jerusalem, into the temple; 11 and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

And on the morrow, when they were come out 12, from Bethany, he hungered. And seeing a fig tree 13 afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And he answered and said unto it, No man 14 eat fruit from thee henceforward for ever. And his disciples heard it.

And they come to Jerusalem: and he entered into 15 the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer that 16 any man should carry a vessel through the temple. And he taught, and said unto them, Is it not written, 17 My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. And the chief priests and the scribes heard it, and 18 sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

¹ Gr. *whenever evening came.*

² Some ancient authorities read *they.*

And ¹every evening ²he went forth out of the 19 City.

And as they passed by in the morning, they saw 20 the fig tree withered away from the roots. And 21 Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, 22 Have faith in God. Verily I say unto you, Whoso- 23 ever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, 24 All things whatsoever ye pray and ask for, believe that ye have received* them, and ye shall have them.

³ Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

And whensoever ye stand praying, forgive, if ye 25 have aught against any one; that your Father also which is in heaven may forgive you your trespasses.³

* For "have received" read "receive" with marg. Gr. *received.*—*Am. Com.*

11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβε-
ψάμενος πάντα ὅψε ἤδη οὔσης τῆς ὥρας ἔξῆλθεν εἰς ὁ ψίας ἤδη οὔσης
[τῆς ὥρας]
Βηθανίαν μετὰ τῶν δώδεκα.

12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας

13 ἐπείνασεν. καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν ἔχουσιν φύλλα
ἦλθεν εἰ ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἔλθων ἐπ' αὐτήν
οὐδὲν εὗρεν εἰ μὴ φύλλα, ὃ γὰρ καιρὸς οὐκ ἦν σύκων.

14 καὶ ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι εἰς τὸν αἰῶνα ἐκ
σοῦ μηδεὶς καρπὸν φάγοι καὶ ἤκουον οἱ μαθηταὶ αὐ-
15 τοῦ. Καὶ ἔρχονται εἰς Ἱεροσόλυμα. Καὶ εἰσελ-
θὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς

ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβι-
στῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς

16 κατέστρεψεν καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῦος διὰ

17 τοῦ ἱεροῦ, καὶ ἐδίδασκεν καὶ ἔλεγεν ὅτι αὐτοῖς

Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς
ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν ἐπηλιδιον ληστῶν.

18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν

πῶς αὐτὸν ἀπολέσωσιν· ἐφοβούντο γὰρ αὐτόν, πᾶς γὰρ ὁ

19 ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. Καὶ ὅταν ὅψε

20 ἐγένετο, ἔξεπορεύοντο ἔξω τῆς πόλεως. Καὶ ἐξεπορεύετο

παραπορευόμενοι πρὸς εἶδον τὴν συκὴν ἐξηραμμένην ἐκ

21 ριζῶν. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ Ῥαββεί,

22 ἴδε ἡ συκὴ ἣν κατηράσω ἐξήρανται. καὶ ἀποκριθεὶς ὁ

23 Ἰησοῦς λέγει αὐτοῖς Ἐχετε πίστιν θεοῦ· ἀμὴν λέγω ὑμῖν

ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἀρθητι καὶ βληθῇτι εἰς

τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ

24 πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ. διὰ τοῦτο λέγω

ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε

25 ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. καὶ ὅταν στήκετε προσευ-
χόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πα-

τήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα

ὑμῶν.

Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. Καὶ ἐν τῷ 27
 ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχι-
 ερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι καὶ ἔλεγον 28
 αὐτῷ Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν
 τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς; ὁ δὲ Ἰησοῦς εἶπεν 29
 αὐτοῖς Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ
 μοι, καὶ ἔρω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βά- 30
 πτισμα τὸ Ἰωάνου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀπο-
 κρίθητέ μοι. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες 31
 Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί [οὖν] οὐκ ἐπιστεύ-
 σατε αὐτῷ; ἀλλὰ εἴπωμεν Ἐξ ἀνθρώπων;—ἐφοβοῦντο τὸν 32
 ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάνην ὄντως ὅτι προφή-
 της ἦν. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν Οὐκ οἴ- 33
 δαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν
 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Καὶ ἤρξατο 1
 αὐτοῖς ἐν παραβολαῖς λαλεῖν Ἀμπελῶνα ἄνθρωπος
 ἐφύτευσεν, καὶ περιέθηκεν φραγμόν καὶ ὥργξεν
 ὑπολήνιον καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδετο
 αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. καὶ ἀπέστειλεν πρὸς 2
 τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωρ-
 γῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος· καὶ λα- 3
 βύοντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. καὶ πάλιν 4
 ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· καὶ ἐκεῖνον ἐκεφα-
 λίσαν καὶ ἠτίμασαν. καὶ ἄλλον ἀπέστειλεν· καὶ ἐκεῖνον 5
 ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες οὓς δὲ
 ἀποκτείνοντες. ἔτι ἓνα εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν 6
 αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται
 τὸν υἱόν μου. ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν 7
 ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
 αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. καὶ λαβόντες 8
 ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.
 τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπο- 9
 λείσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

†ἠ΄δεισαν†

27 And they come again to Jerusalem : and as he
 was walking in the temple, there come to him the
 28 chief priests, and the scribes, and the elders ; and
 they said unto him, By what authority doest thou
 these things? or who gave thee this authority to do
 29 these things? And Jesus said unto them, I will ask
 of you one ¹question, and answer me, and I will tell ¹ Gr. word.
 30 you by what authority I do these things. The bap-
 tism of John, was it from heaven, or from men? an-
 31 swer me. And they reasoned with themselves, say-
 ing, If we shall say, From heaven; he will say, Why ² Or, But shall we
 32 then did ye not believe him? ²But should we say, ³ Or, for all held
 From men—they feared the people : ³for all verily ³ John to be a
 33 held John to be a prophet. And they answered ³ prophet indeed.
 Jesus and say, We know not. And Jesus saith unto
 them, Neither tell I you by what authority I do these
 things.

12 And he began to speak unto them in parables. A
 man planted a vineyard, and set a hedge about it,
 and digged a pit for the winepress, and built a tow-
 er, and let it out to husbandmen, and went into an-
 2 other country. And at the season he sent to the
 husbandmen a ⁴servant, that he might receive from ⁴ Gr. bondservant.
 3 the husbandmen of the fruits of the vineyard. And
 they took him, and beat him, and sent him away
 4 empty. And again he sent unto them another ⁴ser-
 vant; and him they wounded in the head, and han-
 5 dled shamefully. And he sent another ; and him
 they killed : and many others ; beating some, and
 6 killing some. He had yet one, a beloved son : he
 sent him last unto them, saying, They will rever-
 7 ence my son. But those husbandmen said among
 themselves, This is the heir; come, let us kill him,
 8 and the inheritance shall be ours. And they took
 him, and killed him, and cast him forth out of the
 9 vineyard. What therefore will the lord of the vine-
 yard do? he will come and destroy the husbandmen,
 and will give the vineyard unto others.

Have ye not read even this scripture: 10

The stone which the builders rejected,

The same was made the head of the corner:

This was from the Lord, 11

And it is marvellous in our eyes?

And they sought to lay hold on him: and they fear- 12
ed the multitude: for they perceived that he spake
the parable against them: and they left him, and
went away.

And they send unto him certain of the Pharisees 13
and of the Herodians, that they might catch him in
talk. And when they were come, they say unto 14
him, ¹Master, we know that thou art true, and carest
not for any one: for thou regardest not the person
of men, but of a truth teachest the way of God: Is
it lawful to give tribute unto Cæsar, or not? Shall 15
we give, or shall we not give? But he, knowing
their hypocrisy, said unto them, Why tempt ye me?
bring me a ²penny, that I may see it. And they 16
brought it. And he saith unto them, Whose is this
image and superscription? And they said unto him,
Cæsar's. And Jesus said unto them, Render unto 17
Cæsar the things that are Cæsar's, and unto God the
things that are God's. And they marvelled greatly
at him.

¹ Or, Teacher

² See marginal note
on Matt. xviii. 25.

And there come unto him Sadducees, which say 18
that there is no resurrection: and they asked him,
saying, ¹Master, Moses wrote unto us, If a man's 19
brother die, and leave a wife behind him, and leave
no child, that his brother should take his wife, and
raise up seed unto his brother. There were seven 20
brethren: and the first took a wife, and dying left
no seed; and the second took her, and died, leaving 21
no seed behind him; and the third likewise: and 22
the seven left no seed. Last of all the woman also
died. In the resurrection whose wife shall she be 23
of them? for the seven had her to wife. Jesus said 24
unto them, Is it not for this cause that ye err, that
ye know not the scriptures,

10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

11 παρὰ Κυρίου ἐγένετο αὕτη,

καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον,
ἐγνώσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ
ἀφέντες αὐτὸν ἀπῆλθαν.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινες τῶν Φαρισαίων

14 καὶ τῶν Ἑρωδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. καὶ
ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς
εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσ-
ωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ
διδάσκεις· ἔξεστιν δοῦναι ἑκὼν Καίσαρι ἢ οὐ; δώμε·

+ἐπικεφάλαιον+

15 ἢ μὴ δώμεν; ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐ-

16 τοῖς Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. οἱ
δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς Τίνος ἢ εἰκὼν αὕτη καὶ ἡ
17 ἐπιγραφὴ; οἱ δὲ εἶπαν αὐτῷ Καίσαρος. ὁ δὲ Ἰησοῦς
εἶπεν Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ
τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέ-
γουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες

19 Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελ-
φὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ
τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ

20 ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἑπτὰ ἀδελφοὶ
ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων

21 οὐκ ἀφῆκεν σπέρμα· καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ
ἀπέθανεν μὴ καταλιπὼν σπέρμα, καὶ ὁ τρίτος ὡσαύτως·

22 καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα· ἔσχατον πάντων καὶ
23 ἡ γυνὴ ἀπέθανεν. ἐν τῇ ἀναστάσει τίνος αὐτῶν ἔσται

Αρ.

24 γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. ἔφη αὐτοῖς ὁ
Ἰησοῦς Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς

μηδὲ τὴν δύναμιν τοῦ θεοῦ; ὅταν γὰρ ἐκ νεκρῶν ἀνα- 25
στῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς
οἱ ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς· περὶ δὲ τῶν νεκρῶν ὅτι 26
ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ
βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων Ἐγὼ ὁ θεὸς
Ἀβραάμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ; οὐκ ἔ- 27
στιν ὁ θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε.

Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν 28
συνζητούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτη-
σεν αὐτόν Ποία ἐστὶν ἐντολὴ πρώτη πάντων; ἀπεκρίθη 29
ὁ Ἰησοῦς ὅτι Πρώτη ἐστὶν Ἄκουε, Ἰσραὴλ, Κύριος ὁ
θεὸς ἡμῶν κύριος· εἷς ἐστίν, καὶ ἀγαπήσεις Κύριον 30
τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης
τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ
ἐξ ὅλης τῆς ἰσχύος σου. δευτέρα αὕτη Ἀγαπήσεις 31
τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη
ἐντολὴ οὐκ ἔστιν. Εἶπεν αὐτῷ ὁ γραμματεὺς Καλῶς, 32
διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἷς ἐστίν καὶ οὐκ ἔστιν
ἄλλος πλην αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς 33
καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς
ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἐαυτόν περισ-
σότερόν ἐστιν πάντων τῶν ὀλοκαγτωμάτων καὶ θγσιῶν.
καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν 34
αὐτῷ Οὐ μακρὰν [εἰ] ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ
οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. Καὶ 35
ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς
λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυεὶδ ἐστίν;
αὐτὸς Δαυεὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ 36

Κάθισον

Εἶπεν Κύριος τῷ κυρίῳ μου Ἐκ δεξιῶν μου
ἕως ἄν θῶ τοὺς ἐχθροὺς σου ὑποκάτω τῶν ποδῶν
σου·

αὐτὸς Δαυεὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱός; 37

Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. Καὶ ἐν τῇ 38

25 nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in
26 marriage; but are as angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment
29 is the first of all? Jesus answered, The first is, Hear, O Israel; ¹The Lord our God, the Lord is
30 one: and thou shalt love the Lord thy God ²with all thy heart, and ²with all thy soul, and ²with all
31 thy mind, and ²with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Of a truth, ³Master, thou hast well said that he is one; and there is none
33 other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more
34 than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son
36 of David? David himself said in the Holy Spirit, The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies ⁴the footstool of thy feet.

37 David himself calleth him Lord; and whence is he his son? And ⁵the common people heard him gladly.

38 And in

¹ Or, *The Lord is our God; the Lord is one*

² Gr. *from*.

³ Or, *Teacher*:

⁴ Some ancient authorities read *underneath thy feet*.

⁵ Or, *the great multitude*

his teaching he said, Beware of the scribes, which desire to walk in long robes, and *to have* salutations in the marketplaces, and chief seats in the synagogues, 39 and chief places at feasts: they which devour wid- 40 ows' houses, and for a pretence make long prayers; these shall receive greater condemnation.

1 Or, *even while for a pretence they make*

2 Gr. *brass.*

3 Gr. *one.*

And he sat down over against the treasury, and 41 beheld how the multitude cast ²money into the treasury: and many that were rich cast in much. And 42 there came ³a poor widow, and she cast in two mites, which make a farthing. And he called unto him 43 his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did 44 cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

4 Or, *Teacher*

And as he went forth out of the temple, one of **13** his disciples saith unto him, ⁴Master, behold, what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these great 2 buildings? there shall not be left here one stone upon another, which shall not be thrown down.

And as he sat on the mount of Olives over against 3 the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things 4 be? and what *shall be* the sign when these things are all about to be accomplished? And Jesus began to 5 say unto them, Take heed that no man lead you astray. Many shall come in my name, saying, I am 6 *he*; and shall lead many astray. And when ye shall 7 hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass; but the end is not yet. For nation shall rise against nation, and 8 kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

But take ye heed to yourselves: for they shall 9 deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings

διδαχῇ αὐτοῦ ἔλεγεν· Βλέπετε ἀπὸ τῶν γραμματέων τῶν
 θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς

39 ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρω-

40 τοκλισίας ἐν τοῖς ῥδείπνοις, οἱ κατέσθοντες τὰς οἰκίας
 τῶν χηρῶν[†] καὶ προφάσει μακρὰ προσευχόμενοι·[†] οὗτοι

δείπνοις· οἱ ...
 ...προσευχόμενοι,
 -καὶ ὀρφανῶν†

41 λήμψονται περισσότερον κρίμα. Καὶ καθί-

ἀπέναντι

σας ῥκατέναντι[†] τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος
 βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι

42 ἔβαλλον πολλά· καὶ ἔλθοῦσα μία χήρα· πτωχή ἔβαλεν

43 λεπτὰ δύο, ὃ ἐστὶν κοδράντης. καὶ προσκαλεσάμενος

τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ

χήρα αὕτη ἡ πτωχή πλείον πάντων ἔβαλεν τῶν βαλλόν-

44 των εἰς τὸ γαζοφυλάκιον· πάντες γὰρ ἐκ τοῦ περισσεύ-

οντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς

πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

† Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ

εἰς τῶν μαθητῶν αὐτοῦ †Διδάσκαλε, ἴδε ποταποὶ λίθοι

2 καὶ ποταπαὶ οἰκοδομαί· καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Βλέ-

πεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ ὧδε

3 λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ[†]. Καὶ καθημένου

αὐτοῦ εἰς τὸ Ὅρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ

ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωά-

4 νης καὶ Ἀνδρέας· Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί

5 τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα. ὁ δὲ

Ἰησοῦς ἤρξατο λέγειν αὐτοῖς †Βλέπετε μὴ τις ὑμᾶς

6 πλανήσῃ· πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέ-

7 γοντες ὅτι Ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν. ὅταν δὲ

ῥἀκούσητε[†] πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε·

ἀκούετε

8 δεῖ γενέσθαι, ἀλλ' οὕτω τὸ τέλος. ἔγερθῇσεται γὰρ

ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται

σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ ὠδίνων ταῦτα.

Αρ.

9 βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς εἰς συνέδρια

καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βα-

†, καὶ διὰ τριῶν
 ἡμερῶν ἄλλος ἀνα-
 στησεται ἀνευ χει-
 ρῶν†

σιλέων σταθήσεσθε ἕκαστος ἐμὸν εἰς μάρτυρον αὐτοῖς.
 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέ- 10
 λιον. καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προ- 11
 μεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ
 τῇ ᾧρᾳ τοῦτο λαλεῖτε, οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ
 τὸ πνεῦμα τὸ ἅγιον. καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς 12
 θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα
 ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτοὺς· καὶ ἔσεσθε μισο- 13
 μενοι ὑπὸ πάντων διὰ τὸ ὄνομα μου. ὁ δὲ ὑπομείνας εἰς
 τέλος οὗτος σωθήσεται. Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα 14
 τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀγαγόμενος
 γοεῖται, τότε οἱ ἐν τῇ Ἰουδαίᾳ φεγγέτωσαν εἰς τὰ ὄρη,
 ὁ ἔπὶ τοῦ δαίματος μὴ καταβάτω μηδὲ εἰσελθᾶτω τι 15
 ἄραι ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρέ- 16
 ψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. οἱ αἱ δὲ ταῖς 17
 ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
 ἡμέραις. προσεῖχασθε δὲ ἵνα μὴ γένηται χειμῶνος· 18
 ἵσονται γὰρ αἱ ἡμέραι ἐκεῖται θλίψις οἷα οὐ γέγονεν 19
 τοιαύτη ἀπ' ἀρχῆς κτίσεως ἥν ἔκτισεν ὁ θεὸς ἕως τοῦ
 νῦν καὶ οὐ μὴ γένηται. καὶ εἰ μὴ ἐκολόβωσεν Κύριος 20
 τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς
 ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. Καὶ 21
 τότε ἐὰν τις ἑμὶν εἴπῃ Ἴδε ὁδε ὁ χριστὸς Ἴδε ἐκεῖ,
 μὴ πιστεύετε· ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευ- 22
 δοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς
 τὸ ἀποπλανᾶν εἰ δυνατόν τοὺς ἐκλεκτοὺς· ὑμεῖς δὲ βλέ- 23
 πετε· προεῖρηκα ὑμῖν πάντα. Ἀλλὰ ἐν ἐκείναις ταῖς 24
 ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἄ- 25
 στέρεις ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ
 δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. καὶ 26
 τότε ὄψονται τὸν γιόν τοῦ ἀνθρώπου ἐρχόμενον ἐν
 νεφέλῃς μετὰ δυνάμεως πολλῆς καὶ δόξης· καὶ τότε 27

- shall ye stand for my sake, for a testimony unto
 10 them. And the gospel must first be preached unto
 11 all the nations. And when they lead you *to judge-*
ment, and deliver you up, be not anxious beforehand
 what ye shall speak: but whatsoever shall be given
 you in that hour, that speak ye: for it is not ye that
 12 speak, but the Holy Ghost. And brother shall de-
 liver up brother to death, and the father his child;
 and children shall rise up against parents, and ¹cause ^{Or, put them to}
 13 them to be put to death. And ye shall be hated of ^{death}
 all men for my name's sake: but he that endureth
 to the end, the same shall be saved.
- 14 But when ye see the abomination of desolation
 standing where he ought not (let him that readeth
 understand), then let them that are in Judæa flee
 15 unto the mountains: and let him that is on the
 housetop not go down, nor enter in, to take anything
 16 out of his house: and let him that is in the field not
 17 return back to take his cloke. But woe unto them
 that are with child and to them that give suck in
 18 those days! And pray ye that it be not in the win-
 19 ter. For those days shall be tribulation, such as there
 hath not been the like from the beginning of the
 creation which God created until now, and never
 20 shall be. And except the Lord had shortened the
 days, no flesh would have been saved: but for the
 elect's sake, whom he chose, he shortened the days.
- 21 And then if any man shall say unto you, Lo, here
 22 is the Christ; or, Lo, there; believe ²not: for there ^{Or, him}
 shall arise false Christs and false prophets, and shall
 shew signs and wonders, that they may lead astray,
 23 if possible, the elect. But take ye heed: behold, I
 have told you all things beforehand.
- 24 But in those days, after that tribulation, the sun
 shall be darkened, and the moon shall not give her
 25 light, and the stars shall be falling from heaven, and
 the powers that are in the heavens shall be shaken.
- 26 And then shall they see the Son of man coming in
 27 clouds with great power and glory. And then

shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now from the fig tree learn her parable: when 28 her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even 29 so ye also, when ye see these things coming to pass, know ye that ¹he is nigh, *even* at the doors. Verily 30 I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and 31 earth shall pass away: but my words shall not pass away. But of that day or that hour knoweth no 32 one, not even the angels in heaven, neither the Son, but the Father. Take ye heed, watch ²and pray: 33 for ye know not when the time is. *It is as when a* 34 man, sojourning in another country, having left his house, and given authority to his ³servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of 35 the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming 36 suddenly he find you sleeping. And what I say 37 unto you I say unto all, Watch.

Now after two days was *the feast of* the passover **14** and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.

And while he was in Bethany in the house of Si- **3** mon the leper, as he sat at meat, there came a woman having ⁴an alabaster cruse of ointment of ⁵spikenard* very costly; *and* she brake the cruse, and poured it over his head. But there were some that had **4** indignation among themselves, *saying*, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above **5** three hundred ⁶pence, and given to the

¹ Or, *it*

² Some ancient authorities omit and pray.

³ Gr. *bondservants*.

⁴ Or, *a flask*

⁵ Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean *genuine*; others, *liquid*.

⁶ See marginal note on Matt. xviii. 28.

* For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg. ⁵ So in John xii. 3.—*Am. Com.*

ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισκηνάζει τοὺς ἐκλεκτοὺς
 [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρογ γῆς ἕως
 28 ἄκρογ οὐρανοῦ. Ἀπὸ δὲ τῆς συκῆς μάθετε
 τὴν παραβολήν· ὅταν ἦδῃ ὁ κλάδος αὐτῆς ἀπαλὸς γένη-
 ται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος
 29 ἐστίν· οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώ-
 30 σκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν ὅτι
 οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρῃς οὗ ταῦτα πάντα
 31 γένηται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι
 32 μου οὐ[†] παρελεύσονται. Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ
 τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἰοὶ ἀγγελοὶ[†] ἐν οὐρανῷ οὐδὲ ὁ
 33 υἱός, εἰ μὴ ὁ πατήρ. βλέπετε ἀγρυπνεῖτε, οὐκ οἴδατε γὰρ
 34 πότε ὁ καιρὸς [ἐστίν]· ὡς ἄνθρωπος ἀποδημὸς ἀφείς τὴν
 οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν,
 ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα
 35 γρηγορῇ. γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος
 τῆς οἰκίας ἔρχεται, ἢ ὀψέ ἢ μεσονύκτιον ἢ ἀλεκτορο-
 36 φωνίας ἢ πρωί, μὴ ἔλθων ἐξέφνης εὖρη ὑμᾶς καθεύδοντας·
 37 ὁ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε.

μὴ
 ἄγγελος

1 **ΗΝ ΔΕ ΤΟ ΠΑΣΧΑ** καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας.
 Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν
 2 δόλῳ κρατήσαντες ἀποκτείνωσιν, ἔλεγον γὰρ Μὴ ἐν τῇ
 ἑορτῇ, μὴ ποτε ἔσται θόρυβος τοῦ λαοῦ.
 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ
 λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβα-
 στρον μύρου νάρδου πιστικῆς[†] πολυτελοῦς[†] συντρίψασα τὴν
 4 ἀλάβαστρον κατέχευεν αὐτοῦ τῆς κεφαλῆς. ἦσαν δέ
 τινες ἀγανακτοῦντες πρὸς ἑαυτούς· Εἰς τί ἡ ἀπώλεια
 5 αὕτη τοῦ μύρου γέγονεν; ἠδύνατο γὰρ τοῦτο τὸ μύρον
 πραθῆναι ἐπάνω ἰσημεριῶν[†] τριακοσίων[†] καὶ δοθῆναι τοῖς

πολυτελοῦς, —

ἰοὶ δὲ μαθηταὶ αὐ-
 τοῦ διεπονούντο
 καὶ ἔλεγον·

τριακοσίων δηνα-
 ρίων

πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. ὁ δὲ Ἰησοῦς εἶπεν 6
 "Αφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον
 ἡργάσατο ἐν ἐμοί· πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε 7
 μεθ' ἐαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς [πάντοτε] εὖ
 ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε· ὃ ἔσχεν ἐποίησεν, προ- 8
 ἔλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν. ἀμήν 9
 δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον
 τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημό-
 συνον αὐτῆς.

Καὶ Ἰούδας Ἰσκαριῶθ ὁ εἰς τῶν 10
 δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ
 αὐτοῖς. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ 11
 ἀργύριον δοῦναι. καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα ἔθουν, 12
 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις ἀπελθόντες
 εἰτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; καὶ ἀποστέλλει δύο 13
 τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν
 πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος
 βαστάζων· ἀκολουθήσατε αὐτῷ, καὶ ὅπου ἐὰν εἰσέλθῃ 14
 εἴπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ διδάσκαλος λέγει Ποῦ
 ἐστὶν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν
 μου φάγω; καὶ αὐτὸς ὑμῖν δείξει ἀνάγειον μέγα ἐστρωμέ- 15
 νον ἑτοιμον· καὶ ἐκεῖ εἰτοιμάσατε ἡμῖν. καὶ ἐξῆλθον οἱ 16
 μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν
 αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

Καὶ ὥψι- 17
 ας γενομένης ἔρχεται μετὰ τῶν δώδεκα. καὶ ἀνακειμέ- 18
 νων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν Ἀμήν λέγω
 ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με ὃ ἐς θίῳΝ μετ' ἐ-
 μοῦ. ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ 19
 εἰς Μήτη ἐγώ; ὁ δὲ εἶπεν αὐτοῖς Εἰς τῶν δώδεκα, ὁ 20
 ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ [ἐν] τρύβλιον· ὅτι ὁ 21
 μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ
 αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ
 ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθῃ ὁ ἄν-

τῶν ἐσθιόντων

- 6 poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whosoever ye will ye can do them good: but me ye have not always. She hath done what she could: she hath anointed my body aforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.
- 10 And Judas Iscariot, ¹he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them.*
- 12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, The ²Mas-² Or, Teacher-²ter saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And he will himself shew you a large upper room furnished *and* ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.
- 17 And when it was evening he cometh with the twelve. And as they ³sat and were eating, Jesus ³ Gr. reclined. said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me. They began to be sorrowful, and to say unto him one by one, Is it I?
- 20 And he said unto them, *It is* one of the twelve, he that dippeth with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it ⁴for that man if he had not been born. ⁴ Gr. for him if that man.

¹ Or, a loaf

And as they were eating, he took ¹bread, and ²²when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took ²³a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto ²⁴them, This is my blood of ²the ³covenant, which is shed for many. Verily I say unto you, I will no ²⁵more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

² Or, the testament

³ Some ancient authorities insert new.

And when they had sung a hymn, they went out ²⁶unto the mount of Olives.

⁴ Gr. caused to stumble.

And Jesus saith unto them, All ye shall be ⁴of-²⁷fended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit, ²⁸after I am raised up, I will go before you into Galilee. But Peter said unto him, Although all shall be ²⁹offended, yet will not I. And Jesus saith unto him, ³⁰Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice. But he spake exceeding vehemently, If I ³¹must die with thee, I will not deny thee. And in like manner also said they all.

⁵ Gr. an enclosed piece of ground.

And they come unto ⁵a place which was named ³²Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. And he taketh with him Peter ³³and James and John, and began to be greatly amazed, and sore troubled. And he saith unto ³⁴them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. And he went ³⁵forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things ³⁶are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. And ³⁷he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? ⁶Watch and pray, that ye enter ³⁸not into temptation: the spirit indeed is willing, but the flesh is weak. And again ³⁹

⁶ Or, Watch ye, and pray that ye enter not

22 θρωπος ἐκεῖνος. Καὶ ἐσθιόντων αὐτῶν λαβὼν
 ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν
 23 Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. καὶ λαβὼν ποτή-
 ριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ
 24 πάντες. καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ αἷμά μου
 25 τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν· ἀμὴν
 λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς
 ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν
 26 ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Καὶ ὑμνήσαντες
 27 ἐξῆλθον εἰς τὸ Ὅρος τῶν Ἑλαιῶν. Καὶ λέγει
 αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγρα-
 πται Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορ-
 28 πισθήσονται· ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμῶς
 29 εἰς τὴν Γαλιλαίαν. ὁ δὲ Πέτρος ἔφη αὐτῷ Εἰ καὶ πάν-
 30 τες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. καὶ λέγει αὐτῷ
 ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ
 31 πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. ὁ δὲ
 ἐκπερισσῶς ἐλάλει Ἐὰν δέῃ με συναποθανεῖν σοι, οὐ
 μὴ σε ἀπαρνήσομαι. ὡσαύτως [δὲ] καὶ πάντες ἔλεγον.
 32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεῖ, καὶ
 λέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε ἕως προσεύξω-
 33μαι. καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ
 τὸν Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδη-
 34 μονεῖν, καὶ λέγει αὐτοῖς Περίλγπός ἐστιν ἡ ψυχὴ μου
 35 ἕως θανάτου· μέναιτε ὧδε καὶ γρηγορεῖτε. καὶ ἄνωγον
 μικρὸν ἐπιπτεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν
 36 ἐστίν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, καὶ ἔλεγεν Ἀββὰ ὁ
 πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο
 37 ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. καὶ ἔρχεται
 καὶ εὗρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
 Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;
 38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς πειρασμόν·
 39 τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. καὶ πάλιν

Ἰάκωβον καὶ

προσελθὼν

ἀπελθὼν προσηύξατο [τὸν αὐτὸν λόγον εἰπών]. καὶ πάλιν ⁴⁰
 ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ
 ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀπο-
 κριθῶσιν αὐτῷ. καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς ⁴¹
 Καθεύδετε [τὸ] λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ
 ὥρα, ἰδοὺ παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας
 τῶν ἁμαρτωλῶν. ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς ⁴²
 με ἤγγικεν.

Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος ⁴³
 παραγίνεται [ὁ] Ἰούδας εἰς τῶν δώδεκα καὶ μετ' αὐτοῦ
 ὕχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ
 τῶν γραμματέων καὶ τῶν πρεσβυτέρων. δεδώκει δὲ ὁ ⁴⁴
 παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων Ὁν ἂν φιλήσω
 αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς. καὶ ⁴⁵
 ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει Ῥαββεὶ, καὶ κατε-
 φίλησεν αὐτόν. οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ καὶ ἐκρά- ⁴⁶
 τησαν αὐτόν. εἰς δὲ [τις] τῶν παρεστηκότων σπασάμενος ⁴⁷
 τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεί-
 λεν αὐτοῦ τὸ ὠτόριον. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν ⁴⁸
 αὐτοῖς Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
 συλλαβεῖν με; καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ ⁴⁹
 διδάσκων καὶ οὐκ ἔκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν
 αἱ γραφαί. καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. Καὶ ⁵⁰
 νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ⁵¹
 ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν, ὁ δὲ καταλιπὼν τὴν ⁵²
 σινδόνα γυμνὸς ἔφυγεν.

Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ ⁵³
 συνέρχονται [†] πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
 καὶ οἱ γραμματεῖς. καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολού- ⁵⁴
 θησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ ἦν
 συνκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς
 τὸ φῶς. οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν ⁵⁵
 κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ
 οὐχ ἠύρισκον· πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, ⁵⁶

Αφ.

ἐκρατεῖτέ

Αφ.

αὐτῷ

- he went away, and prayed, saying the same words.
- 40 And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what
- 41 to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of
- 42 man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.
- 43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and
- 44 the scribes and the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away
- 45 safely. And when he was come, straightway he came to him, and saith, Rabbi; and ^{1 Gr. kissed him much.} 'kissed him.
- 46 And they laid hands on him, and took him. But a
- 47 certain one of them that stood by drew his sword, and smote the ^{2 Gr. bondservant} 'servant of the high priest, and struck
- 48 off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with
- 49 swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled.
- 50 And they all left him, and fled.
- 51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked
- 52 *body*: and they lay hold on him; but he left the linen cloth, and fled naked.
- 53 And they led Jesus away to the high priest: and there come together with him all the chief priests
- 54 and the elders and the scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers,
- 55 and warming himself in the light of the fire. Now the chief priests and the whole council sought witness against Jesus to put him to death; and found
- 56 it not. For many bare false witness against him,

1 Or, *sanctuary*

and their witness agreed not together. And there 57 stood up certain, and bare false witness against him, saying, We heard him say, I will destroy this ¹temple 58 that is made with hands, and in three days I will build another made without hands. And not even 59 so did their witness agree together. And the high 60 priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see 62 the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the 63 high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be ²worthy of death. And some began to 65 spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with ³blows of their hands.

2 Gr. *liable to*.3 Or, *strokes of rods*

And as Peter was beneath in the court, there cometh one of the maids of the high priest; and seeing 66 Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, *even* Jesus.

4 Or, *I neither know, nor understand: thou, what sayest thou?*5 Gr. *forecourt*.6 Many ancient authorities omit *and the cock crew*.

But he denied, saying, ⁴I neither know, nor understand what thou sayest: and he went out into the ⁵porch; ⁶and the cock crew. And the maid saw 69 him, and began again to say to them that stood by, This is *one* of them. But he again denied it. And 70 after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilæan. But he began to curse, and to swear, I 71 know not this man of whom ye speak. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. ⁷And when he thought thereon, he wept.

7 Or, *And he began to weep*.

57 καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. καὶ τινες ἀναστάντες
 58 ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες ὅτι Ἑμεῖς ἠκούσα-
 μεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τούτου
 τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἄχειροποίη- +ἀναστήσω ἀχει-
 59 τον οἰκοδομήσω· καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. ροποίητον+
 60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν
 λέγων Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρτυ- ὅτι
 61 ροῦσιν; ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν
 ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ Σὺ εἶ ὁ χριστὸς
 62 ὁ υἱὸς τοῦ εὐλογητοῦ; ὁ δὲ Ἰησοῦς εἶπεν Ἐγὼ εἰμι, καὶ
 ὄψεσθε τὸν γίον τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον
 τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ
 63 οὐρανοῦ. ὁ δὲ ἀρχιερεὺς διαρῆξας τοὺς χιτῶνας αὐτοῦ
 64 λέγει Τί ἐπι χρεῖαν ἔχομεν μαρτύρων; ἠκούσατε τῆς
 βλασφημίας; τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν
 65 αὐτὸν ἔνοχον εἶναι θανάτου. Καὶ ἤρξαντό τινες ἐμπτύειν
 αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν
 αὐτὸν καὶ λέγειν αὐτῷ Προφήτευσον, καὶ οἱ ὑπηρεταί
 66 ῥαπίσμασιν αὐτὸν ἔλαβον. Καὶ ὄντος τοῦ
 Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ
 67 ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέ-
 ψασα αὐτῷ λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ
 68 Ἰησοῦ· ὁ δὲ ἡρνήσατο λέγων Οὔτε οἶδα οὔτε ἐπίσταμαι ἐπίσταμαι· σὺ τί
 69 σὺ τί λέγεις, ¹ καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον. καὶ ἡ λέγεις;
 παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν ¹ τοῖς παρε- Αφ.
 70 στώσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν. ὁ δὲ πάλιν ἡρνεῖτο. εἶπεν
 καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ
 71 Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ· ὁ δὲ ἤρξατο
 ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ οἶδα τὸν ἄνθρωπον
 72 τούτον ὃν λέγετε. καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνη-
 σεν· καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ
 ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα δις φωνῆσαι τρίς με ἀπαρ-
 νήσῃ, καὶ ἐπιβαλὼν ἔκλαιεν.

ἐτοιμάσαντες

λέγεις;

Καὶ εὐθὺς πρῶτὶ συμβούλιον ποιήσαντες¹ οἱ ἄρχιερεῖς¹ μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πειλάτῳ. καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλάτος. Σὺ εἶ ὁ² βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει. Σὺ λέγεις.³ καὶ κατηγοροῦν αὐτοῦ οἱ ἄρχιερεῖς πολλά. ὁ δὲ⁴ Πειλάτος πάλιν ἐπηρώτα αὐτὸν [λέγων]. Οὐκ ἀποκρίθη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν. ὁ δὲ Ἰησοῦς οὐκ ἐτί⁵ οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πειλάτον. Κατὰ δὲ⁶ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον ὃν παρητοῦντο. ἦν δὲ⁷ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἷτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. καὶ ἀναβὰς⁸ ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. ὁ δὲ⁹ Πειλάτος ἀπεκρίθη αὐτοῖς λέγων. Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ἐγίνωσκειν γὰρ ὅτι διὰ φθόνον¹⁰ παραδεδώκεισαν αὐτὸν [οἱ ἄρχιερεῖς]. οἱ δὲ ἄρχιερεῖς¹¹ ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. ὁ δὲ Πειλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς¹² Τί οὖν ποιήσω [ὃν] λέγετε τὸν βασιλέα τῶν Ἰουδαίων; οἱ δὲ¹³ πάλιν ἔκραξαν. Σταύρωσον αὐτόν. ὁ δὲ Πειλάτος ἔλεγεν¹⁴ αὐτοῖς. Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν. Σταύρωσον αὐτόν. ὁ δὲ Πειλάτος βουλόμενος τῷ ὄχλῳ τὸ¹⁵ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς,¹⁶ ὃ ἔστιν πραιτώριον, καὶ συνακαλοῦσιν ὅλην τὴν σπεῖραν. καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ¹⁷ πλέξαντες ἀκάνθινον στέφανον· καὶ ἤρξαντο ἀσπάζεσθαι¹⁸ αὐτόν. Χαῖρε, βασιλεῦ τῶν Ἰουδαίων· καὶ ἔνυπτον αὐτοῦ¹⁹ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυν²⁰σαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ.

Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρωθῶσιν

- 15** And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.
 3 And the chief priests accused him of many things.
 4 And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee
 5 of. But Jesus no more answered anything; inso-much that Pilate marvelled.
 6 Now at the feast he used to release unto them one ^{1 Or, a feast}
 7 prisoner, whom they asked of him. And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had
 8 committed murder. And the multitude went up and began to ask him *to do* as he was wont to do unto
 9 them. And Pilate answered them, saying, Will ye
 10 that I release unto you the King of the Jews? For he perceived that for envy the chief priests had de-
 11 livered him up. But the chief priests stirred up the multitude, that he should rather release Barabbas
 12 unto them. And Pilate again answered and said unto them, What then shall I do unto him whom ye
 13 call the King of the Jews? And they cried out
 14 again, Crucify him. And Pilate said unto them, Why, what evil hath he done? But they cried out
 15 exceedingly, Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.
 16 And the soldiers led him away within the court, which is the ²Prætorium; and they call together the ^{2 Or, palace}
 17 whole ³band. And they clothe him with purple, and ^{3 Or, cohort}
 18 plaiting a crown of thorns, they put it on him; and they began to salute him, Hail, King of the Jews!
 19 And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him.
 20 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify

him.

¹ Gr. *impress*.

And they ¹compel one passing by, Simon of Cy- 21
rene, coming from the country, the father of Alex-
ander and Rufus, to go *with them*, that he might bear
his cross. And they bring him unto the place Gol- 22
gotha, which is, being interpreted, The place of a
skull. And they offered him wine mingled with ²³
myrrh: but he received it not. And they crucify 24
him, and part his garments among them, casting lots
upon them, what each should take. And it was the ²⁵
third hour, and they crucified him. And the super- 26

² Many ancient au-
thorities insert
ver. 28 *And the
scripture was ful-
filled, which saith,
And he was reck-
oned with trans-
gressors.* See
Luke xxii. 37.

scription of his accusation was written over, THE
KING OF THE JEWS. And with him they crucify two ²⁷
robbers; one on his right hand, and one on his left. ²
And they that passed by railled on him, wagging their ²⁹
heads, and saying, Ha! thou that destroyest the ³tem-
ple, and buildest it in three days, save thyself, and ³⁰
come down from the cross. In like manner also the ³¹
chief priests mocking *him* among themselves with
the scribes said, He saved others; ⁴himself he cannot
save. Let the Christ, the King of Israel, now come ³²
down from the cross, that we may see and believe.
And they that were crucified with him reproached
him.

³ Or, *sanctuary*

⁴ Or, *can he not save
himself?*

And when the sixth hour was come, there was ³³
darkness over the whole ⁵land until the ninth hour.
And at the ninth hour Jesus cried with a loud voice, ³⁴
Eloi, Eloi, lama sabachthani? which is, being inter-
preted, My God, my God, ⁶why hast thou forsaken
me? And some of them that stood by, when they ³⁵
heard it, said, Behold, he calleth Elijah. And one ³⁶
ran, and filling a sponge full of vinegar, put it on a
reed, and gave him to drink, saying, Let be; let us
see whether Elijah cometh to take him down. And ³⁷
Jesus uttered a loud voice, and gave up the ghost.
And the veil of the ³temple was rent in twain from ³⁸
the top to the bottom. And when the centurion, ³⁹

⁷ Many ancient au-
thorities read so
cried out, and
gave up the ghost.

⁸ Or, *a son of God*

which stood by over against him, saw that he ⁷so
gave up the ghost, he said, Truly this man was ⁸the
Son of God. And there were also women behold- 40
ing from afar: among

- 21 αὐτόν· καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρη-
 ναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ
 22 Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. καὶ φέρουσιν αὐτὸν
 ἐπὶ τὸν Γολγοθὰν τόπον, ὃ ἐστὶν *μεθερμηνεόμενος* ^{μεθερμηνεόμενος} Κρα-
 23 νίου Τόπος. καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον, ὃς δὲ
 24 οὐκ ἔλαβεν. καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ
 ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί
 25 ἄρῃ. ἦν δὲ ὥρα τρίτη καὶ ἔσταύρωσαν αὐτόν. καὶ ἦν ^{Αρ. | -ἐφύλασσον}
 26 ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη Ο ΒΑΣΙ-
 27 ΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. Καὶ σὺν αὐτῷ σταυροῦσιν
 δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐωνύμων αὐτοῦ. *Αρ.*
 29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν ΚΙΝΟΥΝΤΕΣ
 τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Οὐὰ ὃ καταλύων τὸν
 30 ναὸν καὶ οἰκοδομῶν [ἐν] τρισὶν ἡμέραις, σῶσον σεαυτὸν
 31 καταβάς ἀπὸ τοῦ σταυροῦ. ὁμοίως καὶ οἱ ἀρχιερεῖς
 ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον
 32 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· ὁ χριστὸς
 ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα
 ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν
 33 αὐτῷ ὠνείδιζον αὐτόν. Καὶ γενομένης ὥρας
 ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.
 34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ
 Ἐλωὶ ἐλωὶ λαμὰ ραβαχθαδανεί; ὃ ἐστὶν μεθερμη-
 35 νεόμενον Ὁ θεὸς μογ [ὁ θεὸς μογ], εἰς τί ἔγκατέ-
 36 γον Ἰδε Ἠλείαν φωνεῖ. δραμῶν δέ τις γεμίσας σπόγγον
 ὄζοις περιθείς καλὰ μω ἐπότιζεν αὐτόν, λέγων Ἀφετε
 37 ἴδωμεν εἰ ἔρχεται Ἠλείας καθελεῖν αὐτόν. ὁ δὲ Ἰησοῦς
 38 ἀφείς φωνὴν μεγάλην ἐξέπνευσεν. Καὶ τὸ καταπέτασμα
 39 τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω. Ἰδὼν δὲ
 ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως
 ἐξέπνευσεν εἶπεν Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ
 40 ἦν. Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν

-ὠνεΐδισάς†
 ἐστηκότων

αἷς καὶ Μαριάμ ἡ Μαгдаληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη, αἱ ὅτε ἦν ἐν τῇ 41
Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι
πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱερουσόλυμα.

Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐστίν 42
προσάββατον, ἐλθὼν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας εὐσχήμων 43
βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν
τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πειλᾶτον καὶ ᾔτη-
σατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ Πειλᾶτος ἐθαύμασεν εἰ 44
ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπη-
ρώτησεν αὐτὸν εἰ ἤδη ἀπέθανεν· καὶ γνοὺς ἀπὸ τοῦ κεν- 45
τυρίωνος ἐδωρήσατο τὸ πτώμα τῷ Ἰωσήφ. καὶ ἀγορά- 46
σας σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ἔθη-
κεν αὐτὸν ἐν μνήματι ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ
προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. Ἡ δὲ Μαρία 47
ἡ Μαгдаληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν ποῦ τίθεται.

Αρ.

ἀνατέλλοντος

Αρ.

ἐλθοῦσαι

Καὶ διαγενομένου τοῦ σαββάτου [ἡ] Μαρία ἡ Μαгда- 1
ληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώ-
ματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ λίαν πρῶι [τῇ] 2
μῇ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἄνατείλαντος
τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν 3
τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; καὶ ἀναβλέψασαι 4
θεωροῦσιν ὅτι ἀνακεκύλισται ὁ λίθος, ἦν γὰρ μέγας σφόδρα.
καὶ ἑισελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθή- 5
μενον ἐν τοῖς δεξιούις περιβεβλημένον στολὴν λευκὴν, καὶ
ἐξεθαμβήθησαν. ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε· 6
Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἡγέρθη,
οὐκ ἐστίν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν· ἀλλὰ 7
ὑπάγετε εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι
Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς
εἶπεν ὑμῖν. καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, 8
εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν
εἶπαν, ἐφοβοῦντο γάρ· * * * * *

- whom *were* both Mary Magdalene, and Mary the mother of James the *less* and of Joses, and Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.
- 41 And when even was now come, because it was the Preparation, that is, the day before the sabbath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he ²had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph.
- 42 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled
- 43 a stone against the door of the tomb. And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.
- 16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint
- 2 him. And very early on the first day of the week, they come to the tomb when the sun was risen.
- 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?
- 4 and looking up, they see that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.
- 6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they
- 7 laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one; for they were afraid.

² Many ancient authorities read *were already dead.*

¹ The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

² Gr. *demons*.

¹ Now when he was risen early on the first day of ⁹ the week, he appeared first to Mary Magdalene, from whom he had cast out seven ² devils. She went and ¹⁰ told them that had been with him, as they mourned and wept. And they, when they heard that he was ¹¹ alive, and had been seen of her, disbelieved.

And after these things he was manifested in an- ¹² other form unto two of them, as they walked, on their way into the country. And they went away and told ¹³ it unto the rest: neither believed they them.

And afterward he was manifested unto the eleven ¹⁴ themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye ¹⁵ into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be ¹⁶ saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my ¹⁷ name shall they cast out ² devils; they shall speak with ³ new tongues; they shall take up serpents, and ¹⁸ if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

³ Some ancient authorities omit *new*.

So then the Lord Jesus, after he had spoken unto ¹⁹ them, was received up into heaven, and sat down at the right hand of God. And they went forth, and ²⁰ preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

* OTHERWISE.

And they shewed forth in a few words to Peter and them that were with him all the things that had been commanded. And after these things, Jesus himself also sent forth ⁴ by them from the east even to the west the holy and incorruptible ⁵ preaching of eternal salvation.

⁴ Or, *through*

⁵ Or, *message*

* This passage, which is the "different ending" referred to in marg. 1 above, is not part of the Revised English Version.

9 [Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶτον
 10 Μαρία τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.
 11 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις
 12 πενθοῦσι καὶ κλαίουσιν· καὶ οὗτοι ἀκούσαντες ὅτι ζῇ καὶ
 13 ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. Μετὰ δὲ ταῦτα δυσὶν ἐξ
 14 αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομέ-
 15 νοις εἰς ἀγρόν· καὶ οὗτοι ἀπελθόντες ἀπήγγειλαν τοῖς
 16 λοιποῖς· οἳ δὲ ἐκείνοις ἐπίστευσαν. Ὑστερον [δὲ] ἀνακει-
 17 μένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνείδισεν τὴν
 18 ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις
 19 αὐτὸν ἐγγεγερμένον [ἐκ νεκρῶν] οὐκ ἐπίστευσαν. καὶ εἶπεν
 20 αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ
 21 εὐαγγέλιον πάσῃ τῇ κτίσει. ὁ πιστεύσας καὶ βαπτισθεὶς
 22 σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. σημεῖα δὲ
 23 τοῖς πιστεύουσιν ἁκολουθήσει ταῦτα, ἐν τῷ ὀνόματί μου
 24 δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν[†], [καὶ ἐν ταῖς
 25 χερσίν] ὄφεις ἄροῦσιν καὶ θανάσιμόν τι πίωσιν οὐ μὴ
 26 αὐτοὺς βλάψῃ, ἐπὶ ἁρρώστοις χεῖρας ἐπιθήσουσιν καὶ
 27 καλῶς ἔξουσιν. Ὁ μὲν οὖν κύριος [Ἰησοῦς] μετὰ τὸ
 28 λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκά-
 29 θισεν ἐκ δεξιῶν τοῦ θεοῦ. ἐκεῖνοι δὲ ἐξελθόντες ἐκή-
 30 ρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος καὶ τὸν λόγον
 31 βεβαιούντος διὰ τῶν ἑπακολουθούντων σημείων.[†]]

Αβ.

ταῦτα παρακολου-
 θήσει
 καιναῖς

Ἀμήν.

ΑΛΛΩΣ

[Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον
 συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰη-
 σοῦς ἀπὸ ἀνατολῆς καὶ ἀχρι δύσεως ἐξαπέστειλεν δι' αὐ-
 τῶν τὸ ἱερόν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.]

ΚΑΤΑ ΛΟΥΚΑΝ

ΕΠΕΙΔΗΠΕΡ ΠΟΛΛΟΙ ἐπεχείρησαν ἀνατάξασθαι 1
διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,
καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέ- 2
ται γεινόμενοι τοῦ λόγου, ἔδοξε καμοὶ παρηκολουθηκότι 3
ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεό-
φιλε, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλ- 4
λειαν.

ΕΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς 5
Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἑφημερίας Ἀβιά,
καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα
αὐτῆς Ἐλειςάβετ. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ 6
θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν
τοῦ κυρίου ἄμεμπτοι. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι 7
ἦν [ἡ] Ἐλειςάβετ στείρα, καὶ ἀμφότεροι προβεβηκότες
ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν 8
τῷ ἱερατεῖν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ
ἐναντι τοῦ θεοῦ κατὰ τὸ ἔθος τῆς ἱερατίας ἔλαχε τοῦ θυ- 9
μιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, καὶ πᾶν τὸ 10
πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἕως τῇ ὥρᾳ τοῦ θυ-
μιάματος· ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου ἐστῶς ἐκ δεξιῶν 11
τοῦ θυσιαστηρίου τοῦ θυμιάματος. καὶ ἐταράχθη Ζαχα- 12
ρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. εἶπεν δὲ πρὸς 13

THE GOSPEL

ACCORDING TO

S. LUKE.

1 FORASMUCH as many have taken in hand to draw
up a narrative concerning those matters which have
2 been fulfilled among us, even as they delivered them
unto us, which from the beginning were eyewitness-^{1 Or, fully estab-}
3 es and ministers of the word, it seemed good to me
also, having traced the course of all things accurately
from the first, to write unto thee in order, most
4 excellent Theophilus; that thou mightest know the
certainty concerning the things wherein thou wast
instructed.

5 THERE was in the days of Herod, king of Judæa, a
certain priest named Zacharias, of the course of Abi-
jah: and he had a wife of the daughters of Aaron,
6 and her name was Elisabeth. And they were both
righteous before God, walking in all the command-
7 ments and ordinances of the Lord blameless. And
they had no child, because that Elisabeth was barren,
and they both were now well stricken in years.
8 Now it came to pass, while he executed the priest's
9 office before God in the order of his course, according
to the custom of the priest's office, his lot was
to enter into the temple of the Lord and burn incense.
10 And the whole multitude of the people were
11 praying without at the hour of incense. And there
appeared unto him an angel of the Lord standing on
12 the right side of the altar of incense. And Zacharias
was troubled when he saw him, and fear fell upon
13 him. But the angel said unto

² Gr. words.

³ Or, which thou wast taught by word of mouth

⁴ Gr. advanced in their days.

⁵ Or, sanctuary

him. Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And 14 thou shalt have joy and gladness: and many shall rejoice at his birth. For he shall be great in the 15 sight of the Lord, and he shall drink no wine nor ¹strong drink: and he shall be filled with the ²Holy Ghost, even from his mother's womb. And many 16 of the children of Israel shall be turned unto the Lord their God. And he shall ³go before his face in the 17 spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just: to make ready for the Lord a people prepared *for him*. And Zacharias 18 said unto the angel, Whereby shall I know this? for I am an old man, and my wife ⁴well stricken in years. And the angel answering said unto him, I 19 am Gabriel, that stand in the presence of God: and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and 20 not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And 21 the people were waiting for Zacharias, and they marvelled ⁵while he tarried in the ⁶temple. And when 22 he came out, he could not speak unto them: and they perceived that he had seen a vision in the ⁶temple: and he continued making signs unto them, and remained dumb. And it came to pass, when the 23 days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived: 24 and she hid herself five months, saying, Thus hath 25 the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

Now in the sixth month the angel Gabriel was sent 26 from God unto a city of Galilee, named Nazareth, to 27 a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And

28

¹ Gr. *sikera*.

² Or, *Holy Spirit*: and so throughout this book.

³ Some ancient authorities read *come nigh before his face*.

⁴ Gr. *advanced in her days*.

⁵ Or, *at his tarrying*.

⁶ Or, *sanctuary*.

αὐτὸν ὁ ἄγγελος Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη
 ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλεισάβητ γεννήσει υἱόν
 14 σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην· καὶ ἔσται χαρά
 σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χα-
 15 ρήσονται· ἔσται γὰρ μέγας ἐνώπιον Κυρίου, καὶ οἶνον
 καὶ σίκερα οὐ μὴ πίνει, καὶ πνεύματος ἁγίου πλησθήσεται
 16 ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ
 17 ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν· καὶ αὐτὸς προσελεύ-
 σεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλεία,
 ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν
 φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.

18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον Κατὰ τί γνώσομαι
 τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβη-
 19 κῦα ἐν ταῖς ἡμέραις αὐτῆς. καὶ ἀποκριθεὶς ὁ ἄγγελος
 εἶπεν αὐτῷ Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον
 τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελί-
 20 σασθαί σοι ταῦτα· καὶ ἰδοὺ ἔσθι σιωπῶν καὶ μὴ δυνάμενος
 λαλῆσαι ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπί-
 στευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν
 21 καιρὸν αὐτῶν. καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν,
 22 καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν. ἐξελθὼν
 δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτα-
 σίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς,
 23 καὶ διέμενεν κωφός. Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ
 ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐ-
 24 τοῦ.

Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν
 Ἐλεισάβητ ἡ γυνή αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας
 25 πέντε, λέγουσα ὅτι Οὕτως μοι πεποίηκεν Κύριος ἐν ἡμέ-
 ραις αἷς ἐπέιδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ
 ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέτ
 27 πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ
 28 οἴκου Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. καὶ

τοῦ κυρίου

προσελεύσεται

ὁ κύριος

εὐλογημένη σὺ
ἐν γυναιξίν.

Αρ.

4ρ.

εἰσελθὼν πρὸς αὐτὴν εἶπεν Χαῖρε, κεχαριτωμένη, ὁ κύριος
μετὰ σοῦ. ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο 29
ποταπὸς εἶν ὁ ἀσπασμὸς οὗτος. καὶ εἶπεν ὁ ἄγγελος 30
αὐτῇ Μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ·
καὶ ἰδοὺ συλλημψῇ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις 31
τὸ ὄνομα αὐτοῦ Ἰησοῦν. οὗτος ἔσται μέγας καὶ υἱὸς 32
Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ θεὸς τὸν
θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεῦσαι ἐπὶ τὸν 33
οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ
οὐκ ἔσται τέλος. εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον Πῶς 34
ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; καὶ ἀποκριθεὶς ὁ 35
ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ,
καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώ-
μενον ἅγιον κληθήσεται, υἱὸς θεοῦ· καὶ ἰδοὺ Ἐλεισάβητ 36
ἡ συγγενὴς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς,
καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στεῖρα·
ὅτι οὐκ ἄδύνατῃσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. εἶπεν δὲ 37
Μαριάμ Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά 38
σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. Ἄνα- 39
στάσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς
τὴν ὄρινν μετὰ σπουδῆς εἰς πόλιν Ἰοῖδα, καὶ εἰσῆλθεν 40
εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλεισάβητ.
καὶ ἐγένετο, ὥς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ 41
Ἐλεισάβητ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ
ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλεισάβητ, καὶ ἀνεφώνησεν 42
κραυγῇ μεγάλη καὶ εἶπεν Εὐλογημένη σὺ ἐν γυναιξίν,
καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν 43
μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;
ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ 44
ᾧτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ
κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείω- 45
σις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου. Καὶ εἶπεν 46
Μαριάμ

he came in unto her, and said, Hail, thou that
 29 art ¹highly favoured, the Lord *is* with thee². But
 she was greatly troubled at the saying, and cast
 in her mind what manner of salutation this might
 30 be. And the angel said unto her, Fear not, Mary:
 31 for thou hast found ³favour with God. And behold, ³Or, *grace*
 thou shalt conceive in thy womb, and bring forth a
 32 son, and shalt call his name JESUS. He shall be
 great, and shall be called the Son of the Most High:
 and the Lord God shall give unto him the throne of
 33 his father David: and he shall reign over the house
 of Jacob ⁴for ever; and of his kingdom there shall ⁴Or, *unto the ages*.
 34 be no end. And Mary said unto the angel, How
 35 shall this be, seeing I know not a man? And the
 angel answered and said unto her, The Holy Ghost
 shall come upon thee, and the power of the Most
 High shall overshadow thee: wherefore* also ⁵that
 which ⁶is to be born ⁷shall be called holy, the Son
 36 of God. And behold, Elisabeth thy kinswoman, she
 also hath conceived a son in her old age: and this is
 the sixth month with her that ⁸was called barren. ⁸Or, *is*
 37 For no word from God shall be void of power. And
 38 Mary said, Behold, the ⁹handmaid of the Lord; be it ⁹Or, *bondmaid*.
 unto me according to thy word. And the angel de-
 parted from her.
 39 And Mary arose in these days and went into the
 40 hill country with haste, into a city of Judah; and
 entered into the house of Zacharias and saluted Eli-
 41 sabeth. And it came to pass, when Elisabeth heard
 the salutation of Mary, the babe leaped in her womb;
 42 and Elisabeth was filled with the Holy Ghost; and
 she lifted up her voice with a loud cry, and said,
 Blessed *art* thou among women, and blessed *is* the
 43 fruit of thy womb. And whence is this to me, that
 44 the mother of my Lord should come unto me? For
 behold, when the voice of thy salutation came into
 45 mine ears, the babe leaped in my womb for joy. And
 blessed *is* she that ¹⁰believed; for there shall be a ful-
 46 filment of the things which have been spoken to her
 from the Lord. And Mary said,

* Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin. —*Am. Com.*

My soul doth magnify the Lord,
 And my spirit hath rejoiced in God my Saviour. 47
 For he hath looked upon the low estate of his 48
¹handmaiden:

¹ Gr. *bondmaiden*.

For behold, from henceforth all generations shall
 call me blessed.

For he that is mighty hath done to me great 49
 things ;

And holy is his name.

And his mercy is unto generations and genera- 50
 tions

On them that fear him.

He hath shewed strength with his arm ; 51

² Or, *by*

He hath scattered the proud ²in the imagination
 of their heart.

He hath put down princes from *their* thrones, 52

And hath exalted them of low degree.

The hungry he hath filled with good things ; 53

And the rich he hath sent empty away.

He hath holpen Israel his servant, 54

That he might remember mercy

(As he spake unto our fathers) 55

Toward Abraham and his seed for ever.

And Mary abode with her about three months, 56
 and returned unto her house.

Now Elisabeth's time was fulfilled that she should 57
 be delivered ; and she brought forth a son. And 58
 her neighbours and her kinsfolk heard that the Lord
 had magnified his mercy towards her ; and they re-
 joiced with her. And it came to pass on the eighth 59
 day, that they came to circumcise the child ; and
 they would have called him Zacharias, after the
 name of his father. And his mother answered and 60
 said, Not so ; but he shall be called John. And 61
 they said unto her, There is none of thy kindred
 that is called by this name. And they made signs 62
 to his father, what he would have him called. And 63
 he asked for a writing tablet, and wrote, saying, His
 name is John. And they marvelled all. And his 64
 mouth was opened im-

Μεγαλύνει ἡ ψυχὴ μοῦ τὸν κύριον,

47 καὶ ἠγαλλιάσεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μοι·

48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ,
ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί·

49 ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός,

καὶ ἄγιον τὸ ὄνομα αὐτοῦ,

50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς καὶ γενεάς
τοῖς φοβομένοις αὐτόν.

51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,

διεκόρπισεν ὑπερηφάνους διανοίᾳ καρδιάς αὐτῶν·

52 καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινοὺς,

53 πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλοῦτοῦντας
ἐξαπέστειλεν κενούς.

54 ἄντε λάβετο Ἰσραὴλ παιδὸς αὐτοῦ,

μνησθῆναι ἐλέους,

55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,

τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

56 Ἐμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέ-
στρεψεν εἰς τὸν οἶκον αὐτῆς.

57 Τῇ δὲ Ἐλεισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν,

58 καὶ ἐγέννησεν υἱόν. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγ-
γενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐ-

59 τῆς, καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ
ὀγδόῃ ἦλθαν περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ

60 τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. καὶ ἀποκριθεῖσα
ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.

61 καὶ εἶπαν πρὸς αὐτήν ὅτι Οὐδεὶς ἔστιν ἐκ τῆς συγγε-

62 νείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. ἐνένευον δὲ τῷ

63 πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. καὶ αἰτή-
σας πινακίδιον ἔγραψεν λέγων Ἰωάννης ἔστιν ὄνομα αὐτοῦ.

64 καὶ ἐθαύμασαν πάντες. ἀνεψύχθη δὲ τὸ στόμα αὐτοῦ παρα-

χρήμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικούντας αὐ- 65
 τοὺς, καὶ ἐν ὅλῃ τῇ ὀρινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα
 τὰ ῥήματα ταῦτα, καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ 66
 καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο ἔσται;
 καὶ γὰρ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. Καὶ 67
 Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ
 ἐπροφήτευσεν λέγων

Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραὴλ, 68

ὅτι ἐπεσκεψάτο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,
 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν 69
 ἐν οἴκῳ Δαβίδ· παιδὸς αὐτοῦ,

καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος 70
 προφητῶν αὐτοῦ,

σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων 71
 τῶν μισούντων ἡμᾶς,

ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν 72
 καὶ μνησθῆναι διὰ τῆς ἀγίας αὐτοῦ,

ὕρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, 73
 τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας 74
 λατρεύειν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ 75
 ἐνώπιον αὐτοῦ ἡμῶν. *πάσαις ταῖς ἡμέραις*

πάσαις τὰς ἡμέρας

Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ, 76
 προπορεύσῃ γὰρ ἐνώπιον Κυρίου ἐτοιμάσαι ὁδοῦς
 αὐτοῦ,

τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ 77
 ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

καὶ διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, 78

ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,
 ἐπὶ φῶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, 79
 τοῖς κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

- mediately, and his tongue *loosed*, and he spake, blessing God. And fear came on all that dwelt round about them : and all these sayings were noised abroad throughout all the hill country of Judæa.
- 66 And all that heard them laid them up in their heart, saying, What then shall this child be ? For the hand of the Lord was with him.
- 67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
- 68 Blessed *be* the Lord, the God of Israel ;
For he hath visited and wrought redemption for his people,
- 69 And hath raised up a horn of salvation for us
In the house of his servant David
- 70 (As he spake by the mouth of his holy prophets
which have been since the world began*),
- 71 Salvation from our enemies, and from the hand
of all that hate us ;
- 72 To shew mercy towards our fathers,
And to remember his holy covenant ;
- 73 The oath which he sware unto Abraham our
father,
- 74 To grant unto us that we being delivered out of
the hand of our enemies
Should serve him without fear,
- 75 In holiness and righteousness before him all our
days.
- 76 Yea and thou, child, shalt be called the prophet
of the Most High :
For thou shalt go before the face of the Lord to
make ready his ways ;
- 77 To give knowledge of salvation unto his people
In the remission of their sins,
- 78 Because of the ¹tender mercy of our God,
²Whereby the dayspring from on high ³shall
visit us,
- 79 To shine upon them that sit in darkness and the
shadow of death ;
To guide our feet into the way of peace.

¹ Or, *heart of mercy*² Or, *Wherein*³ Many ancient authorities read *hath visited us.*

* For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.—*Am. Com.*

And the child grew, and waxed strong in spirit, 80
and was in the deserts till the day of his shewing
unto Israel.

Now it came to pass in those days, there went out 2
1 Gr. the inhabited a decree from Cæsar Augustus, that all 1 the world
earth. should be enrolled. This was the first enrolment 2
made when Quirinius was governor of Syria. And 3
all went to enrol themselves, every one to his own
city. And Joseph also went up from Galilee, out 4
of the city of Nazareth, into Judæa, to the city of
David, which is called Bethlehem, because he was
of the house and family of David; to enrol himself 5
with Mary, who was betrothed to him, being great
with child. And it came to pass, while they were 6
there, the days were fulfilled that she should be de-
livered. And she brought forth her firstborn son; 7
and she wrapped him in swaddling clothes, and laid
him in a manger, because there was no room for
them in the inn.

And there were shepherds in the same country 8
2 Or, nightwatches abiding in the field, and keeping 2 watch by night
over their flock. And an angel of the Lord stood 9
by them, and the glory of the Lord shone round
about them: and they were sore afraid. And the 10
angel said unto them, Be not afraid; for behold, I
bring you good tidings of great joy which shall be
to all the people: for there is born to you this day 11
3 Or, Anointed Lord in the city of David a Saviour, which is 3 Christ the
Lord. And this is the sign unto you; Ye shall find 12
a babe wrapped in swaddling clothes, and lying in a
manger. And suddenly there was with the angel 13
a multitude of the heavenly host praising God, and
saying,

Glory to God in the highest, 14
4 Many ancient authorities read And on earth 4 peace, good pleasure among men.
5 Gr. men of good pleasure. is well pleased.

And it came to pass, when the angels went away 15
from them into heaven, the shepherds said one to
another, Let us now go

80 Τὸ δὲ παιδίον ἤρξε ἀνὰ ἐκράταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην· (αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος 2 τῆς Συρίας Ἰουδαίου) καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. Ἀνέβη δὲ καὶ 3 Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἣτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυεὶδ, ἀπογράψασθαι 4 σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὕσῃ ἐν κύφῳ. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τε 5 κεῖν αὐτήν, καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἔσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. Καὶ 6 ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 7 καὶ ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα Κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν· καὶ εἶπεν αὐτοῖς ὁ ἄγγελος Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγε- 8 λίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ, ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἔστιν χριστὸς κύριος ἐν 9 πόλει Δαυεὶδ· καὶ τοῦτο ὑμῖν[†] σημεῖον, εὐρήσετε βρέφος ἔσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. καὶ ἐξέφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ αἰνούντων τὸν θεὸν καὶ λεγόντων

10 Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας.

11 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους Διέλθωμεν

Αφ.
Κυρείνου

Αφ.

τὸ

οὐρανοῦ

εὐδοκία Αφ.

Μαριάμ

δὴ ἔως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός· ὁ δὲ κύριος ἐγνώρισεν ἡμῖν. καὶ ἦλθαν σπεύσαντες καὶ ἀνέυραν 16 τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ 17 λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες 18 οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν -οιμένων πρὸς αὐτούς, ἡ δὲ Ἑλισάβετ πάντα συνετήρει τὰ 19 ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. καὶ 20 ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνεῶντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐ- 21 τόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθέν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ 22 αὐτῶν κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ, καθὼς γέγραπται ἐν νόμῳ 23 Κυρίου ὅτι Πᾶν ἄρσεν διανοίγον μῆτραν ἅγιον τῷ κυρίῳ κληθήσεται, καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρη- 24 μένον ἐν τῷ νόμῳ Κυρίου, ζεῖγος τρυγόνων ἢ δόχοι νοσοῦντες περιστέρων.

Καὶ ἰδοὺ ἄνθρωπος ἦν 25 ἐν Ἱερουσαλὴμ ὃ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν· καὶ ἦν αὐτῷ 26 κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν [ἢ] ἂν ἴδῃ τὸν χριστὸν Κυρίου. καὶ ἦλθεν ἐν 27 τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς 28 ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν

Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα,
κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ.

29

even unto Bethlehem, and see this ¹thing that is ¹ Or, *saying*
 come to pass, which the Lord hath made known
 16 unto us. And they came with haste, and found
 both Mary and Joseph, and the babe lying in the
 17 manger. And when they saw it, they made known
 concerning the saying which was spoken to them
 18 about this child. And all that heard it wondered
 at the things which were spoken unto them by the
 19 shepherds. But Mary kept all these ²sayings, pon- ² Or *things*
 20 dering them in her heart. And the shepherds re-
 turned, glorifying and praising God for all the
 things that they had heard and seen, even as it
 was spoken unto them.

21 And when eight days were fulfilled for circum-
 cising him, his name was called JESUS, which was
 so called by the angel before he was conceived in
 the womb.

22 And when the days of their purification according
 to the law of Moses were fulfilled, they brought him
 23 up to Jerusalem, to present him to the Lord (as it
 is written in the law of the Lord, Every male that
 openeth the womb shall be called holy to the Lord),
 24 and to offer a sacrifice according to that which is
 said in the law of the Lord, A pair of turtledoves,
 25 or two young pigeons. And behold, there was a
 man in Jerusalem, whose name was Simeon; and
 this man was righteous and devout, looking for the
 consolation of Israel: and the Holy Spirit was upon
 26 him. And it had been revealed unto him by the
 Holy Spirit, that he should not see death, before
 27 he had seen the Lord's Christ. And he came in
 the Spirit into the temple: and when the parents
 brought in the child Jesus, that they might do con-
 28 cerning him after the custom of the law, then he re-
 ceived him into his arms, and blessed God, and said,

29 Now lettest thou thy ³servant depart, O ⁴Lord,
 According to thy word, in peace;

³ Gr. *bondservant*.
⁴ Gr. *Master*.

For mine eyes have seen thy salvation, 30
Which thou hast prepared before the face of all 31
peoples :

*Or, the unselling
of the Gentiles*

A light for ¹revelation to the Gentiles, 32
And the glory of thy people Israel.

And his father and his mother were marvelling at 33
the things which were spoken concerning him :
and Simeon blessed them, and said unto Mary his 34
mother, Behold, this *child* is set for the falling and
rising up* of many in Israel ; and for a sign which
is spoken against ; yea and a sword shall pierce 35
through thine own soul ; that thoughts out of many
hearts may be revealed. And there was one Anna, 36
a prophetess, the daughter of Phanuel, of the tribe
of Asher (she was ²of a great age, having lived with
a husband seven years from her virginity, and she 37
had been a widow even for † fourscore and four
years), which departed not from the temple, wor-
shipping with fastings and supplications night and
day. And coming up at that very hour she gave 38
thanks unto God, and spake of him to all them that
were looking for the redemption of Jerusalem. And 39
when they had accomplished all things that were
according to the law of the Lord, they returned into
Galilee, to their own city Nazareth.

*2 Or, advanced in
many days.*

And the child grew, and waxed strong, ³filled with 40
wisdom : and the grace of God was upon him.

*3 Or, becoming full
of wisdom.*

And his parents went every year to Jerusalem at 41
the feast of the passover. And when he was twelve 42
years old, they went up after the custom of the
feast, and when they had fulfilled the days, as they 43
were returning, the boy Jesus tarried behind in Je-
rusalem : and his parents knew it not ; but suppos- 44
ing him to be in the company, they went a day's
journey ; and they sought for him among their kins-
folk and acquaintance : and when they found him 45
not, they returned to Jerusalem, seeking for him.
And it came to pass, after three days they found him 46
in the temple, sitting in the midst of the ⁴doctors,
both hearing them, and asking them questions : and 47

4 Or, teachers

* For "and rising up" read "and the rising"—*Am. Com.*

† For "even for" read "even unto"—*Am. Com.*

- 30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου 121
 31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,
 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν
 καὶ δόξαν λαοῦ σου Ἰσραὴλ.
 23 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς *Αβ.*
 34 λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συμεὼν
 καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος
 κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ
 35 καὶ εἰς σημεῖον ἀντιλεγόμενον, καὶ σου[†] αὐτῆς τὴν ψυχὴν *δε*
 διελεύσεται ῥομφαία, ὥπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν
 35 καρδιῶν διαλογισμοί. Καὶ ἦν Ἄννα προφή-
 τις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσήρ, (αὕτη προβεβηκυῖα
 ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἑτῇ ἑπτὰ ἀπὸ
 27 τῆς παρθενίας αὐτῆς, καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα
 τεσσάρων,) ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστεύσας καὶ δεή-
 38 σεσιν λατρεύουσα νύκτα καὶ ἡμέραν. καὶ αὐτῇ τῇ ὥρᾳ
 ἐπιστάσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ
 πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλὴμ.
 39 Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον Κυρίου,
 ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέτ.
 40 Τὸ δὲ παιδίον ἠῤῥαεν καὶ ἐκραταιοῦτο πληρούμενον
 σοφία, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.
 41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσα-
 42 λὴμ τῇ ἑορτῇ τοῦ πάσχα. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα,
 43 ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς καὶ τελειω-
 σάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν
 Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς
 44 αὐτοῦ. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἤλθον
 ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ
 45 τοῖς γνωστοῖς, καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ
 46 ἀζητοῦντες αὐτόν. καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον
 αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ
 47 ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· ἐξίσταντο δὲ

πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρί-
 σεσιν αὐτοῦ. καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν 48
 πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, τί ἐποίησας ἡμῖν
 οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ ὀδυνώμενοι ζητοῦμέν
 σε. καὶ εἶπεν πρὸς αὐτούς Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε 49
 ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; καὶ αὐτοὶ οὐ 50
 συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. καὶ κατέβη μετ' αὐ- 51
 τῶν καὶ ἦλθεν εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος αὐτοῖς.
 καὶ ἡ μήτηρ αὐτοῦ διетήρει πάντα τὰ ῥήματα ἐν τῇ καρ-
 διά αὐτῆς. Καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ 52
 καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.

EN ETEI δὲ πεντεκαιδεκάτῃ τῆς ἡγεμονίας Τιβερίου 1
 -ἐπιτροπενοντος- Καίσαρος, ἡγεμονεύοντος Ποντίου Πειλάτου τῆς Ἰουδαίας,
 καὶ τετρααρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ
 τοῦ ἀδελφοῦ αὐτοῦ τετρααρχούντος τῆς Ἰτουραίας καὶ
 Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβελληνῆς τετρα-
 αρχούντος, ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα 2
 θεοῦ ἐπὶ Ἰωάνην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. καὶ 3
 ἦλθεν εἰς πᾶσαν περίχωρον τοῦ Ἰορδάνου κηρύσσων βά-
 πτισμα μετανοίας εἰς ἅφεσιν ἁμαρτιῶν, ὡς γέγραπται ἐν 4
 βίβλῳ λόγων Ἠσαίου τοῦ προφήτου

ΦΩΝΗ ΒΟΩΝΤΟΣ ἐν τῇ ἐρήμῳ

Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,

εὐθείας ποιεῖτε τὰς τρίβοις αὐτοῦ.

πάντα φάραξ πληρωθήσεται

5

καὶ πᾶν ὄρος καὶ βογνὸς ταπεινωθήσεται,

καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας

καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας

καὶ ὄψεται πάντα σὰρξ τὸ σωτήριον τοῦ θεοῦ. 6

all that heard him were amazed at his understand-
 48 ing and his answers. And when they saw him, they
 were astonished : and his mother said unto him,
 1 Son, why hast thou thus dealt with us? behold, thy
 49 father and I sought thee sorrowing. And he said
 unto them, How is it that ye sought me? wist ye
 50 not that I must be ²in my Father's house? And
 they understood not the saying which he spake
 51 unto them. And he went down with them, and
 came to Nazareth; and he was subject unto them:
 and his mother kept all ³these sayings in her heart.
 52 And Jesus advanced in wisdom, and ⁴stature, and
 in ⁵favour with God and men.

¹ Gr. Child.² Or, about my Fa-
ther's business
Gr. in the things
of my Father.³ Or, things⁴ Or, age⁵ Or, grace

3 Now in the fifteenth year of the reign of Tiberius
 Cæsar, Pontius Pilate being governor of Judæa, and
 Herod being tetrarch of Galilee, and his brother
 Philip tetrarch of the region of Ituræa and Tracho-
 2 nitis, and Lysanias tetrarch of Abilene, in the high-
 priesthood of Annas and Caiaphas, the word of God
 came unto John the son of Zacharias in the wilder-
 3 ness. And he came into all the region round about
 Jordan, preaching the baptism of repentance unto
 4 remission of sins; as it is written in the book of the
 words of Isaiah the prophet,

The voice of one crying in the wilderness,
 Make ye ready the way of the Lord,
 Make his paths straight.

5 Every valley shall be filled,
 And every mountain and hill shall be brought
 low;
 And the crooked shall become straight,
 And the rough ways smooth;
 6 And all flesh shall see the salvation of God.

He said therefore to the multitudes that went out to be
 baptized of him, Ye offspring of vipers, who warned you to
 flee from the wrath to come? Bring forth therefore fruits
 worthy of ¹repentance, and begin not to say within your-
 selves, We have Abraham to our father: for I say unto you,
 that God is able of these stones to raise up children unto
 Abraham. And even now is the axe also laid unto the root
 of the trees: every tree therefore that bringeth not forth good
 fruit is hewn down, and cast into the fire. And the multi-
 tudes asked him, saying, What then must we do? And he
 answered and said unto them, He that hath two coats, let him
 impart to him that hath none; and he that hath food, let him
 do likewise. And there came also ²publicans to be baptized,
 and they said unto him, ³Master, what must we do? And he
 said unto them, Extort no more than that which is ap-
 pointed you. And ⁴soldiers also asked him, saying, And we,
 what must we do? And he said unto them, Do violence to
 no man*, neither ⁵exact *anything* wrongfully; and be con-
 tent with your wages.

² See marginal note
 on Matt. v. 46.

³ Or, *Teacher*

⁴ Gr. *soldiers on
 service.*

⁵ Or, *accuse any
 one*

And as the people were in expectation, and all men rea-
 soned in their hearts concerning John, whether haply he were
 the Christ; John answered, saying unto them all, I indeed
 baptize you with water; but there cometh he that is mightier
 than I, the latchet of whose shoes I am not ⁶worthy to un-
 loose: he shall baptize you ⁷with the Holy Ghost and *with*
 fire: whose fan is in his hand, throughly to cleanse his thresh-
 ing-floor, and to gather the wheat into his garner; but the
 chaff he will burn up with unquenchable fire.

⁶ Gr. *sufficient.*

⁷ Or, *in*

⁸ Or, *the gospel*

With many other exhortations therefore preached he ⁸good
 tidings unto the people; but Herod the tetrarch, being re-
 proved by him for Herodias his brother's wife, and for all
 the evil things which Herod had done, added yet this above
 all†, that he shut up John in prison.

Now it came to pass, when all the people were baptized,
 that, Je-

* For "Do violence to no man" etc. read "Extort from no man by violence,
 neither accuse *any one* wrongfully" and omit marg.⁵—*Am. Com.*

† For "added yet this above all" read "added this also to them all"—*Am.
 Com.*

- 7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐ-
 τοῦ Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ
 8 τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρποὺς ἀξίους ἀξίους καρποὺς
 τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς Πατέρα
 ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
 9 ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ καὶ
 ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν σὺν δέν-
 δρον μὴ ποιοῦν καρπὸν [καλὸν] ἐκκόπτεται καὶ εἰς πῦρ
 10 βάλλεται. καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί
 11 οὖν ποιήσωμεν; ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων
 δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα
 12 ὁμοίως ποιείτω. ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ
 13 εἶπαν πρὸς αὐτὸν Διδάσκαλε, τί ποιήσωμεν; ὁ δὲ εἶπεν
 πρὸς αὐτούς Μηδὲν πλεον παρὰ τὸ διατεταγμένον ὑμῖν
 14 πράσσετε. ἐπηρώτων δὲ αὐτὸν καὶ στρατενόμενοι λέγον-
 τες Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς Μη-
 δένα διασειήσητε μηδὲ συκοφαντήσητε, καὶ ἀρκείσθε
 15 τοῖς ὀψωνίοις ὑμῶν. Προσδοκῶντος δὲ τοῦ λα-
 οῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν
 16 περὶ τοῦ Ἰωάννου, μή ποτε αὐτὸς εἴη ὁ χριστός, ἀπεκρί-
 νατο λέγων πᾶσιν ὁ Ἰωάννης Ἐγὼ μὲν ὕδατι βαπτίζω
 ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς
 17 λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς
 βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· οὗ τὸ πτύον ἐν τῇ
 18 καύσει πυρὶ ἀσβέστω. Πολλὰ μὲν οὖν καὶ
 19 ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν· ὁ δὲ Ἡρώδης ὁ
 τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς
 20 γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποί-
 κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.
 21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰη-

σου βαπτισθέντος καὶ προσευχομένου ἀνεφθῆναι τὸν οὐρανὸν καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς 22
περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι ὅτι 23
εἰ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. Καὶ 24
αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσπερ ἐτῶν τριάκοντα, ὃν υἱός,
ὡς ἐνομίζετο, Ἰωσήφ

†Υἱός μου εἰ σύ,
ἐγὼ σήμερον γε-
γέννηκά σε†

Αρ.

24 τοῦ Ἡλεί
τοῦ Μαθθάτ
τοῦ Λευεί
τοῦ Μελχεί
τοῦ Ἰανναί
τοῦ Ἰωσήφ
25 τοῦ Ματθαίου
τοῦ Ἀμώς
τοῦ Ναούμ
τοῦ Ἑσλεί
τοῦ Ναγκαί
26 τοῦ Μαάθ
τοῦ Ματθαίου
τοῦ Σεμεεὶν
τοῦ Ἰωσήχ
τοῦ Ἰωδά
27 τοῦ Ἰωανάν
τοῦ Ῥησά
τοῦ Ζοροβάβελ
τοῦ Σαλαθιήλ
τοῦ Νηρεί
28 τοῦ Μελχεί
τοῦ Ἀδδεί
τοῦ Κωσάμ
τοῦ Ἑλμαδάμ
τοῦ Ἡρ
29 τοῦ Ἰησοῦ

Ἡδὰμ Αρ.

τοῦ Ἑλιέξερ
τοῦ Ἰωρείμ
τοῦ Μαθθάτ
τοῦ Λευεί
30 τοῦ Συμεών
τοῦ Ἰούδα
τοῦ Ἰωσήφ
τοῦ Ἰωνάμ
τοῦ Ἑλιακείμ
31 τοῦ Μελεά
τοῦ Μεννά
τοῦ Ματθαθά
τοῦ Ναθάμ
τοῦ Δανείδ
32 τοῦ Ἰεσσαί
τοῦ Ἰωβήλ
τοῦ Βοός
τοῦ Σαλά
τοῦ Ναασσών
33 τοῦ Ἀδμεὶν
τοῦ Ἀρνεί
τοῦ Ἑσρών
τοῦ Φαρές
τοῦ Ἰούδα
34 τοῦ Ἰακώβ
τοῦ Ἰσαάκ
τοῦ Ἀβραάμ

sus also having been baptized, and praying, the
 23 heaven was opened, and the Holy Ghost descended
 in a bodily form, as a dove, upon him, and a voice
 came out of heaven, Thou art my beloved Son; in
 thee I am well pleased.

23 And Jesus himself, when he began *to teach*, was
 about thirty years of age, being the son (as was sup-
 posed) of Joseph,

- | | | |
|----|------------------------------------|--|
| | the son of Heli, | the son of Eliezer, |
| 24 | the son of Matthat, | the son of Jorim, |
| | the son of Levi, | the son of Matthat, |
| | the son of Melchi, | the son of Levi, |
| | the son of Jannai, | 30 the son of Symeon, |
| | the son of Joseph, | the son of Judas, |
| 25 | the son of Mattathias, | the son of Joseph, |
| | the son of Amos, | the son of Jonam, |
| | the son of Nahum, | the son of Eliakim, |
| | the son of Esli, | 31 the son of Melea, |
| | the son of Naggai, | the son of Menna, |
| 26 | the son of Maath, | the son of Mattatha, |
| | the son of Mattathias, | the son of Nathan, |
| | the son of Semein, | the son of David, |
| | the son of Josech, | 32 the son of Jesse, |
| | the son of Joda, | the son of Obed, |
| 27 | the son of Joanan, | the son of Boaz, |
| | the son of Rhesa, | the son of ² Salmon. |
| | the son of Zerubbabel, | the son of Nahshon, |
| | the son of ¹ Shealtiel, | 33 the son of Amminadab, |
| | the son of Neri, | ³ the son of ⁴ Arni, |
| 28 | the son of Melchi, | the son of Hezron, |
| | the son of Addi, | the son of Perez, |
| | the son of Cosam, | the son of Judah, |
| | the son of Elmadam, | 34 the son of Jacob, |
| | the son of Er, | the son of Isaac, |
| 29 | the son of Jesus, | the son of Abraham, |

¹ Gr. *Salathiel*.

² Some ancient authorities write *Sala*.

³ Many ancient authorities insert *the son of Admin*: and one writes *Admin* for *Amminadab*.

⁴ Some ancient authorities write *Aram*.

the son of Terah,	the son of Lamech,
the son of Nahor,	37 the son of Methuselah,
35 the son of Serug,	the son of Enoch,
the son of Reu,	the son of Jared,
the son of Peleg,	the son of Mahalaleel,
the son of Eber,	the son of Cainan,
the son of Shelah,	38 the son of Enos,
36 the son of Cainan,	the son of Seth,
the son of Arphaxad,	the son of Adam,
the son of Shem,	the son of God.
the son of Noah,	

And Jesus, full of the Holy Spirit, returned from ⁴
 the Jordan, and was led ¹by the Spirit* in the wil-
 derness during forty days, being tempted of the ²
 devil. And he did eat nothing in those days: and
 when they were completed, he hungered. And the ³
 devil said unto him, If thou art the Son of God, com-
 mand this stone that it become ²bread. And Jesus ⁴
 answered unto him, It is written, Man shall not live
 by bread alone. And he led him up, and shewed ⁵
 him all the kingdoms of ³the world in a moment of
 time. And the devil said unto him, To thee will I ⁶
 give all this authority, and the glory of them: for it
 hath been delivered unto me; and to whomsoever I
 will I give it. If thou therefore wilt worship before ⁷
 me, it shall all be thine. And Jesus answered and ⁸
 said unto him, It is written, Thou shalt worship the
 Lord thy God, and him only shalt thou serve. And ⁹
 he led him to Jerusalem, and set him on the ⁴pinna-
 cle of the temple, and said unto him, If thou art the
 Son of God, cast thyself down from hence: for it is ¹⁰
 written,

¹ Or, in² Or, a loaf³ Gr. the inhabited earth.⁴ Gr. wing.

He shall give his angels charge concerning thee,
 to guard thee:

and, 11

On their hands they shall bear thee up,
 Lest haply thou dash thy foot against a stone.
 And Jesus answering said unto him, It is said, 12

* For "by the Spirit" read "in the Spirit" and omit the marg. —
Am. Com.

τοῦ Θαραά	τοῦ Λάμεχ
τοῦ Ναχώρ	37 τοῦ Μαθουσαλά
35 τοῦ Σερούχ	τοῦ Ἐνώχ
τοῦ Ῥαγαύ	τοῦ Ἰόρετ
τοῦ Φάλεκ	τοῦ Μαλελεήλ
τοῦ Ἑβερ	τοῦ Καινάμ
τοῦ Σαλά	38 τοῦ Ἐνώς
36 τοῦ Καινάμ	τοῦ Σήθ
τοῦ Ἀρφαζάδ	τοῦ Ἀδάμ
τοῦ Σήμ	τοῦ θεοῦ.
τοῦ Νῶε	

2 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπο
 τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ
 2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου.
 Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συν-
 3 τελεσθεισῶν αὐτῶν ἐπείνασεν. εἶπεν δὲ αὐτῷ ὁ διά-
 βολος· Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα
 4 γένηται ἄρτος. καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· Γέ-
 γραπται ὅτι· Οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ ἄνθρω-
 5 πος. Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς
 6 βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· καὶ εἶπεν
 αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν
 καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἂν θέλω
 7 δίδωμι αὐτήν· σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ,
 8 ἔσται σοῦ πάντα. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ·
 Γέγραπται· Κύριον τὸν θεόν σου προσκυνήσεις
 9 καὶ αὐτῷ μόνῳ λατρεύσεις. Ἦγαγεν δὲ αὐτὸν εἰς
 Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ
 εἶπεν [αὐτῷ]· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν
 10 κάτω· γέγραπται γάρ ὅτι τοῖς ἁγγέλοις· ἀγτοῦ ἐντε-
 11 λείται περὶ σοῦ τοῦ διαφυλάττει σε, καὶ ὅτι ἐπὶ χειρῶν
 ἀροῦσίν σε μή ποτε προσκώψῃς πρὸς λίθον τὸν πόδα
 12 σοῦ. καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι· Εἴρηται

Αρ.

αὐτῷ εἶπεν [ὁ]
Ἰησοῦς

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου. Καὶ συντε- 13
λέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ
ἄχρι καιροῦ.

Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος 14
εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περι-
χώρου περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγω- 15
γαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

ανατεθραμμένος

Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσῆλ- 16
θεν κατὰ τὸ εἶωθός αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων
εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. καὶ ἐπεδόθη 17
αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου, καὶ ἀνοίξας τὸ βι-
βλίον εὗρεν [τὸν] τόπον οὗ ἦν γεγραμμένον

Πνεῦμα Κυρίου ἐπ' ἐμέ,

18

οὗ εἶνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
ἀπέσταλκέν με κηρύξαι δειγματώτοις ἄφεςιν καὶ
τυφλοῖς ἀνάβλεψιν,

ἀποστεῖλαι τεθραγσμένους ἐν ἀφέσει,

κηρύξαι ἐνιχυτὸν Κύριον δεκτόν.

19

καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ 20
πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες
αὐτῷ. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πε- 21
πλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. καὶ πάντες 22
ἐμαρτύρουν αὐτῷ καὶ θαύμαζον ἐπὶ τοῖς λόγοις τῆς χά-
ριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ
ἔλεγον Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; καὶ εἶπεν πρὸς 23
αὐτοὺς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰα-
τρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς
τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.
εἶπεν δὲ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός 24
ἐστὶν ἐν τῇ πατρίδι αὐτοῦ. ἐπ' ἀληθείας δὲ λέγω ὑμῖν, 25
πολλοὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου ἐν τῷ Ἰσραὴλ,
ὅτε ἐκλείσθη ὁ οὐρανὸς ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο
λιμὸς μέγας ἐπὶ πάσαν τὴν γῆν, καὶ πρὸς οὐδεμίαν αὐτῶν 26

ἐπὶ

Thou shalt not tempt the Lord thy God.

13 And when the devil had completed every temptation, he departed from him ¹for a season. 1 Or, u.

14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him ²the book 2 Or, a roll of the prophet Isaiah. And he opened the ³book, and 3 Or, roll found the place where it was written,

18 The Spirit of the Lord is upon me,
⁴Because he anointed me to preach ⁵good tidings 4 Or, Wherefore
to the poor: 5 Or, the gospel

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,
To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord.

20 And he closed the ³book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them

¹ Gr. *Sarepta*.

was Elijah sent, but only to ¹Zarephath, in the land of Sidon, unto a woman that was a widow. And ²⁷ there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all ²⁸ filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth ²⁹ out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through ³⁰ the midst of them went his way.

² Gr. *demon*.

³ Or, *Let alone*

And he came down to Capernaum, a city of Gali- ³¹ lee. And he was teaching them on the sabbath day: and they were astonished at his teaching; for his ³² word was with authority. And in the synagogue ³³ there was a man, which had a spirit of an unclean ²devil; and he cried out with a loud voice, ³Ah! ³⁴ what have we to do with thee, thou Jesus of Naza- reth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus re- ³⁵ buked him, saying, Hold thy peace, and come out of him. And when the ²devil had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all, and they ³⁶ spake together, one with another, saying, What is ⁴this word? for with authority and power he com- mandeth the unclean spirits, and they come out. And there went forth a rumour concerning him ³⁷ into every place of the region round about.

⁴ Or, *this word, that with authority... come out?*

And he rose up from the synagogue, and entered ³⁸ into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. And he stood over her, and rebuked ³⁹ the fever; and it left her: and immediately she rose up and ministered unto them.

⁵ Gr. *demons*.

And when the sun was setting, all they that had ⁴⁰ any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And ⁵devils also came out from ⁴¹ many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to

ἐπέμφθη Ἡλείας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς
 27 ΓΥΝΑΙΚΑ ΧΗΡΑΝ. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ
 ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη,
 28 εἰ μὴ Ναϊμὰν ὁ Σύρος. καὶ ἐπλήσθησαν πάντες θυμοῦ
 29 ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, καὶ ἀναστάντες ἐξέβαλον
 αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ
 ὄρους ἐφ' οὗ ἡ πόλις ὑκοδόμητο αὐτῶν, ὥστε κατακρη-
 30 μίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπο-
 ρεύετο.

31 Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας.
 32 Καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· καὶ ἐξεπλήσ-
 σοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος
 33 αὐτοῦ. καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
 34 δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ Ἐγώ, τί
 ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς;
 35 οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ
 ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ. καὶ
 ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ
 36 μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας,
 καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες Τίς ὁ λόγος οὗ-
 37 τος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις
 38 πνεύμασιν, καὶ ἐξέρχονται; Καὶ ἐξεπορεύετο ἦχος περὶ
 αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

Ἄνα-
 38 στὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμω-
 νος. πενθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ με-
 39 γάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. καὶ ἐπιστὰς ἐπάνω
 αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παρα-
 40 χρῆμα δὲ ἀναστᾶσα δηκόνει αὐτοῖς.

Δύνον-
 40 τος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις
 ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ
 41 αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἔθεράπευεν αὐτούς. Ἐξῆρχε-
 το δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κρίζοντα καὶ λέγοντα ὅτι
 Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ· καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λα-

πάντες

ἐθεράπευσεν ἐξή-
χοντο

λείν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.

Γε 42

νομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὁ δὲ 43 εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν ἔυαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς 44 Ἰουδαίας.

εὐαγγελίσασθαι
δεῖ με

†Γαλιλαίας†

Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ 1 ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ, καὶ εἶδεν πλοῖα δύο ἐστῶτα παρὰ 2 τὴν λίμνην, οἱ δὲ ἄλκιμοι ἀπ' αὐτῶν ἀποβαίντες ἔπλυνον τὰ δίκτυα. ἔμβας δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, 3 ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. ὡς δὲ ἐπαύσατο 4 λαλῶν, εἶπεν πρὸς τὸν Σίμονα Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. καὶ ἀποκριθεὶς 5 Σίμων εἶπεν Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα. καὶ τοῦτο ποιήσαντες συνέκλεισαν πλήθος ἰχθύων πολὺ, 6 διεμήνησαν δὲ τὰ δίκτυα αὐτῶν. καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβεσθαι αὐτοῖς· καὶ ἦλθαν, καὶ ἔπλησαν ἀμφοτέρω τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά. ἰδὼν δὲ Σίμων Πέτρος προσέ- 8 πεσεν τοῖς γόνασιν Ἰησοῦ λέγων Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε· θάμβος γὰρ περιέσχεν αὐτὸν 9 καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρα τῶν ἰχθύων ἦν συνέλαβον, ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς 10 Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμονι. καὶ εἶπεν πρὸς τὸν Σίμονα Ἰησοῦς Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν 11 ἀφέντες πάντας ἠκολούθησαν αὐτῷ.

δύο πλοιάρια
ἔπλυναν

ἢ
Αβ.

speak, because they knew that he was the Christ.

42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that
43 he should not go from them. But he said unto them, I must preach the ¹good tidings of the king-¹ Or, *gospel*
dom of God to the other cities also: for therefore was I sent.

44 And he was preaching in the synagogues of ²Galilee. ² Very many ancient authorities read *Judea*.

5 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was
2 standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had
3 gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the
4 boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your
5 nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at
6 thy word I will let down the nets. And when they had this done, they inclosed a great multitude of
7 fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and
8 filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful
9 man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which
10 they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from hence-
11 forth thou shalt ³catch men. And when they had ³ Gr. *take alive*
brought their boats to land, they left all, and followed him.

And it came to pass, while he was in one of the 12 cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, 13 saying, I will; be thou made clean. And straightway the leprosy departed from him. And he charged 14 him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. But he 16 withdrew himself in the deserts, and prayed.

And it came to pass on one of those days, that he 17 was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him ¹to heal. And 18 behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not finding by what *way* they might 19 bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And 20 seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to 21 reason, saying. Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But 22 Jesus perceiving their reasonings, answered and said unto them, ²What reason ye in your hearts? Wheth- 23 er is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that 24 the Son of man hath ³power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And 25

¹ Gr. *that he should heal*. Many ancient authorities read *that he should heal them*.

² Or, *Why*

³ Or, *authority*

- 12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ
ιδού ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν πεσὼν ἐπὶ
πρόσωπον ἐδεήθη αὐτοῦ λέγων Κύριε, ἐὰν θέλῃς δύνασαι
13 με καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέ-
γων Θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν
14 ἀπ' αὐτοῦ. καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν,
ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε
περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωυσῆς ^{ἵνα εἰς μαρτύριον} εἰς
15 μαρτύριον αὐτοῖς. διήρχετο δὲ μᾶλλον ὁ λόγος περὶ
αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύε-
16 σθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν· αὐτὸς δὲ ἦν ὑποχωρῶν ἐν
ταῖς ἐρήμοις καὶ προσευχόμενος.
- 17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων,
καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ ἦσαν
ἐλληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας
καὶ Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι
18 αὐτόν. καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς
ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ
19 θεῖναι [αὐτόν] ἐνώπιον αὐτοῦ. καὶ μὴ εὐρόντες ποίας
εἰσενέγκωσιν αὐτόν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα
διὰ τῶν κεράμων καθήκαν αὐτόν σὺν τῷ κλινιδίῳ εἰς τὸ
20 μέσον ἔμπροσθεν τοῦ Ἰησοῦ. καὶ ἰδὼν τὴν πίστιν αὐτῶν
21 εἶπεν Ἀνθρώπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. καὶ
ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
λέγοντες Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς
22 δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός; ἐπιγνοὺς δὲ
ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς
23 αὐτούς Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστιν
εὐκοπώτερον, εἰπεῖν Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ
24 εἰπεῖν Ἐγειρε καὶ περιπάτει; ἵνα δὲ εἰδῇτε ὅτι ὁ υἱὸς
τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφίεναι ἁμαρ-
τίας — εἶπεν τῷ ^{παραλελυμένῳ} Σοὶ λέγω, ἔγειρε καὶ
25 ἄρας τὸ κλινιδίόν σου πορεύου εἰς τὸν οἶκόν σου. καὶ

παραλυτικῷ

παραχρήμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. Καὶ ἔκ- 25
στασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλη-
σθησαν φόβου λέγοντες ὅτι Εἶδαμεν παράδοξα σήμερον.

Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὄνό- 27
ματι Δευεῖν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ
Ἀκολουθε μοι. καὶ καταλιπὼν πάντα ἀναστὰς ἦκο- 28
λούθει αὐτῷ. Καὶ ἐποίησεν δοχὴν μεγάλην Δευεῖς αὐτῷ 29
ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολλὸς τελωνῶν καὶ
ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακέμενοι. καὶ ἐγόγγυζον 30
οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς
αὐτοῦ λέγοντες Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτω-
λῶν ἐσθίετε καὶ πίνετε; καὶ ἀποκριθεὶς [ὁ] Ἰησοῦς εἶπεν 31
πρὸς αὐτούς Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ
ἀλλὰ οἱ κακῶς ἔχοντες· οὐκ ἐλήλυθα καλέσαι δικαίους 32
ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. Οἱ δὲ εἶπαν πρὸς αὐ- 33
τόν Οἱ μαθηταὶ Ἰωάνου νηστεύουσιν πυκνὰ καὶ δεήσεις
ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίου-
σιν καὶ πίνουσιν. ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς Μὴ 34
δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐ-
τῶν ἐστὶν ποιῆσαι νηστεύσαι; ἐλεύσονται δὲ ἡμέραι, καὶ 35
ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν
ἐκείναις ταῖς ἡμέραις. Ἔλεγεν δὲ καὶ παραβολὴν πρὸς 36
αὐτούς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας
ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν
σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ
ἀπὸ τοῦ καινοῦ. καὶ οὐδεὶς βύλλει οἶνον νέον εἰς ἀσκοὺς 37
παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς,
καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἱ- 38
νον νέον εἰς ἀσκοὺς καινοὺς βλητέον. [Ὅτι οὐδεὶς πῶν 39
παλαιὸν θέλει νέον· λέγει γάρ Ὁ παλαιὸς χρηστός ἐστιν.]

Ἐγένετο δὲ ἐν σαββάτῳ ὁ διαπορεύεσθαι αὐτὸν διὰ 1
σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἥσθιον τοὺς

αὐτοῦ

Καὶ οὐδεὶς

ἰουτεροπρώτῳ

immediately he rose up before them, and took up that whereon he lay, and departed to his house, 26 glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and 28 said unto him, Follow me. And he forsook all, and 29 rose up and followed him. And Levi made him a

great feast in his house: and there was a great multitude of publicans and of others that were sitting at

30 meat with them. And ¹the Pharisees and their scribes ¹ Or, the Pharisees and the scribes among them murmured against his disciples, saying, Why do ye eat

31 and drink with the publicans and sinners? And Jesus answering said unto them, They that are whole have

32 no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repent-

33 ance. And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink.

34 And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with

35 them? But the days will come; and when the bridegroom shall be taken away from them, then will they

36 fast in those days. And he spake also a parable unto them; No man rendeth a piece from a new garment

and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree

37 with the old. And no man putteth new wine into old ²wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish.

38 But new wine must be put into fresh wine-skins.

39 And no man having drunk old *wine* desireth new: ³ Many ancient authorities read better. for he saith, The old is ³good.

6 Now it came to pass on a ⁴sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, ⁴ Many ancient authorities insert second-first.

rubbing them in their hands. But certain of the 2
Pharisees said, Why do ye that which it is not law-
ful to do on the sabbath day? And Jesus answer- 3
ing them said, Have ye not read even this, what
David did, when he was an hungred, he, and they
that were with him; how he entered into the house 4
of God, and did take and eat the shewbread, and
gave also to them that were with him; which it is
not lawful to eat save for the priests alone? And 5
he said unto them, The Son of man is lord of the
sabbath.

And it came to pass on another sabbath, that he 6
entered into the synagogue and taught: and there was
a man there, and his right hand was withered. And 7
the scribes and the Pharisees watched him, whether he
would heal on the sabbath; that they might find how
to accuse him. But he knew their thoughts; and he 8
said to the man that had his hand withered, Rise up,
and stand forth in the midst. And he arose and stood
forth. And Jesus said unto them, I ask you, Is it 9
lawful on the sabbath to do good, or to do harm? to
save a life, or to destroy it? And he looked round 10
about on them all, and said unto him, Stretch forth
thy hand. And he did so: and his hand was restored.
But they were filled with ¹madness; and communed 11
one with another what they might do to Jesus.

¹ Or, foolishness

And it came to pass in these days, that he went out 12
into the mountain to pray; and he continued all night
in prayer to God. And when it was day, he called his 13
disciples; and he chose from them twelve, whom also
he named apostles; Simon, whom he also named 14
Peter, and Andrew his brother, and James and John,
and Philip and Bartholomew, and Matthew and 15
Thomas, and James *the son* of Alphæus, and Simon
which was called the Zealot, and Judas *the son* of 16
James, and Judas Iscariot, which was the traitor*;
and he came down with them, and stood on 17

² Or, brother. See
Jude 1.

* For "was the traitor" read "became a traitor"—*Am. Com.*

2 στάχνας ψώχοντες ταῖς χερσίν. τινὲς δὲ τῶν Φαρισαίων
 3 εἶπαν Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν; καὶ
 ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν [ὁ] Ἰησοῦς Οὐδὲ τοῦτο
 ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ
 4 μετ' αὐτοῦ; [ὥς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ
 τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν
 τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς
 5 ἱερεῖς; καὶ ἔλεγεν αὐτοῖς Κύριός ἐστιν τοῦ σαββάτου
 6 ὁ υἱὸς τοῦ ἀνθρώπου. Ἐγένετο δὲ ἐν ἐτέρῳ

Αρ. | ὁ υἱὸς τοῦ
 ἀνθρώπου καὶ τοῦ
 σαββάτου

σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν·
 καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά·
 7 παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ
 ἐν τῷ σαββάτῳ ἔθεραπεύει, ἵνα εὖρωσιν κατηγορεῖν αὐτοῦ.
 8 αὐτὸς δὲ ᾄδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ
 τῷ ξηρὰν ἔχοντι τὴν χεῖρα Ἐγείρε καὶ στήθι εἰς τὸ
 9 μέσον· καὶ ἀναστὰς ἔστη. εἶπεν δὲ [ὁ] Ἰησοῦς πρὸς
 αὐτούς Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθο-
 10 ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι; καὶ
 περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ Ἐκτεῖνον τὴν
 χεῖρά σου· ὃ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐ-
 11 τοῦ. Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς
 ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

θεραπεύσει

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς
 τὸ ὄρος προσεύξασθαι, καὶ ἦν διανκτερεύων ἐν τῇ προσ-
 13 ευχῇ τοῦ θεοῦ. καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν
 τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα,
 14 οὓς καὶ ἀποστόλους ὠνόμασεν, Σίμωνα ὃν καὶ ὠνόμασεν
 Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ
 15 Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον
 καὶ Θωμᾶν [καὶ] Ἰάκωβον Ἀλφαῖον καὶ Σίμωνα τὸν καλού-
 16 μενον Ζηλωτὴν καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ
 17 ὃς ἐγένετο προδότης, καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ

Αρ.

τόπου πεδινού, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος
πολλὸ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ
καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθαν ἀκοῦσαι¹⁸
αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλοῦ-
μενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο· καὶ πᾶς ὁ¹⁹
ὄχλος ἐζήτουν ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ
ἐξήρχετο καὶ ἰᾶτο πάντας. Καὶ αὐτὸς ἐπάρας τοὺς²⁰
ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητάς αὐτοῦ ἔλεγεν
Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ
θεοῦ.

μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε.²¹

μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν²²
ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ
ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·
χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ²³
μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ
ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν.

Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλη-²⁴
σιν ὑμῶν.

οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε,²⁵

οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι, κατὰ²⁶
τὰ αὐτὰ γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες
αὐτῶν.

Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπάτε τοὺς ἐχθροὺς²⁷
ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς²⁸
καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων
ὑμᾶς. τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα παρέχε καὶ τὴν²⁹
ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν
χιτῶνα μὴ κωλύσης. παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ³⁰
τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. καὶ καθὼς θέλετε ἵνα³¹
ποιῶσιν ὑμῖν οἱ ἄνθρωποι, [†] ποιεῖτε αὐτοῖς ὁμοίως. καὶ³²

καὶ ὑμεῖς

a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their 18 diseases; and they that were troubled with unclean 19 spirits were healed. And all the multitude sought to touch him: for power came forth from him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is the kingdom 21 of God. Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for 22 ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as 23 evil, for the Son of man's sake. Rejoice in that day, and leap *for joy*: for behold, your reward is great in heaven: for in the same manner did their fathers 24 unto the prophets. But woe unto you that are rich! 25 for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe 26 *unto you*, ye that laugh now! for ye shall mourn and weep. Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke 30 withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods 31 ask them not again. And as ye would that men 32 should do to you, do ye also to them likewise. And

if ye love them that love you, what thank have ye? for even sinners love those that love them. And if 33 ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye 34 lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do *them* 35 good, and lend, 'never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is mer- 36 ciful. And judge not, and ye shall not be judged: 37 and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall 38 be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

¹ Some ancient authorities read *despairing of no man*.

And he spake also a parable unto them, Can the 39 blind guide the blind? shall they not both fall into a pit? The disciple is not above his ²master: but ev- 40 ery one when he is perfected shall be as his ²master. And why beholdest thou the mote that is in thy 41 brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy 42 brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that bring- 43 eth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known 44 by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The 45 good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the

² Or, *teacher*

- εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;
 καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.
 33 καὶ [γὰρ] ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιούντας ὑμᾶς,
 ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.
 34 καὶ ἐὰν δανίσγητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις
 [ἐστίν]; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολά-
 35 βωσιν τὰ ἴσα. πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ
 ἀγαθοποιεῖτε καὶ δανίζετε ^{μηδὲν} ἀπελπίζοντες· καὶ ἔσται
 ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ Ὑψίστου, ὅτι αὐτὸς
 36 χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. Γίνε-
 σθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.
 37 καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε,
 καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·
 38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον
 σεσαλευμένον ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλ-
 πον ὑμῶν· ὃ γὰρ μέτρῳ μετρεῖτε ^{μετρηθήσεται} ἀντιμετρηθήσεται
 39 ὑμῖν. Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μήτι
 δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βό-
 40 θηνον ἐμπεσοῦνται; οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδά-
 σκαλον, κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐ-
 41 τοῦ. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ
 ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ
 42 κατανοεῖς; πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου Ὁ ἀδελφέ,
 ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν
 ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε
 πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέ-
 ψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκ-
 43 βαλεῖν. Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν
 σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.
 44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ
 γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυ-
 45 λὴν τρυγῶσιν. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυ-
 ροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ

πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος
καρδίας λαλεῖ τὸ στόμα αὐτοῦ. Τί δέ με καλεῖτε Κύ- 46
ριε κύριε, καὶ οὐ ποιεῖτε ἅ' λέγω; πᾶς ὁ ἐρχόμενος πρὸς 47
με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω
ὑμῖν τί ἐστὶν ὅμοιος· ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι 48
οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ
τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρῃξεν ὁ ποτα-
μὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ
τὸ καλῶς οἰκοδομηθῆσαι αὐτήν. ὁ δὲ ἀκούσας καὶ μὴ 49
ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ
τὴν γῆν χωρὶς θεμελίου, ἣ προσέρῃξεν ὁ ποταμὸς, καὶ
εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης
μέγα. Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα 1
αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ.

Ἐπεὶ δὲ

Ἐκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἡμελλεν 2
τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. ἀκούσας δὲ περὶ τοῦ Ἰησοῦ 3
ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἔρω-
τῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. οἱ δὲ 4
παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπου-
δαίως λέγοντες ὅτι ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο, ἀγαπᾷ 5
γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν
ἡμῖν. ὁ δὲ Ἰησοὺς ἐπορεύετο σὺν αὐτοῖς. ἥδη δὲ αὐτοῦ 6
οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἐπεμψεν φίλους ὁ
ἐκατοντάρχης λέγων αὐτῷ Κύριε, μὴ σκύλλου, οὐ γὰρ
ικανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· διὸ οὐδὲ 7
ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ
ἰαθήτω ὁ παῖς μου· καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἔξου- 8
σίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω
τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ
ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ.
ἀκούσας δὲ ταῦτα ὁ Ἰησοὺς ἐθαύμασεν αὐτόν, καὶ στρα- 9
φείς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω ὑμῖν, οὐδὲ
ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον. καὶ ὑποστρέψαν- 10

evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the
47 things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will
48 shew you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: ¹because it had been well builded.
49 But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

⁷ After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's ²servant, who was ²dear

3 unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come

4 and save his ²servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy

5 that thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue. And

Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not ⁴worthy that thou shouldest come under my roof: ⁴Gr. *sufficient*.

⁷ wherefore neither thought I myself worthy to come unto thee: but ⁵say the word, and my ⁶servant shall

8 be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my ²servant, Do this, and he doeth

9 it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not

10 found so great faith, no, not in Israel. And they

¹ Many ancient authorities read for it had been founded upon the rock; as in Matt. vii. 25.

² Gr. *bondservant*.
³ Or, *precious to him*. Or, *honourable with him*.

⁴ Gr. *sufficient*.

⁵ Gr. *say with a word*.

⁶ Or, *boy*.

that were sent, returning to the house, found the ¹servant whole.

¹ Gr. *condescendant*.
² Many ancient authorities read *on the next day*.

And it came to pass ²soon afterwards, that he went 11 to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew 12 near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had 13 compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the 14 bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and 15 began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, 16 saying, A great prophet is arisen among us: and, God hath visited his people. And this report went 17 forth concerning him in the whole of Judæa, and all the region round about.

³ Gr. *certain two*.

And the disciples of John told him of all these 18 things. And John calling unto him ³two of his 19 disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when 20 the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour 21 he cured many of diseases and ⁴plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, Go 22 your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have ⁵good tidings preached to them. And blessed is he, whosoever 23 shall find none occasion of stumbling in me.

⁴ Gr. *scourges*.

⁵ Or, *the gospel*

And when the messengers of John were departed, 24 he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what 25 went ye out to see? a man

- 11 <sup>τες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον ὑγιαί-
 νοντα.</sup> Καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς ^{τῇ}
 12 πόλιν καλουμένην Ναὶν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθη-
 13 ται αὐτοῦ καὶ ὄχλος πολὺς. ὥς δὲ ἤγγισεν τῇ πύλῃ τῆς
 14 πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ
 15 μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως
 16 ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγ-
 17 χνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ Μὴ κλαῖε. καὶ προσελ-
 θὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ
 18 εἶπεν Νεανίσκε, σοὶ λέγω, ἐγέρθητι. καὶ ἀνεκάθισεν <sup>ἡ νεανίσκη ἑκά-
 θισεν</sup>
 19 ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ
 20 αὐτοῦ. Ἐλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν ^{ἀπαντας}
 21 θεὸν λέγοντες ὅτι Προφῆτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ
 22 ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. καὶ ἐξῆλθεν ὁ
 23 λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ
 24 περιχώρῳ.
 25 Καὶ ἀπήγγειλαν Ἰωάνει οἱ μαθηταὶ αὐτοῦ περὶ πάντων
 26 τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν
 27 αὐτοῦ ὁ Ἰωάνης ἐπεμψεν πρὸς τὸν κύριον λέγων Σὺ εἶ ὁ
 28 ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; παραγενόμενοι δὲ πρὸς
 29 αὐτὸν οἱ ἄνδρες εἶπαν Ἰωάνης ὁ βαπτιστὴς ἀπέστειλεν
 30 ἡμᾶς πρὸς σέ λέγων Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδο-
 31 κῶμεν; ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων
 32 καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολ-
 33 λοῖς ἐχαρίσατο βλέπειν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Πο-
 34 ρευθέντες ἀπαγγέilate Ἰωάνει ἃ εἶδετε καὶ ἠκούσατε·
 35 τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθα-
 36 ρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ
 37 εὐαγγελίζονται καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδα-
 38 λισθῇ ἐν ἐμοί. Ἀπελθόντων δὲ τῶν ἀγγέλων
 39 Ἰωάνου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάνου Τί
 40 ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου
 41 σαλευόμενον; ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλα-

κοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ
 τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. ἀλλὰ τί ²⁶
 ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότε-
 ρον προφήτου. οὗτός ἐστιν περὶ οὗ γέγραπται ²⁷

Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου
 σοῦ,

ὅς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ²⁸
 ἔστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων
 αὐτοῦ ἔστιν. — Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ²⁹
 ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου·
 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέ- ³⁰
 τησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. — Τίνι οὖν ³¹
 ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν
 ὅμοιοι; ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ ³²
 προσφωνοῦσιν ἀλλήλοις, ἃ λέγει

Ἠψάλσαμεν ὑμῖν καὶ οὐκ ὤρχήσασθε·

ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε·

ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἔσθων ἄρτον μήτε ³³
 πίνων οἶνον, καὶ λέγετε Δαιμόνιον ἔχει· ἐλήλυθεν ὁ υἱὸς ³⁴
 τοῦ ἀνθρώπου ἔσθων καὶ πίνων, καὶ λέγετε Ἰδοὺ ἄνθρω-
 πος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.
 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς. ³⁵

τῶν τέκνων αὐτῆς
 πάντων

Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐ- ³⁶
 τοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλί-
 θη. Καὶ ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ³⁷
 ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομί-
 σασα ἀλάβαστρον μύρου καὶ στᾶσα ὀπίσω παρὰ τοὺς ³⁸
 πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς
 πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασ-
 σεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ
 μύρῳ. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ³⁹
 ἑαυτῷ λέγων Οὗτος εἰ ἦν [ὁ] προφήτης, ἐγίνωσκεν ἂν

clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in 26 kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more 27 than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is ¹but little in the kingdom of God is greater than he. ¹ *Gr. lesser.*

29 And all the people when they heard, and the publicans, justified God, ²being baptized with the baptism ² *Or, having been*

30 of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, ³being ³ *Or, not having been*

31 not baptized of him. Whereunto then shall I liken the men of this generation, and to what are they 32 like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed,

33 and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye say,

34 He hath a ⁴devil. The Son of man is come eating ⁴ *Gr. demon.* and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 And wisdom ⁵is justified of all her children. ⁵ *Or, was*

36 And one of the Pharisees desired him that he would eat with him. And he entered into the

37 Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought ⁶an alabaster cruse of ⁶ *Or, a flask*

38 ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and ⁷kissed his feet, ⁷ *Gr. kissed much.*

39 and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake ⁸ *Some ancient authorities read the prophet. See John i. 21, 25.* within himself, saying, This man, if he were ⁸a prophet, would have perceived

who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering 40 said unto him, Simon, I have somewhat to say unto thee. And he saith, ¹Master, say on. A certain lender 41 had two debtors: the one owed five hundred ²pence, and the other fifty. When they had not *wherewith* to 42 pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, 43 He, I suppose, to whom he forgave the most. And he said unto him, Thou has rightly judged. And 44 turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since 45 the time I came in, hath not ceased to ³kiss my feet. My head with oil thou didst not anoint: but she 46 hath anointed my feet with ointment. Wherefore 47 I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto 48 her, Thy sins are forgiven. And they that sat at 49 meat with him began to say ⁴within themselves, Who is this that even forgiveth sins? And he said 50 unto the woman, Thy faith hath saved thee; go in peace.

And it came to pass soon afterwards, that he went **¶** about through cities and villages, preaching and bringing the ⁵good tidings of the kingdom of God, and with him the twelve, and certain women which 2 had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven ⁶devils had gone out, and Joanna the wife of Chuza* 3 Herod's steward, and Susanna, and many others, which ministered unto ⁷them of their substance.

And when a great multitude came together, and 4 they of every city resorted unto him, he spake by a parable: The sower went forth to sow his seed: and 5 as he sowed, some fell by the way side; and it was trodden under foot, and the

¹ Or, Teacher

² See marginal note on Matt. xviii. 28.

³ Gr. *kiss much*.

⁴ Or, *among*

⁵ Or, *gospel*

⁶ Gr. *demons*.

⁷ Many ancient authorities read *him*.

* For "Chuza" read "Chuzas"—*Am. Com.*

τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς
 40 ἐστίν. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σί-
 μων, ἔχω σοί τι εἰπεῖν. ὁ δὲ Διδάσκαλε, εἰπέ, φησὶν.
 41 δύο χρεοφιλέται ἦσαν δανιστῇ τινί· ὁ εἰς ὧφειλεν δηνάρια
 42 πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. μὴ ἐχόντων αὐτῶν
 ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλείον
 43 ἀγαπήσει αὐτόν; ἀποκριθεὶς Σίμων εἶπεν Ὑπολαμ-
 βάνω ὅτι ὧ τὸ πλείον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ Ὅρ-
 44 θῶς ἔκρινας. καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι
 ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰσηλθόν σου εἰς τὴν
 οἰκίαν, ὕδωρ ἔμοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς
 δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς
 45 ἐξέμαξεν. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσηλ-
 46 θον οὐ διέλειπεν καταφιλοῦσά μου τοὺς πόδας. ἐλαίῳ τὴν
 κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς
 47 πόδας μου. οὐ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐ-
 τῆς αἱ πολλαί, ὅτι ἡγάπησεν πολὺ· ὧ δὲ ὀλίγον ἀφίεται,
 48 ὀλίγον ἀγαπᾷ. εἶπεν δὲ αὐτῇ Ἀφέωνταί σου αἱ ἁμαρτίαι.
 49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς
 50 οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; εἶπεν δὲ πρὸς τὴν
 γυναῖκα Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

μου ἐπὶ τοῖς

διέλειπεν

1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ
 πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασι-
 2 λείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναῖκές τινες
 αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ
 ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαι-
 3 μόνια ἑπτὰ ἐξεληλύθει, καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου
 Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκό-
 4 νουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς. Συνι-
 όντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομέ-
 5 νων πρὸς αὐτόν εἶπεν διὰ παραβολῆς Ἐξῆλθεν ὁ σπείρων
 τοῦ σπείραι τὸν σπóρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν
 ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ τὰ πε-

τεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. καὶ ἕτερον κατέπεσεν 6
ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἱκμάδα.
καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συνφυεῖσαι 7
αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. καὶ ἕτερον ἔπεσεν εἰς τὴν 8
γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλα-
σίονα. Ταῦτα λέγων ἐφώνει Ὁ ἔχων ὦτα ἀκούειν ἀκου-
έτω. Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ 9
τίς αὕτη εἴη ἡ παραβολή. ὁ δὲ εἶπεν Ὑμῖν δέδοται 10
γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοι-
ποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ
ἀκούοντες μὴ γινώσκιν. ἔστιν δὲ αὕτη ἡ παραβολή. Ὁ 11
σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. οἱ δὲ παρὰ τὴν ὁδὸν 12
εἰσιν οἱ ἀκούσαντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν
λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶ-
σιν. οἱ δὲ ἐπὶ τῆς πέτρας ὅι ὅταν ἀκούσωσιν μετὰ χαρᾶς 13
δέχονται τὸν λόγον, καὶ ὅτιοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς
καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.
τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, 14
καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευό-
μενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν. τὸ δὲ ἐν τῇ 15
καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ
ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν
ὑπομονῇ. Οὐδεὶς δὲ λύχνον ἄψας καλύπτει 16
αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας
τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. οὐ γὰρ 17
ἔστιν κρυπτὸν ὃ οὐ φανερόν γενήσεται, οὐδὲ ἀπόκρυφον ὃ
οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ. Βλέπετε οὖν πῶς 18
ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχῃ,
καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ 19
αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.
ἀπηγγέλη δὲ αὐτῷ Ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου 20
ἐσθήκασιν ἔξω ἰδεῖν θέλοντές σε. ὁ δὲ ἀποκριθεὶς εἶπεν 21

τὴν πέτραν
αὐτοὶ

6 birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, 7 because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked 8 it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable 10 might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, 11 and hearing they may not understand. Now the 12 parable is this: The seed is the word of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. 13 And those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time 14 of temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring 15 no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may 17 see the light. For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not 18 be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he ¹thinketh he hath.

¹ Or, seemeth to have

19 And there came to him his mother and brethren, 20 and they could not come at him for the crowd. And it was told him, Thy mother and thy brethren stand 21 without, desiring to see thee. But he answered and said

unto them, My mother and my brethren are these which hear the word of God, and do it.

Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

¹ Many ancient authorities read *Thiergesenes*; others, *Gadarenes*: and so in ver. 37.

And they arrived at the country of the ¹Gerasenes, which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had ²devils; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. For he commanded* the unclean spirit to come out from the man. For ³often-

³ Or, *of a long time*

times it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the ⁴devil into the deserts. And Jesus asked him, What is thy name? And he said, Legion; for many ²devils were entered into him. And they intreated him that he would not command them to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. And the ²devils came out from the man, and entered into the swine: and the herd rushed down the

⁴ Gr. *demon*.

* For "commanded" read "was commanding"—*Am. Com.*

πρὸς αὐτούς· Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ
τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς
πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς· Διέλ-

23 θωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνήχθησαν. πλεόν-
των δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαῖλαψ ἡ ἀνέμου

24 εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνεον. προσ-
ελθόντες δὲ διήγειραν αὐτὸν λέγοντες· Ἐπιστάτα ἐπι-

στατά, ἀπολλύμεθα· ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ
καὶ τῷ κλιδῶνι τοῦ ὕδατος, καὶ ἐπαύσαντο, καὶ ἐγένετο

25 γαλήνη. εἶπεν δὲ αὐτοῖς· Ποῦ ἡ πίστις ὑμῶν; φοβη-
θέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα

οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι,
26 καὶ ὑπακούουσιν αὐτῷ; Καὶ κατέπλευσαν εἰς

τὴν χώραν τῶν Γερασηνῶν, ἣτις ἐστὶν ἀντίπερα τῆς Γαλι-
27 λαίας. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνὴρ

τις ἔκ τῆς πόλεως ἔχων δαιμόνια· καὶ χρόνῳ ἱκανῷ οὐκ ἐνε-
δύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνη-

28 μασιν. ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ
καὶ φωνῇ μεγάλῃ εἶπεν· Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ [τοῦ

29 θεοῦ] τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς· Ἰπα-
ρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ

τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν,
καὶ ἐδεσμεύετο ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ

διαρῆσων τὰ δεσμὰ ἡλάνετο ἅπῃ τοῦ δαιμονίου εἰς τὰς
30 ἐρήμους. ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς· Τί σοὶ ὄνομά

ἐστίν; ὁ δὲ εἶπεν· Λεγίων, ὅτι εἰσῆλθεν δαιμόνια πολλὰ
31 εἰς αὐτόν. καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς

32 εἰς τὴν ἄβυσσον ἀπελθεῖν. Ἦν δὲ ἐκεῖ ἀγέλη χοίρων
ἱκανῶν ἡ βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν

ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν
33 αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου

εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ

εἰς τὴν λίμνην
ἀνέμου

Αρ.

ὑπήντησέν [τις]
ἀνὴρ

παρήγγελλεν

ὑπὸ

βοσκομένην

κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. Ἰδόντες δὲ οἱ 34
 β'σκοῖτες τὸ γεγονός ἐφυγον καὶ ἀπήγγειλαν εἰς τὴν
 πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 35
 καὶ ἦλθαν πρὸς τὸν Ἰησοῦν, καὶ εὗραν καθήμενον τὸν ἄν-
 θρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σω-
 φρονοῦντα παρὰ τοὺς πύδας [τοῦ] Ἰησοῦ, καὶ ἐφοβήθησαν.
 ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονι- 36
 σθεὶς. καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περι- 37
 χώρου τῶν Γερασσηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ
 μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέ-
 στρεψεν. ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει 38
 τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων
 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν 39
 ὁ θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα
 ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

αὐτὸς

Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο 40
 αὐτὸν ὁ ὄχλος, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.
 Καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ οὗτος 41
 ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς
 πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον
 αὐτοῦ, ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἑτῶν 42
 δώδεκα καὶ αὐτὴ ἀπέθνησκειν. Ἐν δὲ τῷ ὑπάγειν
 αὐτὸν οἱ ὄχλοι συνέπιγον αὐτόν. καὶ γυνὴ οὖσα 43
 ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἣτις οὐκ ἴσχυσεν
 ἀπ' οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὀπισθεν ἤψατο 44
 τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρήμα
 ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. καὶ εἶπεν ὁ Ἰησοῦς 45
 Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ
 Πέτρος Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλί-
 βουσιν. ὁ δὲ Ἰησοῦς εἶπεν Ἠψατό μου τις, ἐγὼ 46
 γὰρ ἔγνω δύναιμι ἐξεληλυθυῖαν ἀπ' ἐμοῦ. ἰδοῦσα δὲ ἡ 47
 γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν καὶ προσπε-
 σοῦσα αὐτῷ δι' ἡν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώ-

34 steep into the lake, and were choked*. And when
 they that fed them saw what had come to pass,
 they fled, and told it in the city and in the coun-
 35 try. And they went out to see what had come
 to pass; and they came to Jesus, and found the
 man, from whom the 'devils were gone out, sitting, ^{1 Gr. demons.}
 clothed and in his right mind, at the feet of Je-
 36 sus: and they were afraid. And they that saw it
 told them how he that was possessed with 'devils
 37 was 'made whole. And all the people of the coun- ^{2 Or, saved}
 try of the Gerasenes round about asked him to de-
 part from them; for they were holden with great
 38 fear: and he entered into a boat, and returned. But
 the man from whom the 'devils were gone out pray-
 ed him that he might be with him: but he sent him
 39 away, saying, Return to thy house, and declare how
 great things God hath done for thee. And he went
 his way, publishing throughout the whole city how
 great things Jesus had done for him.

40 And as Jesus returned, the multitude welcomed
 41 him; for they were all waiting for him. And
 behold, there came a man named Jaïrus, and he
 was a ruler of the synagogue: and he fell down
 at Jesus' feet, and besought him to come into his
 42 house; for he had an only daughter, about twelve
 years of age, and she lay a dying. But as he went
 the multitudes thronged him.

43 And a woman having an issue of blood twelve ³
 years, which ³had spent all her living upon physi-
 44 cians, and could not be healed of any, came behind
 him, and touched the border of his garment: and
 45 immediately the issue of her blood stanchèd. And
 Jesus said, Who is it that touched me? And when
 all denied, Peter said, ⁴and they that were with him,
 Master, the multitudes press thee and crush thee.
 46 But Jesus said, Some one did touch me: for I per-
 47 ceived that power had gone forth from me. And
 when the woman saw that she was not hid, she
 came trembling, and falling down before him de-
 clared in the presence of all the people for what
 cause she touched him,

³ Some ancient au-
 thorities omit
 had spent all her
 living upon phy-
 sicians, and.

⁴ Some ancient au-
 thorities omit
 and they that were
 with him.

* For "were choked" read "were drowned"—*Am. Com.*

and how she was healed immediately. And he said ⁴⁸ unto her, Daughter, thy faith hath ¹made thee whole; go in peace.

While he yet spake, there cometh one from the ⁴⁹ ruler of the synagogue's *house*, saying, Thy daughter is dead; trouble not the ²Master. But Jesus hearing ⁵⁰ it, answered him, Fear not. only believe, and she shall be ³made whole. And when he came to the ⁵¹ house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. And all were weep- ⁵² ing, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth. And they laughed ⁵³ him to scorn, knowing that she was dead. But he, ⁵⁴ taking her by the hand, called, saying, Maiden, arise. And her spirit returned, and she rose up immediate- ⁵⁵ ly: and he commanded that *something* be given her to eat. And her parents were amazed: but he ⁵⁶ charged them to tell no man what had been done.

And he called the twelve together, and gave them ⁹ power and authority over all ⁴devils, and to cure diseases. And he sent them forth to preach the ² kingdom of God, and to heal ⁵the sick. And he ³ said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into whatsoever house ⁴ ye enter, there abide, and thence depart. And as ⁵ many as receive you not, when ye depart from that city, shake off the dust from your feet for a testi- ⁶ mony against them. And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

⁴ Gr. *demons*.
⁵ Some ancient authorities omit *the sick*.

Now Herod the tetrarch heard of all that was ⁷ done: and he was much perplexed, because that it was said by some, that John was risen from the dead; and by some, that Elijah had appeared; and ⁸ by others, that one of the old prophets was risen again. And Herod said, John I ⁹

48 πιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα. ὁ δὲ
 εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου
 49 εἰς εἰρήνην. *Ετι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ
 ἀρχισυναγώγου λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ σου,
 50 μηκέτι σκύλλε τὸν διδάσκαλον. ὁ δὲ Ἰησοῦς ἀκούσας
 ἀπεκρίθη αὐτῷ Μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθή-
 51 σεται. ἔλθων δὲ εἰς τὴν οἰκίαν οὐκ ἀφήκεν εἰσελθεῖν τινὰ
 σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν
 52 πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλειον δὲ πάντες καὶ
 ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν Μὴ κλαίετε, οὐ γὰρ ἀπέ-
 53 θανεν ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι
 54 ἀπέθανεν. αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν
 55 λέγων Ἡ παῖς, ἔγειρε. καὶ ἐπέστρεψεν τὸ πνεῦμα αὐ-
 τῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι
 56 φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρηγγείλεν
 αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

Αφ.

1 Συνκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύ-
 ναμιν¹ καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους
 2 θεραπεύειν, καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασι-
 3 λεῖαν τοῦ θεοῦ καὶ ἰᾶσθαι, καὶ εἶπεν πρὸς αὐτοὺς
 Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πῆραν
 μήτε ἄρτον μήτε ἀργύριον, μήτε δύο χιτῶνας ἔχειν.
 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν
 5 ἐξέρχεσθε. καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι
 ἀπὸ τῆς πόλεως ἐκείνης τὸν κοινορτὸν ἀπὸ τῶν ποδῶν
 6 ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς. Ἐξερχό-
 7 μενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θε-
 8 ραπεύοντες πανταχοῦ. *Ἦκουσεν δὲ Ἡρώδης
 ὁ τετραάρχης τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ λέ-
 8 γεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἡγέρθη ἐκ νεκρῶν, ὑπὸ
 τινῶν δὲ ὅτι Ἡλείας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις
 9 τῶν ἀρχαίων ἀνέστη. εἶπεν δὲ [ὁ] Ἡρώδης Ἰωάννην ἐγὼ

δύναμεν αὐτοῖς

ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦ-
 τα; καὶ ἐξήτει ἰδεῖν αὐτόν. Καὶ ὑποστρέψαν- 10
 τες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ
 παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλου-
 μένην Βηθσαϊδά. οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ. 11
 καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας
 τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο. Ἡ δὲ 12
 ἡμέρα ἦρξάτο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν
 αὐτῷ Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύ-
 κλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὐρωσιν ἐπισι-
 τισμόν, ὅτι ὦδε ἐν ἐρήμῳ τόπῳ ἐσμέν. εἶπεν δὲ πρὸς 13
 αὐτοὺς Δότε αὐτοῖς φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν Οὐκ εἶ-
 σιν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μῆτι
 πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον
 βρώματα. ἦσαν γὰρ ὥσεί ἄνδρες πεντακισχίλιοι. εἶπεν 14
 δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας
 ὥσεί ἀνὰ πεντήκοντα. καὶ ἐποίησαν οὕτως καὶ κατέκλιναν 15
 ἅπαντας. λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο 16
 ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ
 κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.
 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισ- 17
 σεύσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.

ὕμεῖς φαγεῖν
 πέντε ἄρτοι

πάντας

συνήνησαν

ἀναστήναι

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ 13
 μόνas συνήσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς
 λέγων Τίνα με οἱ ὄχλοι λέγουσιν εἶναι; οἱ δὲ ἀποκρι- 19
 θέντες εἶπαν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλείαν,
 ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. εἶπεν 20
 δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ
 ἀποκριθεὶς εἶπεν Τὸν χριστὸν τοῦ θεοῦ. ὁ δὲ ἐπιτιμή- 21
 σας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο, εἰπὼν ὅτι
 Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμα-
 σθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμ-
 ματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἔγει-
 ραι καὶ ἀναστῆναι.

beheaded: but who is this, about whom I hear such things? And he sought to see him.

- 10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called
 11 Bethsaida. But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had
 12 need of healing he healed. And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals*: for we are here in a desert
 13 place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food
 14 for all this people. For they were about five thousand men. And he said unto his disciples, Make them ¹ sit down in companies, about fifty each. ¹ Gr. recline.
 15 And they did so, and made them all ¹ sit down.
 16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude.
 17 And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.
 18 And it came to pass, as he was praying alone†, the disciples were with him: and he asked them,
 19 saying, Who do the multitudes say that I am? And they answering said, John the Baptist; but others
 20 say, Elijah; and others, that one of the old prophets is risen again. And he said unto them, But who say ye that I am? And Peter answering said, The
 21 Christ of God. But he charged them, and com-
 22 manded *them* to tell this to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised

* For "victuals" read "provisions"—*Am. Com.*

† For "alone" read "apart"—*Am. Com.*

up. And he said unto all, If any man would come ²³ after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save ²⁴ his ¹life shall lose it; but whosoever shall lose his ¹life for my sake, the same shall save it. For what ²⁵ is a man profited, if he gain the whole world, and lose or forfeit his own self? For whosoever shall ²⁶ be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels. But I tell you of a truth, There be some of ²⁷ them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

And it came to pass about eight days after these ²⁸ sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his counte- ²⁹ nance was altered, and his raiment *became* white and dazzling. And behold, there talked with him ³⁰ two men, which were Moses and Elijah; who ap- ³¹ peared in glory, and spake of his ²decease which he was about to accomplish at Jerusalem. Now ³² Peter and they that were with him were heavy with sleep: but ³when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were parting from him, ³³ Peter said unto Jesus, Master, it is good for us to be here: and let us make three ⁴tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. And while he said these ³⁴ things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

And a voice came out of the cloud, saying, This is ³⁵ ⁵my Son, my chosen: hear ye him. And when the ³⁶ voice ⁶came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

¹ Or, soul

² Or, departure

³ Or, having re-
mained awake

⁴ Or, booths

⁵ Many ancient au-
thorities read *my
beloved Son*. See
Matt. xvii. 5;
Mark ix. 7.

⁶ Or, was past

- 23 θῆναι. Ἐλεγεν δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω
μου ἔρχεσθαι, ἄρνησάσθω ἑαυτὸν καὶ ἁράτω τὸν σταυρὸν ἀπαρνησάσθω
- 24 αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. ὃς γὰρ ἂν
θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.
- 25 τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ὠφελεῖ
- 26 ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; ὃς γὰρ ἂν ἐπαισχυνθῇ
με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου
ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ
- 27 πατρὸς καὶ τῶν ἁγίων ἀγγέλων. Λέγω δὲ ὑμῖν ἀληθῶς,
εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ οὐ μὴ γεύσωνται θανά-
του ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. Ἀρ.
- 28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσεί ἡμέραι
ὀκτὼ ἑπταπλασίων Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέ-
29 βη εἰς τὸ ὄρος προσεύξασθαι. καὶ ἐγένετο ἐν τῷ προσ-
εύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ
- 30 ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων. καὶ ἰδοὺ ἄν-
δρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωυσῆς καὶ
- 31 Ἡλείας, οἱ ὁφθέντες ἐν δόξῃ ἔλεγον τὴν ἑξοδὸν αὐτοῦ ἣν
32 ἤμελλεν πληροῦν ἐν Ἱερουσαλὴμ. ὁ δὲ Πέτρος καὶ οἱ
σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ
εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνε-
33 στῶτας αὐτῷ. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς
ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα,
καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς,
μίαν σοὶ καὶμίαν Μωυσεῖ καὶμίαν Ἡλείᾳ, μὴ εἰδὼς ὁ
34 λέγει. ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπε-
σκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς
- 25 εἰς τὴν νεφέλην. καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέ-
γουσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἐκλελεγμένος, αὐτοῦ
- 36 ἀκούετε. καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς
μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκεί-
ναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

ἰδιὰ τῆς ἡμέρας†

Ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ 37
τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς. καὶ ἰδοὺ ἀνὴρ 38
ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων Διδάσκαλε, δέομαί σου
ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοί ἐστιν,
καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν, καὶ ἐξέφνης κρᾶζει, 39
καὶ σπαράσσει αὐτόν μετὰ ἀφροῦ καὶ μόλις ἀποχωρεῖ
ἀπ' αὐτοῦ συντρίβον αὐτόν· καὶ ἐδεήθην τῶν μαθητῶν 40
σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. ἀπο- 41
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὡ γενεὰ ἄπιστος καὶ διε-
στραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι
ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. ἔτι δὲ προσερχο- 42
μένου αὐτοῦ ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάρα-
ξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ,
καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ
αὐτοῦ. ἐξεπλήρσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ 43
θεοῦ.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν
πρὸς τοὺς μαθητὰς αὐτοῦ Θέσθε ὑμεῖς εἰς τὰ ὧτα ὑμῶν 44
τοὺς λόγους τούτους, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει
παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. οἱ δὲ ἡγνόουν τὸ 45
ῥήμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ
αἰσθῶνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτόν περὶ τοῦ
ῥήματος τούτου.

ἰδὼν

Εἰσῆλθεν δὲ διαλογισμὸς ἐν 46
αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν. ὁ δὲ Ἰησοῦς ἑίδως 47
τὸν διαλογισμὸν τῆς καρδίας αὐτῶν ἐπιλαβόμενος παι-
δίον ἔστησεν αὐτὸ παρ' ἑαυτοῦ, καὶ εἶπεν αὐτοῖς Ὃς ἂν 48
δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχε-
ται, καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με·
ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν
μέγας. Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν Ἐπι- 49
στάτα, εἶδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαι-
μόνια, καὶ ἐκωλύομεν αὐτόν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.
εἶπεν δὲ πρὸς αὐτόν Ἰησοῦς Μὴ κωλύετε, ὃς γὰρ οὐκ ἔ- 50

37 And it came to pass, on the next day, when they
 were come down from the mountain, a great multi-
 38 tude met him. And behold, a man from the multi-
 tude cried, saying, 'Master, I beseech thee to look ^{1 Or, Teacher}
 39 upon my son; for he is mine only child: and be-
 hold, a spirit taketh him, and he suddenly crieth
 out; and it ²teareth him that he foameth, and it ^{2 Or, convulseth}
 hardly departeth from him, bruising him sorely.
 40 And I besought thy disciples to cast it out; and
 41 they could not. And Jesus answered and said, O
 faithless and perverse generation, how long shall I
 be with you, and bear with you? bring hither thy
 42 son. And as he was yet a coming, the ³devil ⁴dashed ^{3 Gr. demon.}
 him down, and ⁵tore him grievously. But Jesus ^{4 Or, rent him}
 rebuked the unclean spirit, and healed the boy, and ^{5 Or, convulsed}
 43 gave him back to his father. And they were all
 astonished at the majesty of God.

But while all were marvelling at all the things
 44 which he did, he said unto his disciples, Let these
 words sink into your ears: for the Son of man shall
 45 be delivered up into the hands of men. But they
 understood not this saying, and it was concealed
 from them, that they should not perceive it: and
 they were afraid to ask him about this saying.

46 And there arose a reasoning among them, which
 47 of them should be ⁶greatest*. But when Jesus saw ^{6 Gr. greater.}
 the reasoning of their heart, he took a little child,
 48 and set him by his side, and said unto them, Who-
 soever shall receive this little child in my name re-
 ceiveth me: and whosoever shall receive me receiv-
 eth him that sent me: for he that is ⁷least among ^{7 Gr. lesser.}
 you all, the same is great.

49 And John answered and said, Master, we saw one
 casting out ⁸devils in thy name; and we forbade ^{8 Gr. demons.}
 50 him, because he followeth not with us. But Jesus
 said unto him, Forbid him not: for he that is not

* For "should be greatest" read "was the greatest"—*Am. Com.*

against you is for you.

¹ Gr. were being fulfilled.

And it came to pass, when the days ¹were well- 51
nigh come that he should be received up, he sted-
fastly set his face to go to Jerusalem, and sent mes- 52
sengers before his face: and they went, and entered
into a village of the Samaritans, to make ready for
him. And they did not receive him, because his 53
face was *as though he were* going to Jerusalem.
And when his disciples James and John saw *this*, 54
they said, Lord, wilt thou that we bid fire to come
down from heaven, and consume them²? But he 55
turned, and rebuked them³. And they went to an- 56
other village.

² Many ancient authorities add even as Elijah did.

³ Some ancient authorities add and said, *Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save them.*

⁴ Gr. lodging-places.

And as they went in the way, a certain man said 57
unto him, I will follow thee whithersoever thou go-
est. And Jesus said unto him, The foxes have 58
holes, and the birds of the heaven *have* ⁴ nests; but
the Son of man hath not where to lay his head.
And he said unto another, Follow me. But he said, 59
Lord, suffer me first to go and bury my father. But 60
he said unto him, Leave the dead to bury their own
dead; but go thou and publish abroad the kingdom
of God. And another also said, I will follow thee, 61
Lord; but first suffer me to bid farewell to them that
are at my house. But Jesus said unto him, No man, 62
having put his hand to the plough, and looking
back, is fit for the kingdom of God.

⁵ Many ancient authorities add and two: and so in ver. 17.

Now after these things the Lord appointed sev- 10
enty⁵ others, and sent them two and two before his
face into every city and place, whither he himself
was about to come. And he said unto them, The 2
harvest is plenteous, but the labourers are few: pray
ye therefore the Lord of the harvest,

στιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστίν.

- 51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀνα-
 λήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστῆρισεν τοῦ
 52 πορεύεσθαι εἰς Ἱερουσαλήμ, καὶ ἀπέστειλεν ἀγγέλους πρὸ
 προσώπου αὐτοῦ. Καὶ πορευθέντες εἰσῆλθον εἰς κώμην
 53 Σαμαρειτῶν, ὡς ἐτοιμάσαι αὐτῷ· καὶ οὐκ ἐδέξαντο αὐτόν,
 ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.
 54 Ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν Κύριε,
 θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ
 55 ἀναλῶσαι αὐτούς[†]; στραφεὶς δὲ ἐπετίμησεν αὐτοῖς[†].
 56 καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.
 57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς
 58 αὐτόν Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. καὶ εἶπεν
 αὐτῷ [ὁ] Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ
 πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώ-
 59 που οὐκ ἔχει πού τὴν κεφαλὴν κλίνῃ. Εἶπεν δὲ πρὸς
 ἕτερον Ἀκολούθει μοι. ὁ δὲ εἶπεν Ἐπίτρεψόν[‡] μοι πρῶ-
 60 τον ἀπελθόντι θάψαι τὸν πατέρα μου. εἶπεν δὲ αὐτῷ
 Ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελ-
 61 θὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. εἶπεν δὲ καὶ ἕτε-
 ρος Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀπο-
 62 τάξασθαι τοῖς εἰς τὸν οἶκόν μου. εἶπεν δὲ [πρὸς αὐτόν]
 ὁ Ἰησοῦς Οὐδεὶς ἔπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ
 βλέπων εἰς τὰ ὀπίσω[‡] εὐθεὶς ἐστὶν τῇ βασιλείᾳ τοῦ θεοῦ.
 1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἐβδομήκοντα
 [δύο] καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] πρὸ προσώπου
 αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχε-
 2 σθαι. ἔλεγεν δὲ πρὸς αὐτούς Ὁ μὲν θερισμὸς πολὺς, οἱ
 δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ

* † καὶ εἶπεν Οὐκ οἴδατε ποίου πνεύματός ἐστε. [ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς [ἀνθρώπων] ἐπολέσαι ἀλλὰ σῶσαι.]†

‡ † εἰς τὰ ὀπίσω βλέπων καὶ ἐπιβάλλων τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον†

ἢ ἐκεῖ

καταβιβασθήση

ἐκ τοῦ οὐρανοῦ ὡς
στραπὴν

ἀδικήση

ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. ὑπάγετε. 3
 ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. μὴ βα- 4
 στάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ
 μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσσησθε. εἰς ἣν δ' ἂν εἰσέλ- 5
 θητε οἰκίαν πρῶτον λέγετε Εἰρήνην τῷ οἴκῳ τούτῳ. καὶ 6
 εἰ ἂν ᾿ἐκεῖ ἢ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν ἢ
 εἰρήνην ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. ἐν αὐτῇ 7
 δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν,
 ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ
 οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ 8
 δέχωνται ὑμᾶς, ἔσθιετε τὰ παρατιθέμενα ὑμῖν, καὶ θερα- 9
 πεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς Ἠγγικεν
 ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. εἰς ἣν δ' ἂν πόλιν εἰσέλ- 10
 θητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας
 αὐτῆς εἶπατε Καὶ τὸν κοριορτὸν τὸν κολληθέντα ἡμῖν 11
 ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν·
 πλην τοῦτο γινώσκετε ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ.
 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον 12
 ἔσται ἢ τῇ πόλει ἐκείνῃ. Οὐαὶ σοι, Χοραζεῖν· οὐαὶ σοι, 13
 Βηθσαιδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ
 δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πόλαι ἂν ἐν σάκκῳ καὶ
 σποδῷ καθήμενοι μετενόησαν. πλην Τύρῳ καὶ Σιδῶνι 14
 ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. Καὶ σύ, Κα- 15
 φαρναούμ, μὴ ἕως οὐρανοῦ ὕψωθήσῃ; ἕως τοῦ ἁλὸς
 ᾿καταβήσῃ. Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθε- 16
 τῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀπο-
 στείλαντά με. Ὑπέστρεψαν δὲ οἱ ἐβδομήκον- 17
 τα [δύο] μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια
 ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. εἶπεν δὲ αὐ- 18
 τοῖς Ἐθεώρουν τὸν Σατανᾶν ᾿ὡς ἀστραπὴν ἐκ τοῦ οὐ-
 ρανοῦ πεσόντα. ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ 19
 πατεῖν ἐπάνω ὕφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν
 δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ᾿ἀδικήσῃ.

- 3 that he send forth labourers into his harvest. Go
 your ways: behold, I send you forth as lambs in the
 4 midst of wolves. Carry no purse, no wallet, no shoes:
 5 and salute no man on the way. And into whatso-
 ever house ye shall ¹enter, first say, Peace *be* to this
 6 house. And if a son of peace be there, your peace
 shall rest upon ²him: but if not, it shall turn to you ³Or, *enter first,*
 7 again. And in that same house remain, eating and
 drinking such things as they give: for the labourer
 is worthy of his hire. Go not from house to house.
 8 And into whatsoever city ye enter, and they receive
 9 you, eat such things as are set before you: and heal
 the sick that are therein, and say unto them, The
 10 kingdom of God is come nigh unto you. But into
 whatsoever city ye shall enter, and they receive you
 11 not, go out into the streets thereof and say, Even the
 dust from your city, that cleaveth to our feet, we do
 wipe off against you: howbeit know this, that the
 12 kingdom of God is come nigh. I say unto you, It
 shall be more tolerable in that day for Sodom, than
 13 for that city. Woe unto thee, Chorazin! woe unto
 thee, Bethsaida! for if the ³mighty works had been ³Gr. *powers.*
 done in Tyre and Sidon, which were done in you,
 they would have repented long ago, sitting in sack-
 14 cloth and ashes. Howbeit it shall be more tolerable
 for Tyre and Sidon in the judgement, than for you.
 15 And thou, Capernaum, shalt thou be exalted unto
 heaven? thou shalt be brought down unto Hades.
 16 He that heareth you heareth me; and he that reject-
 eth you rejecteth me; and he that rejecteth me re-
 jecteth him that sent me.
 17 And the seventy returned with joy, saying, Lord,
 even the ⁴devils are subject unto us in thy name. ⁴Gr. *demons.*
 18 And he said unto them, I beheld Satan fallen as
 19 lightning from heaven. Behold, I have given you
 authority to tread upon serpents and scorpions, and
 over all the power of the enemy: and nothing shall
 in any wise hurt you.

Howbeit in this rejoice not, that the spirits are sub-20
ject unto you; but rejoice that your names are writ-
ten in heaven.

1 Or, *by*

2 Or, *praise*

3 Or, *that*

In that same hour he rejoiced ¹in the Holy Spirit, 21
and said, I ²thank thee, O Father, Lord of heaven
and earth, that thou didst hide these things from the
wise and understanding, and didst reveal them unto
babes: yea, Father; ³for so it was well-pleasing in
thy sight. All things have been delivered unto me ²²
of my Father: and no one knoweth who the Son is,
save the Father; and who the Father is, save the
Son, and he to whomsoever the Son willet to re-
veal *him*. And turning to the disciples, he said pri-23
vately, Blessed *are* the eyes which see the things
that ye see: for I say unto you, that many prophets ²⁴
and kings desired to see the things which ye see,
and saw them not; and to hear the things which ye
hear, and heard them not.

4 Or, *Teacher*

5 Gr. *from*.

And behold, a certain lawyer stood up and tempt-25
ed him, saying, ⁴Master, what shall I do to inherit
eternal life? And he said unto him, What is written ²⁶
in the law? how readest thou? And he answering ²⁷
said, Thou shalt love the Lord thy God ⁵with all
thy heart, and with all thy soul, and with all thy
strength, and with all thy mind; and thy neighbour
as thyself. And he said unto him, Thou hast an-28
swered right: this do, and thou shalt live. But he, ²⁹
desiring to justify himself, said unto Jesus, And
who is my neighbour? Jesus made answer and ³⁰
said, A certain man was going down from Jerusalem
to Jericho; and he fell among robbers, which both
stripped him and beat him, and departed, leaving
him half dead. And by chance a certain priest was ³¹
going down that way: and when he saw him, he
passed by on the other side. And in like manner a ³²
Levite also, when he came to the place, and saw him,
passed by on the other side. But a certain Samari-33
tan, as he journeyed, came where he was: and when
he saw him, he was moved with compassion, and ³⁴
came to him, and bound up his wounds, pouring
on *them* oil and wine;

20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐν γέγραπται ἐν
 21 τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ᾠρᾷ ἡ γαλλιάσατο

τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν Ἐξομολογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπιίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν

22 σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἂν βούληται ὁ υἱὸς

23 ἀποκαλύψαι. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.

24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπαιράζων αὐτὸν λέγων Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ νόμῳ τί γέγραπται; πῶς

27 ἀναγινώσκεις; ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις Κύριον τὸν Θεόν σου ἔξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ

ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ δια-

28 νοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. εἶπεν δὲ

29 αὐτῷ Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ζήσῃ. Ὁ δὲ

θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς

30 ἐστίν μου πλησίον; ὑπολαβὼν ὁ Ἰησοῦς εἶπεν Ἀνθρω-

πὸς τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱερειχὼ καὶ λη-

σταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς

31 ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. κατὰ συγκυρίαν δὲ

ἱερεὺς τις κατέβαινεν [ἐν] τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν

32 ἀντιπαρῆλθεν· ὁμοίως δὲ καὶ Λευεΐτης κατὰ τὸν τόπον

33 ἑλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. Σαμαρείτης δὲ τις ὁδεύων

34 ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, καὶ προσελθὼν

κατέδωκεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον,

ἔδωκεν δύο δηνάρια

ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὔριον ἔκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν Ἐπεμελήθητι αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσης ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεισόντος εἰς τοὺς ληστάς; ὁ δὲ εἶπεν Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ [ὁ] Ἰησοῦς Πορεύου καὶ σὺ ποιεῖ ὁμοίως.

[εἰς τὸν οἶκον αὐτοῦ]

Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν οἰκίαν. καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριάμ, [ἥ] καὶ παρακαθεσθῆῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ. ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν Κύριε, σὺ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνῃν με κατέλειπεν διακονεῖν; εἰπὼν οὖν αὐτῇ ἵνα μοι συναντιλάβηται. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάῃ περὶ πολλά, ὀλίγων δὲ ἐστὶν χρεία ἢ ἐνός· Μαριάμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἣτις οὐκ ἀφαιρεθήσεται αὐτῆς.

θορυβαζή· Μαριάμ

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἰπὼν τίς τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ. εἶπεν δὲ αὐτοῖς Ὅταν προσεύχησθε, λέγετε Πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθάτω ἡ βασιλεία σου· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὁφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. Καὶ εἶπεν πρὸς αὐτοὺς Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε, χρησύν μοι τρεῖς ἄρτους, ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· κακείνος ἔσθωεν ἀποκριθεὶς εἶπῃ Μὴ μοι κόπους παρέχε· ἤδη ἡ θύρα

Αρ.

and he set him on his own beast, and brought him
 35 to an inn, and took care of him. And on the mor-
 row he took out two ¹pence, and gave them to the
 host, and said, Take care of him; and whatsoever
 thou spendest more, I, when I come back again, will
 36 repay thee. Which of these three, thinkest thou,
 proved neighbour unto him that fell among the
 37 robbers? And he said, He that shewed mercy on
 him. And Jesus said unto him, Go, and do thou
 likewise.

¹ See marginal note
 on Matt. xviii. 28.

38 Now as they went on their way, he entered into
 a certain village: and a certain woman named Mar-
 39 tha received him into her house. And she had a
 sister called Mary, which also sat at the Lord's feet,
 40 and heard his word. But Martha was ²cumbered
 about much serving; and she came up to him, and
 said, Lord, dost thou not care that my sister did
 leave me to serve alone? bid her therefore that she
 41 help me. But the Lord answered and said unto
 her, ³Martha, Martha, thou art anxious and troubled
 42 about many things: ⁴but one thing is needful: for
 Mary hath chosen the good part, which shall not be
 taken away from her.

² Gr. *distracted*.

³ A few ancient au-
 thorities read
Martha, Martha,
thou art troubled:
Mary hath cho-
sen &c.

⁴ Many ancient au-
 thorities read but
few things are
needful, or one.

11 And it came to pass, as he was praying in a cer-
 tain place, that when he ceased, one of his disciples
 said unto him, Lord, teach us to pray, even as John
 2 also taught his disciples. And he said unto them,
 When ye pray, say, ⁵Father, Hallowed be thy name.
 3 Thy kingdom come. ⁶Give us day by day ⁷our daily
 4 bread. And forgive us our sins; for we ourselves
 also forgive every one that is indebted to us. And
 bring us not into temptation⁸.

⁵ Many ancient au-
 thorities read
Our Father, which
art in heaven.
 See Matt. vi. 9.

⁶ Many ancient au-
 thorities add *Thy*
will be done, as
in heaven, so on
earth. See Matt.
 vi. 10.

⁷ Gr. *our bread for*
the coming day.

⁸ Many ancient au-
 thorities add but
deliver us from
the evil one (or,
from evil). See
 Matt. vi. 13.

5 And he said unto them, Which of you shall have
 a friend, and shall go unto him at midnight, and say
 6 to him, Friend, lend me three loaves; for a friend
 of mine is come to me from a journey, and I have
 7 nothing to set before him; and he from within shall
 answer and say, Trouble me not: the door is now

shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him ¹as many as he needeth. And I say unto you, ²Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask ³a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or *if* he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

¹ Or, *whatsoever things*

² Some ancient authorities omit *a loaf*, and he give him *a stone?* or.

³ Gr. *demon*.

⁴ Or, *In*

⁵ Gr. *demons*.

⁶ Or, *and house falleth upon house*.

⁷ Or, *it*

And he was casting out a ²devil *which was* dumb. And it came to pass, when the ³devil was gone out, the dumb man spake; and the multitudes marvelled. But some of them said, ⁴By Beelzebub the prince of the ⁵devils casteth he out ⁵devils. And others, tempt-¹⁶ing *him*, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; ⁶and a house *divided* against a house falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out ⁵devils ⁴by Beelzebub. And if I ⁴by Beelzebub cast out ⁵devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God cast out ⁵devils, then is the kingdom of God come upon you. When the strong *man* fully armed guardeth his own court, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. The unclean spirit when ⁷he is gone out of the man,

κέκλεισται, καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην
 8 εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. λέγω ὑμῖν, εἰ καὶ
 οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε
 τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρή
 9 ζει. Καὶ γὰρ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖ-
 10 τε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς γὰρ
 ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι
 11 ᾠνοοῖται. τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ
 12 υἱὸς ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; ἢ καὶ
 13 αἰτήσῃ ὄρν, ἐπιδώσει αὐτῷ σκορπίον; εἰ οὖν ὑμεῖς πονη-
 ροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις
 ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα
 ἅγιον τοῖς αἰτοῦσιν αὐτόν.

ἀνοίγεται | αἰτή-
 σει τον πατέρα

ἄρτον, μη λίθον
 ἐπιδώσει αὐτῷ; ἢ
 [καὶ]

ἀγαθὸν δόμα-

14 Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· ἐγένετο δὲ τῷ
 δαιμονίου ἐξεληθόντος ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν
 15 οἱ ὄχλοι· τινὲς δὲ ἐξ αὐτῶν εἶπαν Ἐν Βεεζεβοὺλ τῷ
 16 ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια· ἕτεροι δὲ
 17 πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. αὐ-
 τὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς Πᾶσα
 βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἔρημοῦται, καὶ οἶκος
 18 ἐπὶ οἶκον πίπτει. εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερί-
 σθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν
 19 Βεεζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. εἰ δὲ ἐγὼ ἐν Βεεζε-
 βοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-
 20 λουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. εἰ δὲ ἐν
 δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν
 21 ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. ὅταν ὁ ἰσχυρὸς καθωπλι-
 σμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστιν τὰ
 22 ὑπάρχοντα αὐτοῦ· ἐπὶ δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν
 νικῇ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἣ ἐπεποιθεῖ,
 23 καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. ὁ μὴ ὦν μετ' ἐμοῦ
 κατ' ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπί-
 24 ζει. Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀν-

διαμερισθεῖσα
 ἐφ' ἑαυτήν

κριταὶ ὑμῶν

ἀνάπανσιν καὶ μὴ
εὐρίσκον· τότε

θρώπου, διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἁνάπανσιν, καὶ μὴ εὐρίσκον [τότε] ᾧ λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· καὶ ἔλθον εὐρίσκει [σχολάζοντα,] σεσα- 25
ρωμένον καὶ κεκοσμημένον. τότε πορεύεται καὶ παραλαμ- 26
βάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ, καὶ εἰσελ-
θόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
ἐκείνου χείρονα τῶν πρώτων. Ἐγένετο δὲ ἐν τῷ 27
λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου
εἶπεν αὐτῷ Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ
μαστοὶ οὓς ἐθήλασας· αὐτὸς δὲ εἶπεν Μενοῦν μακάριοι 28
οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν ὅτι Ἡ 29
γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖ-
ον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωάν. καθὼς γὰρ 30
ἐγένετο [ὁ] Ἰωάνης τοῖς Νινευεῖταις σημεῖον, οὕτως ἔσται
καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. βασιλίσσα 31
νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς
γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν
περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομώντος, καὶ ἰδοὺ
πλείον Σολομώντος ὧδε. ἄνδρες Νινευεῖται ἀναστήσονται 32
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν
αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωάν, καὶ ἰδοὺ
πλείον Ἰωάν ὧδε. Οὐδεὶς λύχνον ἄψας εἰς κρύπτην τίθη- 33
σιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ
εἰσπορευόμενοι τὸ φῶς βλέπωσιν. Ὁ λύχνος τοῦ σώμα- 34
τός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἀπλοῦς
ᾖ, καὶ ὅλον τὸ σῶμά σου φωτινόν ἐστιν· ἐπὰν δὲ πονηρὸς
ᾖ, καὶ τὸ σῶμά σου σκοτινόν. Ἰσκόπει οὖν μὴ τὸ φῶς τὸ 35
ἐν σοὶ σκότος ἐστίν. εἰ οὖν τὸ σῶμά σου ὅλον φωτινόν, 36
μὴ ἔχον ἓ μέρος τι ἓ σκοτινόν, ἔσται φωτινόν ὅλον ὡς ὅταν
ὁ λύχνος ᾗ τῇ ἀστραπῇ φωτίζῃ σε.

Αρ.†

[τι] μέρος
ἐν

Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀρι- 37
στήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. ὁ δὲ Φαρισαῖος 38

- passeth through waterless places, seeking rest; and
 finding none, ¹he saith, I will turn back unto my ¹ Or, *it*
 25 house whence I came out. And when ¹he is come,
 26 ¹he findeth it swept and garnished. Then goeth ¹he,
 and taketh *to him* seven other spirits more evil than
²himself; and they enter in and dwell there: and the ² Or, *itself*
 last state of that man becometh worse than the first.
 27 And it came to pass, as he said these things, a cer-
 tain woman out of the multitude lifted up her voice,
 and said unto him, Blessed is the womb that bare
 28 thee, and the breasts which thou didst suck. But
 he said, Yea rather, blessed are they that hear the
 word of God, and keep it.
 29 And when the multitudes were gathering together
 unto him, he began to say, This generation is an evil
 generation: it seeketh after a sign; and there shall
 30 no sign be given to it but the sign of Jonah. For
 even as Jonah became a sign unto the Ninevites, so
 31 shall also the Son of man be to this generation. The
 queen of the south shall rise up in the judgement
 with the men of this generation, and shall condemn
 them: for she came from the ends of the earth to
 hear the wisdom of Solomon; and behold, ³a greater ³ Gr. *more than*.
 32 than Solomon is here. The men of Nineveh shall
 stand up in the judgement with this generation, and
 shall condemn it: for they repented at the preaching
 of Jonah; and behold, ³a greater than Jonah is here.
 33 No man, when he hath lighted a lamp, putteth
 it in a cellar, neither under the bushel, but on the
 stand, that they which enter in may see the light.
 34 The lamp of thy body is thine eye: when thine eye is
 single, thy whole body also is full of light; but when
 35 it is evil, thy body also is full of darkness. Look
 therefore whether the light that is in thee be not
 36 darkness. If therefore thy whole body be full of
 light, having no part dark, it shall be wholly full of
 light, as when the lamp with its bright shining doth
 give thee light.
 37 Now as he spake, a Pharisee asketh him to ⁴dine ⁴ Gr. *breakfast*.
 with him: and he went in, and sat down to meat.
 38 And when the Pharisee

¹ Gr. *breakfast*.² Or, *ye can*.

saw it, he marvelled that he had not first washed* before ¹dinner. And the Lord said unto him, Now ³⁹ do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not ⁴⁰ he that made the outside make the inside also? Howbeit give for alms those things which ²are with- ⁴¹ in; and behold, all things are clean unto you.

But woe unto you Pharisees! for ye tithe mint ⁴² and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone. Woe ⁴³ unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-places. Woe unto you! for ye are as the tombs ⁴⁴ which appear not, and the men that walk over *them* know it not.

³ Or, *Teacher*.

And one of the lawyers answering saith unto him, ⁴⁵ ³Master, in saying this thou reproachest us also. And ⁴⁶ he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe ⁴⁷ unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses ⁴⁸ and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. There- ⁴⁹ fore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; that the blood of all the ⁵⁰ prophets, which was shed from the foundation of the world, may be required of this generation; from ⁵¹ the blood of Abel unto the blood of Zachariah, who perished between the altar and the ⁴sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers! for ye took away the ⁵² key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

⁴ Gr. *house*.

And

53

* For "washed" read "bathed himself" [comp. Mark vii. 4.]—*Am. Com.*

ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρί-
 39 στον. εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρι-
 σαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε,
 40 τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ἄφρονες,
 41 οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; πλὴν
 τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν
 42 ἐστίν. ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε
 τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρ-
 χεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει
 43 ποιῆσαι κακῆϊνα μὴ παρῆναι. οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
 ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ
 44 τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς
 τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες
 45 ἐπάνω οὐκ οἶδασιν. Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει
 46 αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. ὁ δὲ
 εἶπεν· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς
 ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύ-
 47 λων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. οὐαὶ ὑμῖν, ὅτι
 οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν
 48 ἀπέκτειναν αὐτούς. ἄρα μάρτυρές ἐστε ἡ καὶ συνευδοκεῖτε
 τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν
 49 αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε. διὰ τοῦτο καὶ ἡ σοφία τοῦ
 θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστό-
 50 λους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, ἵνα ἐκζη-
 τηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ
 51 καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ἀπὸ αἵματος
 Ἀβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ
 θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται
 52 ἀπὸ τῆς γενεᾶς ταύτης. οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι
 ἡράτε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε
 53 καὶ τοὺς εἰσερχομένους ἐκωλύσατε. ἡ ΚΑΚΕΪΒΕΝ *

Αρ.

†μνημεῖα†

†μὴ συνευδοκεῖτε†

ἐκχυνόμενον

†ἐκρύψατε†

* ἡ λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς ἐνώπιον πάντων τοῦ λαοῦ ἤρξαντο οἱ Φαρισαῖοι καὶ οἱ νομικοὶ δεινῶς ἐχειν καὶ συνβάλλειν αὐτῷ περὶ πλείονων, ζητοῦντες ἀφορμὴν τινα λαβεῖν αὐτοῦ ἵνα εὕρωσιν κατηγορησαί αὐτοῦ.†

ἐξεληθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,
ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ. 7

Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε 1
καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς
αὐτοῦ πρῶτον. Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις 2
ἐστὶν ὑπόκρισις, τῶν Φαρισαίων. Οὐδὲν δὲ συγκεκαλυμ- 3
μένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ
γνωσθήσεται. ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ 4
φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς
ταμίοις κηρυχθήσεται ἐπὶ τῶν δωματίων. Λέγω δὲ ὑμῖν 5
τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ
σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσώτερόν τι ποιῆ-
σαι. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν 6
μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν
γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε. οὐχὶ πέντε 7
στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν
οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. ἀλλὰ καὶ αἱ 8
τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμῶνται· μὴ φοβεῖ-
σθε· πολλῶν στρουθίων διαφέρετε. Λέγω δὲ ὑμῖν, πᾶς 9
ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ
υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν
ἀγγέλων τοῦ θεοῦ· ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν 10
ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ
θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, 11
ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημή-
σαντι οὐκ ἀφεθήσεται. Ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ 12
τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μερι-
μνήσητε πῶς [ἢ τί] ἀπολογήσησθε ἢ τί εἶπητε· τὸ 13
γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾧρᾳ ἃ δεῖ εἰ-
πεῖν. Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ Διδά- 14
σκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν
κληρονομίαν. ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπε, τίς με κατέ-

when he was come out from thence, the scribes and the Pharisees began to ¹press upon *him* vehemently, and to provoke him to speak of ²many things; laying wait for him, to catch something out of his mouth.

¹ Or, set themselves vehemently against him

² Or, more

12 In the mean time, when ³the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to ⁴say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid,

³ Gr. the myriads of.

⁴ Or, say unto his disciples, First of all beware ye

that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.

And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed

⁵ Or, authority

⁶ Gr. Gehenna.

hath ⁵power to cast into ⁶hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than

many sparrows. And I say unto you, Every one who shall confess ⁷me before men, ⁸him shall the Son of man also confess before the angels of God:

⁷ Gr. in me.

⁸ Gr. in him.

but he that denieth me in the presence of men shall be denied in the presence of the angels of God.

And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

And one out of the multitude said unto him, ⁹Mas-⁹ Or, Teacher ter, bid my brother divide the inheritance with me.

But he said unto him, Man, who made me

a judge or a divider over you? And he said unto 15
 them, Take heed, and keep yourselves from all covet-
 ousness: ¹for a man's life consisteth not in the abun-
 dance of the things which he possesseth. And he 16
 spake a parable unto them, saying, The ground of a
 certain rich man brought forth plentifully: and he 17
 reasoned within himself, saying, What shall I do, be-
 cause I have not where to bestow my fruits? And 18
 he said, This will I do: I will pull down my barns,
 and build greater; and there will I bestow all my
 corn and my goods. And I will say to my ²soul, 19
²Soul, thou hast much goods laid up for many years;
 take thine ease, eat, drink, be merry. But God said 20
 unto him, Thou foolish one, this night ³is thy ²soul
 required of thee; and the things which thou hast
 prepared, whose shall they be? So is he that layeth 21
 up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say 22
 unto you, Be not anxious for *your* ⁴life, what ye
 shall eat; nor yet for your body, what ye shall put
 on. For the ⁴life is more than the food, and the 23
 body than the raiment. Consider the ravens, that 24
 they sow not, neither reap; which have no store-
 chamber nor barn; and God feedeth them: of how
 much more value are ye than the birds! And which 25
 of you by being anxious can add a cubit unto his
⁵stature? If then ye are not able to do even that 26
 which is least, why are ye anxious concerning the
 rest? Consider the lilies, how they grow: they toil 27
 not, neither do they spin; yet I say unto you, Even
 Solomon in all his glory was not arrayed like one
 of these. But if God doth so clothe the grass in the 28
 field, which to-day is, and to-morrow is cast into the
 oven; how much more *shall he clothe* you, O ye of
 little faith? And seek not ye what ye shall eat, and 29
 what ye shall drink, neither be ye of doubtful mind.
 For all these things do the nations of the world seek 30
 after: but your Father knoweth that ye have need
 of these things. Howbeit seek ye ⁶his kingdom, and 31
 these things shall be added unto you. Fear not, lit- 32
 tle flock; for it is your Father's good pleasure to give

¹ Gr. for not in a man's abundance consisteth his life, from the things which he possesseth.

² Or, life

³ Gr. they require thy soul.

⁴ Or, soul

⁵ Or, age

⁶ Many ancient authorities read the kingdom of God.

13 στησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; εἶπεν δὲ πρὸς αὐ-
 τούς· Ὁράτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι
 οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν
 15 ὑπαρχόντων αὐτῷ. Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς
 λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.
 17 καὶ διελογίζετο ἐν αὐτῷ λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω
 18 πού συνάξω τοὺς καρπούς μου; καὶ εἶπεν· Τοῦτο ποιήσω·
 καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ
 19 συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ μου, καὶ
 ἐρῶ τῇ ψυχῇ μου· Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ [κείμενα εἰς
 20 ἔτη πολλά· ἀναπαύου, φάγε, πίε], εὐφραίνου. εἶπεν δὲ
 αὐτῷ ὁ θεός· Ἀφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου αἰ-
 21 τοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίني ἔσται; [Οὕτως ὁ θη-
 22 σαυρίζων αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν.] Εἶ-
 πεν δὲ πρὸς τοὺς μαθητάς [αὐτοῦ]· Διὰ τοῦτο ἰλέγω ὑμῖν,
 μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι [ὑμῶν]
 23 τί ἐνδύσῃσθε. ἡ γὰρ ψυχὴ πλείον ἐστὶν τῆς τροφῆς καὶ
 24 τοῦ σώματος τοῦ ἐνδύματος. κατανοήσατε τοὺς κόρακας ὅτι
 οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον
 οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον
 25 ὑμεῖς διαφέρετε τῶν πετεινῶν. τίς δὲ ἐξ ὑμῶν μεριμνῶν
 26 δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; εἰ οὖν
 οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;
 27 κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει.
 λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιε-
 28 βάλετο ὡς ἐν τούτων. εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα
 σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως
 29 ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. καὶ ὑμεῖς μὴ
 30 ζητεῖτε τί φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε, ταῦ-
 τα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ
 31 πατὴρ οἶδεν ὅτι χρήζετε τούτων· πλὴν ζητεῖτε τὴν βασι-
 32 λείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν. μὴ φοβοῦ,
 τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι

† τὰ γενήματα
μου†

ὑμῖν λέγω

οὔτε σπεύρουσιν
οὔτε

προσθεῖναι ἐπὶ τὴν
ἡλικίαν αὐτοῦ |
† καὶ περὶ τῶν λοι-
πῶν τί†
† οὔτε νήθει οὔτε
ὑφαίνει†

ὑμῖν τὴν βασιλείαν. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν 33
 καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ
 παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς,
 ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σῆς διαφθείρει· ὅπου γάρ 34
 ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται.
 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι 35
 καϊόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις 36
 τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόν-
 τος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. μακάριοι οἱ 37
 δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας·
 ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ
 παρελθὼν διακονήσει αὐτοῖς. Ἐὰν ἐν τῇ δευτέρᾳ καὶ ἐν 38
 τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὖρῃ οὕτως, μακάριοί εἰσιν
 ἐκεῖνοι. τοῦτο δὲ γινώσκετε ὅτι εἰ ἥδει ὁ οἰκοδεσπότης 39
 ποῖα ὥρα ὁ κλεπτῆς ἔρχεται, ἔγρηγόρησεν ἂν καὶ οὐκ ἂ-
 φῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. καὶ ὑμεῖς γίνεσθε 40
 ἔτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχε-
 ται. Εἶπεν δὲ ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν παρα- 41
 βολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; καὶ εἶπεν ὁ 42
 κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος, ὁ φρόνιμος, ὃν
 καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ δίδόναι
 ἐν καιρῷ [τὸ] σιτομέτριον; μακάριος ὁ δοῦλος ἐκεῖνος, ὃν 43
 ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως· ἀληθῶς 44
 λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστή-
 σει αὐτόν. ἔαν δὲ εἶπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ 45
 αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύ-
 πτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν
 καὶ μεθύσκεσθαι, ἡξεί ὁ κύριος τοῦ δούλου ἐκείνου ἐν 46
 ἡμέρᾳ ἢ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἢ οὐ γινώσκει, καὶ διχο-
 τομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων
 θήσει. ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου 47
 αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐ-

οὐκ ἂν

*

* ἢ καὶ ἐὰν ἔλθῃ τῇ ἐσπερίᾳ· φυλακῇ καὶ εὐρήσει, οὕτως ποιήσει, καὶ ἐὰν ἐν τῇ δευτέρᾳ καὶ τῇ τρίτῃ·

33 you the kingdom. Sell that ye have, and give alms;
 make for yourselves purses which wax not old, a
 treasure in the heavens that faileth not, where no
 34 thief draweth near, neither moth destroyeth. For
 where your treasure is, there will your heart be also.
 35 Let your loins be girded about, and your lamps
 36 burning; and be ye yourselves like unto men look-
 ing for their lord, when he shall return from the
 marriage feast; that, when he cometh and knock-
 37 eth, they may straightway open unto him. Blessed
 are those ¹servants, whom the lord when he cometh ¹ Gr. *bondservants*.
 shall find watching: verily I say unto you, that he
 shall gird himself, and make ~~them~~ sit down to meat,
 38 and shall come and ~~serve~~ them. And if he shall
 come in the second watch, and if in the third, and
 39 find ~~them~~ so, blessed are those *servants*. ²But know ² Or, *But this ye know*
 this, that if the master of the house had known in
 what hour the thief was coming, he would have
 watched, and not have left his house to be ³broken ³ Gr. *digged through*.
 40 through. Be ye also ready: for in an hour that ye
 think not the Son of man cometh.
 41 And Peter said, Lord, speakest thou this parable
 42 unto us, or even unto all? And the Lord said, Who
 then is ⁴the faithful and wise steward, whom his lord ⁴ Or, *the faithful steward, the wise man whom &c.*
 shall set over his household, to give them their por-
 43 tion of food in due season? Blessed is that ⁵ser- ⁵ Gr. *bondservant*.
 vant, whom his lord when he cometh shall find so
 44 doing. Of a truth I say unto you, that he will set
 45 him over all that he hath. But if that ⁶servant shall
 say in his heart, My lord delayeth his coming; and
 shall begin to beat the menservants and the maid-
 servants, and to eat and ~~drink~~, and to be drunken;
 46 the lord of that ⁶servant shall come in a day when
 he expecteth not, and in an hour when he knoweth
 not, and shall ⁶cut him asunder, and appoint his por- ⁶ Or, *severely scourge him*
 47 tion with the unfaithful. And that ⁶servant, which
 knew his lord's will, and made not ready, nor did ac-
 cording to his will,

shall be beaten with many *stripes*; but he that knew 48 not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

I came to cast fire upon the earth; and what 49 will I*, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come 51 to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth 52 five in one house divided, three against two, and two against three. They shall be divided, father against 53 son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

And he said to the multitudes also, When ye see a 54 cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And 55 when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye 56 hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? And why even of 57 yourselves judge ye not what is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, Thou shalt 59 by no means come out thence, till thou have paid the very last mite.

Now there were some present at that very season 13 which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay: 3 but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in 4 Siloam fell, and killed them, think ye that they

1 Or, *the wind*.

2 Gr. *prove*.

3 Gr. *evactor*.

* For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)—Am. Corr.

48 τοῦ δαρήσεται πολλάς· ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια
 πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ
 ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσό-
 49 τερον αἰτήσουσιν αὐτόν. Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν,
 50 καὶ τί θέλω εἰ ἤδη ἀνήφθη; βάπτισμα δὲ ἔχω βαπτισθῆ-
 51 ναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ. δοκεῖτε ὅτι
 εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν,
 52 ἀλλ' ἡ διαμερισμόν. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν
 ἐνὶ οἴκῳ διαμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ
 53 τρισίν, διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ γιός ἐπὶ
 πατρί, μήτηρ ἐπὶ θυγατέρα καὶ θιγάτηρ ἐπὶ τὴν μητέ-
 ρα, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν
 54 πενθεράν.

Ἐλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν
 ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέ-
 55 γετε ὅτι Ὁμβρος ἔρχεται, καὶ γίνεται οὕτως· καὶ ὅταν
 νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται.
 56 ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε
 δοκιμάζειν, τὸν «καιρὸν δὲ» τοῦτον πῶς οὐκ οἴδατε δοκιμά-
 57 ζειν; Τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρίνετε τὸ δίκαιον; ὥς
 γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ
 58 ὁδῷ δὲς ἐργασίαν ἀπηλλάχθαι [ἀπ'] αὐτοῦ, μὴ ποτε κατα-
 σύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ
 59 πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν. λέγω
 σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν
 ἀποδῷς.

δὲ καιρὸν

1 Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες
 αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πειλάτος ἔμιξεν
 2 μετὰ τῶν θυσιῶν αὐτῶν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς
 Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάν-
 τας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;
 3 οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῇτε πάντες ὁμοίως
 4 ἀπολείσθε. ἡ ἐκεῖνοι οἱ δέκα ὁκτὼ ἐφ' οὓς ἔπεσεν ὁ
 πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐ-

τοὶ ὀφείλονται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλήμ; οὐχί, λέγω ὑμῖν, ἀλλ' εἰ μὴ 5
 μετανοήσῃτε πάντες ὡσαύτως ἀπολείσθε. *Ε- 6

μετανοήτε

λεγεν δὲ ταύτην τὴν παραβολήν. Συκὴν εἶχέν τις πεφυ-
 τευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν
 ἐν αὐτῇ καὶ οὐχ εὔρεν. εἶπεν δὲ πρὸς τὸν ἀμπελουργ- 7
 γόν Ἰδοὺ τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ
 συκῇ ταύτῃ καὶ οὐχ εὐρίσκω· ἔκκοψον αὐτήν· ἵνα τί καὶ
 τὴν γῆν καταργεῖ; ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ Κύριε, 8
 ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν
 καὶ βάλω κόπρια· καὶ μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον- 9
 εἰ δὲ μὴγε, ἔκκόψεις αὐτήν.

-κόψινον κοπρί-
ων-

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββα- 10
 σιν. καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα 11
 ὀκτώ, καὶ ἦν συνκύνπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς
 τὸ παντελές. ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν καὶ 12
 εἶπεν αὐτῇ Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου, καὶ 13
 ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ
 ἐδόξαζεν τὸν θεόν. ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγα- 14
 νακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ
 ὄχλῳ ὅτι Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς
 οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββά-
 του. ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί, 15
 ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βούν αὐτοῦ ἢ τὸν
 ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων ποτίζει; ταύτην δὲ 16
 θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδωκεν ὁ Σατανᾶς ἰδοὺ δέκα
 καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ
 ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος αὐτοῦ κατη- 17
 σχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος
 ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐ-
 τοῦ.

ἀπαγωγῶν

*Ελεγεν οὖν Τίνι ὁμοία ἐστὶν ἡ βασι- 13
 λεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; ὁμοία ἐστὶν κόκκῳ 19
 σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ,

were ¹offenders above all the men that dwell in ¹ *Gr. debtors.*
 5 Jerusalem? I tell you, Nay: but, except ye repent,
 ye shall all likewise perish.

6 And he spake this parable; A certain man had a
 fig tree planted in his vineyard; and he came seek-
 7 ing fruit thereon, and found none. And he said
 unto the vinedresser, Behold, these three years I come
 seeking fruit on this fig tree, and find none: cut it
 8 down; why doth it also cumber the ground? And
 he answering saith unto him, Lord, let it alone this
 9 year also, till I shall dig about it, and dung it: and
 if it bear fruit thenceforth, *well*; but if not, thou
 shalt cut it down.

10 And he was teaching in one of the synagogues on
 11 the sabbath day. And behold, a woman which had
 a spirit of infirmity eighteen years; and she was
 bowed together, and could in no wise lift herself up.
 12 And when Jesus saw her, he called her, and said to
 her, Woman, thou art loosed from thine infirmity.
 13 And he laid his hands upon her: and immediately
 14 she was made straight, and glorified God. And the
 ruler of the synagogue, being moved with indigna-
 tion because Jesus had healed on the sabbath, an-
 swered and said to the multitude, There are six days
 in which men ought to work: in them therefore
 come and be healed, and not on the day of the sab-
 15 bath. But the Lord answered him, and said, Ye
 hypocrites, doth not each one of you on the sabbath
 loose his ox or his ass from the ²stall, and lead him ² *Gr. manger.*
 16 away to watering? And ought not this woman, be-
 ing a daughter of Abraham, whom Satan had bound,
 lo, *these* eighteen years, to have been loosed from
 17 this bond on the day of the sabbath? And as he
 said these things, all his adversaries were put to
 shame: and all the multitude rejoiced for all the
 glorious things that were done by him.

18 He said therefore, Unto what is the kingdom of
 19 God like? and whereunto shall I liken it? It is like
 unto a grain of mustard seed, which a man took, and
 cast into his own garden;

¹ See marginal note
on Matt. xiii. 33.

and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof. And ²⁰ again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman ²¹ took and hid in three ¹measures of meal, till it was all leavened.

² Or, *able, when
once*

And he went on his way through cities and vil- ²² lages, teaching, and journeying on unto Jerusalem. And one said unto him, Lord, are they few that be ²³ saved? And he said unto them, Strive to enter in ²⁴ by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be ²able. When ²⁵ once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did ²⁶ eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know ²⁷ not whence ye are; depart from me, all ye workers of iniquity. There shall be the weeping and gnash- ²⁸ ing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they ²⁹ shall come from the east and west, and from the north and south, and shall ³sit down in the kingdom of God. And behold, there are last which shall be ³⁰ first, and there are first which shall be last.

³ Gr. *recline*.

In that very hour there came certain Pharisees, ³¹ saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go ³² and say to that fox, Behold, I cast out ⁴devils and perform cures to-day and to-morrow, and the third *day* I am perfected*. Howbeit I must go on my ³³ way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the ³⁴ prophets, and stoneth them that are sent unto her! how often would I have gathered

⁴ Gr. *demons*.

* "I am perfected" add marg. Or, *I end my course*—Am. Com.
(157)

καὶ ἤψθησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατεσκηνώσεν ἐν τοῖς κλάδοις αὐτοῦ.
20 Καὶ πάλιν εἶπεν· Τίμι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;
21 ὁμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου
σάτα τρία ἕως οὗ ἐξυμώθη ὅλον.

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ
23 πορείαν ποιούμενος εἰς Ἱεροσόλυμα. Εἶπεν δέ τις αὐτῷ
Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς
24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί,
λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν,
25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν,
καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες
Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα

26 ὑμᾶς πόθεν ἐστέ· τότε ἄρξεσθε λέγειν Ἐφάγομεν
ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδί-
27 δασας· καὶ ἐρεῖ λέγων ὑμῖν Οὐκ οἶδα πόθεν ἐστέ·
28 ἀπόστητε ἀπ' ἐμοῦ, πάντες ἐργάται ἁδικίας. Ἐκεῖ ἐστὶ
ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὤψῃσθε
Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας
ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

29 καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ ἀπὸ βορρᾶ καὶ
30 νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. καὶ
ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ
31 ἔσονται ἔσχατοι.

Ἐν αὐτῇ τῇ ὥρᾳ προσήλθάν
τινες Φαρισαῖοι λέγοντες αὐτῷ Ἐξέλθε καὶ πορεύου
32 ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. καὶ εἶπεν
αὐτοῖς Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ Ἰδοὺ
ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον,
33 καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με σήμερον καὶ αὔριον
καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην
34 ἀπολέσθαι ἔξω Ἱερουσαλὴμ. Ἱερουσαλὴμ Ἱερουσαλὴμ,
ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
ἀπεσταλμένους πρὸς αὐτήν, — ποσάκις ἠθέλησα ἐπισυνάξαι

ἄρξεσθε

ὤψεσθε

τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς
 πτέρυγας, καὶ οὐκ ἠθελήσατε. ἰδοὺ ἀφίεται ἡμῖν ὁ οἶκος 35
 ἡμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως εἴπητε
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόν- 1
 των [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν
 παρατηρούμενοι αὐτόν. καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς 2
 ἔμπροσθεν αὐτοῦ. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς 3
 νομικοὺς καὶ Φαρισαίους λέγων Ὑπερβαίνει τὸ σαββάτῳ
 θεραπεῦσαι ἢ οὐ; οἱ δὲ ἠσύχασαν. καὶ ἐπιλαβόμενος 4
 ἰάσατο αὐτὸν καὶ ἀπέλυσεν. καὶ πρὸς αὐτοὺς εἶπεν Τί 5
Ἀρ. νος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως
 ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; καὶ οὐκ ἔσχυ- 6
 σαν ἀνταποκριθῆναι πρὸς ταῦτα. Ἐλεγεν δὲ 7
 πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρω-
 τοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς Ὅταν κληθῆς 8
 ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν,
 μή ποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, καὶ 9
 ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι Δὸς τούτῳ τόπον,
 καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν.
 ἀλλ' ὅταν κληθῆς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τό- 10
 πον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι Φίλε, προσ-
 ανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων
 τῶν συνανακειμένων σοι. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινω- 11
 θήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. Ἐ- 12
 λεγεν δὲ καὶ τῷ κεκληκότι αὐτόν Ὅταν ποιῆς ἄριστον
 ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς
 σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους,
 μή ποτε καὶ αὐτοὶ ἀντικαλέσῳσίν σε καὶ γένηται ἀνταπό-
 δομά σοι. ἀλλ' ὅταν δοχὴν ποιῆς, καλεῖ πτωχοὺς, ἀναπεί- 13
 ρους, χωλοὺς, τυφλοὺς· καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν 14
 ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστά-

thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not !
 35 Behold, your house is left unto you *desolate* : and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

14 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man which
 3 had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal
 4 on the sabbath, or not? But they held their peace. And he took him, and healed him, and let him go.
 5 And he said unto them, Which of you shall have
 1 an ass or an ox fallen into a well, and will not
 6 straightway draw him up on a sabbath day? And they could not answer again unto these things.

¹ Many ancient authorities read *a son*. See ch. xiii. 15.

7 And he spake a parable unto those which were bidden, when he marked how they chose out the
 8 chief seats ; saying unto them, When thou art bidden of any man to a marriage feast, ² sit not down in
 the chief seat ; lest haply a more honourable man
 9 than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place ; and then thou shalt begin with shame to take
 10 the lowest place. But when thou art bidden, go and sit down in the lowest place ; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher : then shalt thou have glory in the pres-
 11 ence of all that sit at meat with thee. For every one that exalteth himself shall be humbled ; and he that humbleth himself shall be exalted.

² Gr. *recline not*.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours ; lest haply they also bid thee again, and
 13 a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the
 14 blind : and thou shalt be blessed ; because they have not *wherewith* to recompense thee : for thou shalt be recompensed in the resur-

rection of the just.

And when one of them that sat at meat with him 15
heard these things, he said unto him, Blessed is he
that shall eat bread in the kingdom of God. But he 16
said unto him, A certain man made a great supper;
^{1 Gr. bondservant.} and he bade many: and he sent forth his ¹servant at 17
supper time to say to them that were bidden, Come;
for *all* things are now ready. And they all with one 18
consent began to make excuse. The first said unto
him, I have bought a field, and I must needs go out
and see it: I pray thee have me excused. And an- 19
other said, I have bought five yoke of oxen, and I go
to prove them: I pray thee have me excused. And 20
another said, I have married a wife, and therefore I
cannot come. And the ¹servant came, and told his 21
lord these things. Then the master of the house
being angry said to his ¹servant, Go out quickly into
the streets and lanes of the city, and bring in hither
the poor and maimed and blind and lame. And 22
the ¹servant said, Lord, what thou didst command
is done, and yet there is room. And the lord said 23
unto the ¹servant, Go out into the highways and
hedges, and constrain *them* to come in, that my house
may be filled. For I say unto you, that none of those 24
men which were bidden shall taste of my supper.

Now there went with him great multitudes: and he 25
turned, and said unto them, If any man cometh unto 26
me, and hateth not his own father, and mother, and
wife, and children, and brethren, and sisters, yea, and
his own life also, he cannot be my disciple. Whoso- 27
ever doth not bear his own cross, and come after me,
cannot be my disciple. For which of you, desiring 28
to build a tower, doth not first sit down and count
the cost, whether he have *wherewith* to complete it?
Lest haply, when he hath laid a foundation, and 29
is not able to finish, all that behold begin to mock
him, saying, This man

30

- 15 σει τῶν δικάϊων. Ἀκούσας δέ τις τῶν συνανα-
 κειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὅστις φάγεται
 16 ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ὁ δὲ εἶπεν αὐτῷ Ἄν-
 θρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς,
 17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰ-
 πεῖν τοῖς κεκλημένοις Ἐρχεσθε ὅτι ἤδη ἔτοιμά ἔστιν. ἐρχεσθαι | εἰσιν
 18 καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος
 εἶπεν αὐτῷ Ἀγρόν ἡγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν
 19 ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος
 εἶπεν Ζεύγη βοῶν ἡγόρασα πέντε καὶ πορεύομαι δοκιμά-
 20 σαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος
 εἶπεν Γυναῖκα ἕγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.
 21 καὶ παραγενόμενος ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ
 ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ
 αὐτοῦ Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς
 22 πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπίρους καὶ τυφλοὺς καὶ
 23 χωλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ δούλος Κύριε, γέ-
 24 γονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. καὶ εἶπεν ὁ κύριος
 πρὸς τὸν δούλον Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ
 24 ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· λέγω γὰρ
 ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσε-
 ταί μου τοῦ δείπνου.
 25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεῖς
 26 εἶπεν πρὸς αὐτοὺς Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ
 τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ
 τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν
 27 ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής. ὅστις
 οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου,
 28 οὐ δύναται εἶναί μου μαθητής. τίς γὰρ ἐξ ὑμῶν θέλων
 πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν
 29 δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; ἵνα μή ποτε θέντος αὐτοῦ
 θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες
 30 ἄρξωνται αὐτῷ ἐμπαίξιν λέγοντες ὅτι Οὗτος ὁ ἄνθρω-

εἰς υ. τὰ πρὸς

πος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἔσχυσε ἐκτελέσαι. ἢ τίς ³¹
 βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλε-
 μον οὐχὶ καθίσας πρῶτον βουλευέσεται εἰ δυνατός ἐστιν ἐν
 δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχο-
 μένῳ ἐπ' αὐτόν; εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρε- ³²
 σβεΐαν ἀποστείλας ἐρωτᾷ πρὸς εἰρήνην. οὕτως οὖν πᾶς ἐξ ³³
 ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν
 οὐ δύναται εἶναί μου μαθητής. Καλὸν οὖν τὸ ἅλας· ἐὰν ³⁴
 δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; οὔτε εἰς γῆν ³⁵
 οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ
 ἔχων ὅτα ἀκούειν ἀκουέτω.

Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρ- ¹
 τωλοὶ ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ ²
 οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέ-
 χεται καὶ συνεσθίει αὐτοῖς. εἶπεν δὲ πρὸς αὐτοὺς τὴν ³
 παραβολὴν ταύτην λέγων Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ⁴
 ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει
 τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ
 ἀπολωλὸς ἕως εὕρῃ αὐτό; καὶ εὕρὼν ἐπιτίθεται ἐπὶ τοὺς ⁵
 ὄμους αὐτοῦ χαίρων, καὶ ἐλθὼν εἰς τὸν οἶκον συνακαλεῖ ⁶
 τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς Συνχάρητέ
 μοι ὅτι εὑρον τὸ πρόβατόν μου τὸ ἀπολωλός. λέγω ὑμῖν ⁷
 ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ
 μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρεῖαν
 ἔχουσιν μετανοίας. Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ⁸
 ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν
 οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ; καὶ εὕρουσα συν- ⁹
 καλεῖ τὰς φίλας καὶ γείτονας λέγουσα Συνχάρητέ μοι
 ὅτι εὑρον τὴν δραχμὴν ἣν ἀπώλεσα. οὕτως, λέγω ὑμῖν, ¹⁰
 γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρ-
 τωλῷ μετανοοῦντι. Εἶπεν δὲ Ἀνθρωπὸς ¹¹
 εἶχεν δύο υἱούς. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί ¹²
 Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας· ὁ δὲ διείλεν

31 began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of 33 peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my 34 disciple. Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? 35 It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

15 Now all the publicans and sinners were drawing 2 near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying, What 4 man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until 5 he find it? And when he hath found it, he layeth 6 it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have 7 found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

8 Or what woman having ten ¹pieces of silver, if she lose one piece, doth not light a lamp, and sweep the 9 house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for 10 I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons: and 12 the younger of them said to his father, Father, give me the portion of ²*thy* substance that falleth to me. ² Gr. *the*. And he divided

¹ Gr. *drachma*, a coin worth about eight pence.

unto them his living. And not many days after ¹³ the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he ¹⁴ had spent all, there arose a mighty famine in that country; and he began to be in want. And he went ¹⁵ and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

¹ Gr. the pods of the carob tree.

And he would fain have been filled* with ¹the husks ¹⁶ that the swine did eat: and no man gave unto him. But when he came to himself he said, How many ¹⁷ hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise ¹⁸ and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am ¹⁹ no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his ²⁰ father. But while he was yet afar off, his father

² Gr. kissed him much.

³ Some ancient authorities add make me as one of thy hired servants. See ver. 19.

⁴ Gr. bondservants.

saw him, and was moved with compassion, and ran, and fell on his neck, and ²kissed him. And the son ²¹ said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son³. But the father said to his ⁴servants, Bring ²² forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and ²³ bring the fatted calf, *and* kill it, and let us eat, and make merry: for this my son was dead, and is alive ²⁴ again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and ²⁵ as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the ²⁶ ⁴servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy ²⁷ father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and ²⁸ would not go in: and his father came out, and intreated him. But he answered and said to his father, ²⁹

* For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled*.)—*Am. Com.*

13 αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν
 14 ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. δαπανή-
 15 σαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν
 16 χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. καὶ πορευ-
 17 θείς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ
 18 ἐπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους· καὶ
 19 ἐπεθύμει ἡ χορτασθῆναι ἐκ τῶν κερατίων ἰὼν ἡσθιον οἱ χοῖροι,
 20 καὶ οὐδεὶς ἐδίδου αὐτῷ. εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη Πόσοι
 21 μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ
 22 ὥδε ἀπόλλυμαι· ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα
 23 μου καὶ ἐρῶ αὐτῷ. Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ
 24 ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν
 25 με ὡς ἓνα τῶν μισθίων σου. Καὶ ἀναστὰς ἦλθεν πρὸς τὸν
 26 πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν
 27 αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέ-
 28 πεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.
 29 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν
 30 καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου [·ποι-
 31 ησόν με ὡς ἓνα τῶν μισθίων σου]. εἶπεν δὲ ὁ πατήρ
 32 πρὸς τοὺς δούλους αὐτοῦ Ταχὺ ἐξενέγκατε στολὴν τὴν
 33 πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν
 34 χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, καὶ φέρετε τὸν
 35 μὸσχον τὸν σιτευτόν, θύσατε καὶ φαγόντες εὐφρανθῶμεν,
 36 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἠνέζησεν, ἦν ἀπολωλὼς
 37 καὶ εὐρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. ἦν δὲ ὁ υἱὸς αὐτοῦ
 38 ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ,
 39 ἤκουσεν συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἓνα
 40 τῶν παιδῶν ἐπυνθάνετο τί ἂν εἴη ταῦτα· ὁ δὲ εἶπεν αὐτῷ
 41 ὅτι Ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν
 42 μὸσχον τὸν σιτευτόν, ὅτι ἱγιαίνοντα αὐτὸν ἀπέλαβεν. ὡρ-
 43 γίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατήρ αὐτοῦ
 44 ἐξεληθὼν παρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ

ἅπαντα

ἡγεμίσαι τὴν κοι-
 λίαν αὐτοῦ

ἔζησεν

αὐτοῦ Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐν-
 ξρίφιον· τολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον·
 ἔνα μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱὸς σου 30
 οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ τῶν πορνῶν ἦλθεν,
 ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον· ὁ δὲ εἶπεν αὐτῷ 31
 Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ
 ἐστίν· εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός 32
 σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὐρέ-
 θη.

*Ελεγεν δὲ καὶ πρὸς τοὺς μαθητάς· Ἄνθρωπός τις ἦν 1
 πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὥς
 διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. καὶ φωνήσας αὐτὸν 2
 εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον
 τῆς οἰκονομίας σου, οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν. εἶπεν 3
 δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω ὅτι ὁ κύριός μου
 ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω,
 ἐπαιτεῖν αἰσχύνομαι· ἔγνω τὴν ποιήσω, ἵνα ὅταν μεταστα- 4
 θῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν.
 καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφιλῶν τοῦ 5
 κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· Πόσον ὀφείλεις τῷ
 κυρίῳ μου; ὁ δὲ εἶπεν· Ἑκατὸν βάτους ἐλαίου· ὁ δὲ 6
 εἶπεν αὐτῷ· Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως
 γράψον πεντήκοντα. ἔπειτα ἑτέρῳ εἶπεν· Σὺ δὲ πόσον 7
 ὀφείλεις; ὁ δὲ εἶπεν· Ἑκατὸν κόρους σίτου· λέγει αὐ-
 τῷ· Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.
 καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονί- 8
 μως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι
 ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεάν τὴν ἑαυτῶν
 εἰσίν. Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους 9
 ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς
 εἰς τὰς αἰωνίους σκηνάς. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν 10
 πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολ-
 λῷ ἄδικός ἐστιν. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ 11

Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make merry with
 30 my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for
 31 him the fatted calf. And he said unto him, ¹Son, ¹ Gr. *Child*.
 thou art ever with me, and all that is mine is thine.
 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

16 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods.
 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed.
 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord?
 6 And he said, A hundred ²measures of oil. And he said unto him, Take thy ³bond, and sit down quickly
 7 and write fifty. Then said he to another, And how much owest thou? And he said, A hundred ⁴measures of wheat. He saith unto him, Take thy ³bond,
 8 and write fourscore. And his lord commended ⁵the unrighteous steward because he had done wisely: for the sons of this ⁶world are for their own generation
 9 wiser than the sons of the light. And I say unto you, Make to yourselves friends ⁷by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.
 10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is
 11 unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon,

² Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.

³ Gr. *writings*.

⁴ Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14.

⁵ Gr. *the steward of unrighteousness*.

⁶ Or, *age*

⁷ Gr. *out of*.

who will commit to your trust the true *riches*?
 And if ye have not been faithful in that which is 12
 another's, who will give you that which is your
 1 Some ancient authorities read *our* own.
 2 Gr. *household-servant*.
 own? No ²servant can serve two masters: for 13
 either he will hate the one, and love the other · or
 else he will hold to one, and despise the other. Ye
 cannot serve God and mammon.

And the Pharisees, who were lovers of money, 14
 heard all these things; and they scoffed at him. And 15
 he said unto them, Ye are they that justify yourselves
 in the sight of men; but God knoweth your hearts:
 for that which is exalted among men is an abomina-
 tion in the sight of God. The law and the prophets 16
were until John: from that time the gospel of the
 kingdom of God is preached, and every man entereth
 violently into it. But it is easier for heaven and 17
 earth to pass away, than for one tittle of the law to
 fall. Every one that putteth away his wife, and 18
 marrieth another, committeth adultery: and he that
 marrieth one that is put away from a husband com-
 mitteth adultery.

Now there was a certain rich man, and he was 19
 clothed in purple and fine linen, ³faring sumptuously
 every day: and a certain beggar named Lazarus was 20
 laid at his gate, full of sores, and desiring to be fed 21
 with the *crumbs* that fell from the rich man's table;
 yea, even the dogs came and licked his sores. And 22
 it came to pass, that the beggar died, and that he was
 carried away by the angels into Abraham's bosom:
 and the rich man also died, and was buried. And in 23
 Hades he lifted up his eyes, being in torments, and
 seeth Abraham afar off, and Lazarus in his bosom.
 And he cried and said, Father Abraham, have mercy 24
 on me, and send Lazarus, that he may dip the tip of
 his finger in water, and cool my tongue; for I am
 in anguish in this flame. But Abraham said, ⁴Son, 25
 remember that thou in thy lifetime receivedst thy
 good things, and Lazarus in like manner evil things:
 but now here he is comfort-

³ Or, *living in mirth*
 and splendour ev-
 ery day

⁴ Gr. *Child*.

- 12 οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; καὶ εἰ ἐν
 τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον^{ὑμέτερον | ὑμῖν} τίς δώσει^{δώσει}
 13 ὑμῖν; Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ
 γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέ-
 ξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ
 14 δουλεύειν καὶ μαμωνᾷ. Ἦκουον δὲ ταῦτα πάν-
 τα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήρι-
 15 ζον αὐτόν. καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστέ οἱ δικαιοῦντες
 ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς
 καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώ-
 16 πιον τοῦ θεοῦ. Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου·
 ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς
 17 αὐτὴν βιάζεται. Εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ
 τὴν γῆν παρελθεῖν ἢ τοῦ νόμου ἑμίαν κερέαν^{κερέαν μίαν} πεσεῖν.
 18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν
 μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοι-
 19 χεύει. Ἀνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνε-
 διδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέ-
 20 ραν λαμπρῶς. πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβέβλητο
 21 πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος καὶ ἐπιθυμῶν χορτα-
 σθῆναι ἀπὸ τῶν πιπτόντων ὑπὸ τῆς τραπέζης τοῦ πλου-
 σίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη
 22 αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι
 αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέ-
 23 θανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ ἐν τῷ ᾄδῃ
 ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασιάνοις,
 ὁρᾷ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλ-
 24 ποις αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπεν Πάτερ Ἀβραάμ,
 ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ
 δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου,
 25 ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπεν δὲ Ἀβραάμ Τέ-
 κνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ
 σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖ-

ται σὺ δὲ ὀδυνᾶσαι. καὶ ἐν πᾶσι τούτοις μεταξύ ἡμῶν 26
καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες δια-
βῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς
ἡμᾶς διαπερῶσιν. εἶπεν δέ 'Ερωτῶ σε οὖν, πάτερ, ἵνα 27
πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, ἔχω γὰρ πέντε 28
ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ
ἔλθωσιν εἰς τὸν τόπον τούτον τῆς βασάνου. λέγει δὲ 29
'Αβραάμ 'Εχουσι Μωυσέα καὶ τοὺς προφῆτας· ἀκου-
σάτωσαν αὐτῶν. ὁ δὲ εἶπεν Οὐχί, πάτερ 'Αβραάμ, 30
ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοή-
σουσιν. εἶπεν δὲ αὐτῷ Εἰ Μωυσέως καὶ τῶν προφητῶν 31
οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσον-
ται.

Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ 'Ανένδεκτόν ἐστιν 1
τοῦ τὰ σκάνδαλα μὴ ἔλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται·
λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τρά- 2
χηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδα-
λίσῃ τῶν μικρῶν τούτων ἕνα. προσέχετε ἑαυτοῖς. ἐὰν 3
ἀμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοή-
σῃ ἄφες αὐτῷ· καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς 4
σὲ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων Μετανοῶ, ἀφή-
σεις αὐτῷ.

Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ 5
Πρόσθες ἡμῖν πίστιν. εἶπεν δὲ ὁ κύριος Εἰ ἔχετε πίστιν ὡς 6
κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ] 'Εκρι-
ζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν
ὑμῖν.

Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα 7
ἢ ποιμαίνοντα, ὅς ἐισελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐ-
θέως παρελθὼν ἀνάπεσε, ἀλλ' οὐχὶ ἐρεῖ αὐτῷ 'Ετοίμα- 8
σον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως
φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σὺ·
μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα· 9
οὕτως καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα 10
ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὑφείλομεν

26 ed, and thou art in anguish. And 'beside all this, ^{1 Or, in all these things}
 between us and you there is a great gulf fixed,
 that they which would pass from hence to you may
 not be able, and that none may cross over from
 27 thence to us. And he said, I pray thee therefore,
 father, that thou wouldest send him to my father's
 28 house; for I have five brethren; that he may tes-
 tify unto them, lest they also come into this place
 29 of torment. But Abraham saith, They have Mo-
 30 ses and the prophets; let them hear them. And he
 said, Nay, father Abraham: but if one go to them
 31 from the dead, they will repent. And he said unto
 him, If they hear not Moses and the prophets, neither
 will they be persuaded, if one rise from the dead.

17 And he said unto his disciples, It is impossible
 but that occasions of stumbling should come: but
 2 woe unto him, through whom they come! It were
 well for him if a millstone were hanged about his
 neck, and he were thrown into the sea, rather than
 that he should cause one of these little ones to stum-
 3 ble. Take heed to yourselves: if thy brother sin, re-
 4 buke him; and if he repent, forgive him. And if
 he sin against thee seven times in the day, and seven
 times turn again to thee, saying, I repent; thou shalt
 forgive him.

5 And the apostles said unto the Lord, Increase our
 6 faith. And the Lord said, If ye have faith* as a
 grain of mustard seed, ye would say unto this sycam-
 mine tree, Be thou rooted up, and be thou planted
 7 in the sea; and it would have obeyed you. But
 who is there of you, having a ²servant plowing or ^{2 Gr. bondservant.}
 keeping sheep, that will say unto him, when he is
 come in from the field, Come straightway and sit
 8 down to meat; and will not rather say unto him,
 Make ready wherewith I may sup, and gird thy-
 self, and serve me, till I have eaten and drunken;
 9 and afterward thou shalt eat and drink? Doth he
 thank the ²servant because he did the things that
 10 were commanded? Even so ye also, when ye shall
 have done all the things that are commanded you,
 say, We are unprofitable ³servants; we have done ^{3 Gr. bondservants}
 that which it was our duty

* Read "If ye had faith" etc. and "it would obey you."—*Am. Com.*

to do.

¹ Or, as he was

² Or, between

And it came to pass, ¹as they were on the way to 11 Jerusalem, that he was passing ²through the midst of* Samaria and Galilee. And as he entered into a 12 certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their 13 voices, saying, Jesus, Master, have mercy on us. And 14 when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, 15 when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face 16 at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten 17 cleansed? but where are the nine? ³Were there 18 none found that returned to give glory to God, save this ⁴stranger? And he said unto him, Arise, and go 19 thy way: thy faith hath ⁵made thee whole.

³ Or, There were none found . . . save this stranger.

⁴ Or, alien

⁵ Or, saved thee

And being asked by the Pharisees, when the king- 20 dom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither 21 shall they say, Lo, here! or, There! for lo, the kingdom of God is ⁶within you.

⁶ Or, in the midst of you

And he said unto the disciples, The days will come, 22 when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say 23 to you, Lo, there! Lo, here! go not away, nor follow after them: for as the lightning, when it lighteneth 24 out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be ⁷in his day. But first must he suffer many things 25 and be rejected of this generation. And as it came 26 to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, 27 they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise 28

⁷ Some ancient authorities omit in his day.

* For "through the midst of" read "along the borders of" and substitute the present text for marg. 2.—*Am. Com.*

ποιῆσαι πεποιήκαμεν.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ καὶ
 12 αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας. Καὶ
 εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἠπήντησαν δέκα
 13 λεπροὶ ἄνδρες, οἱ ἠνέστησαν πόρρωθεν, καὶ αὐτοὶ ἦσαν
 14 φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. καὶ
 ἰδὼν εἶπεν αὐτοῖς Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς
 ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίστη-
 15 σαν. εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ
 16 φωνῆς μεγάλης δοξάζων τὸν θεόν, καὶ ἔπεσεν ἐπὶ πρόσωπον
 παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν
 17 Σαμαρείτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχ οἱ δέκα
 18 ἐκαθαρίστησαν; οἱ [δὲ] ἑνέα ποῦ; οὐχ εὐρέθησαν ὑπο-
 στρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;
 19 καὶ εἶπεν αὐτῷ Ἀναστάς πορεύου· ἡ πίστις σου σέσω-
 κέν σε.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ
 βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχε-
 21 ται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, οὐδὲ ἐροῦ-
 σιν Ἰδοὺ ὧδε ἢ Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ
 22 ἐντὸς ὑμῶν ἐστίν. Εἶπεν δὲ πρὸς τοὺς μαθητάς

Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ
 23 υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε. καὶ ἐρῶσιν
 ὑμῖν Ἰδοὺ ἔκει ἢ Ἰδοὺ ὧδε· μὴ [ἀπέλθῃτε μὴδὲ] διώξῃτε.
 24 ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρα-
 νὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ
 25 ἀνθρώπου. πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀπο-
 26 δοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. καὶ καθὼς ἐγένετο
 ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ
 27 υἱοῦ τοῦ ἀνθρώπου· ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο,
 ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ
 28 ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας. ὁμοίως

Αβ.

ὑπήντησαν
 ἕστησαν

ἐκεῖ,

ἐν τῇ ἡμέρᾳ αὐτοῦ

ἅπαντας

ἀπαντας

καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἔπινον, ἡγό-
 ραζον, ἐπῶλουν, ἐφύτευον, ὤκοδόμουν· ἡ δὲ ἡμέρα ἐξῆλθεν 29
 Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ
 καὶ ἀπώλεσεν πάντας. κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὃ 30
 υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. ἐν ἐκείνῃ τῇ ἡμέρᾳ 31
 ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ,
 μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπι-
 στρεψάτω εἰς τὰ ὀπίσω. μνημονεύετε τῆς γυναικὸς Λῶτ. 32
 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει 33
 αὐτήν, ὃς δ' ἂν ἀπολέσει ζωογονήσῃ αὐτήν. λέγω ὑμῖν, 34
 ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης [μιάς], ὁ εἰς παρα-
 λημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται· ἔσονται δύο ἀλή- 35
 θυνσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται ἡ δὲ ἑτέρα
 ἀφεθήσεται. καὶ ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ, κύ- 37
 ριε; ὁ δὲ εἶπεν αὐτοῖς Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ αἰετοὶ
 ἐπισυναχθήσονται.

Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε 1
 προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν, λέγων. Κριτὴς τις 2
 ἦν ἐν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἀνθρωπον
 μὴ ἐντρεπόμενος. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ 3
 ἦρχετο πρὸς αὐτὸν λέγουσα Ἐκδίκησόν με ἀπὸ τοῦ ἀν-
 τιδίκου μου. καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ ταῦτα δὲ 4
 εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἀν-
 θρωπον ἐντρέπομαι, διὰ γε τὸ παρέχειν μοι κόπον τὴν 5
 χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη
 ὑπωπιάζῃ με. Εἶπεν δὲ ὁ κύριος Ἀκούσατε τί ὁ κριτὴς 6
 τῆς ἀδικίας λέγει· ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν 7
 τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός,
 καὶ μακροθυμεῖ ἐπ' αὐτοῖς; λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκ- 8
 δίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλ-
 θὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς 9
 ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παρα-

- even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife. Whosoever shall seek to gain his ¹life shall lose it: but whosoever shall lose *his* ¹life ¹Or, *soul* shall ²preserve it. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left.³ And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the ⁴eagles also be gathered together. ³ Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.* ⁴ Or, *vultures*
- 18** And he spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, ⁵Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she ⁶wear me* out by her continual coming. And the Lord said, Hear what ⁷the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he† is longsuffering over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find ⁸faith on the earth? ⁶ Or, *bruise.* ⁷ Gr. *the judge of unrighteousness.*
- 9** And he spake also this parable unto certain which trusted in themselves that they were righteous, and set ⁹all others at nought: ⁹ Gr. *the rest.*

* "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*—Am. Com.

† For "and he" etc. read "and yet he" etc. with the marg. Or, *and is he slow to punish on their behalf?*—Am. Com.

Two men went up into the temple to pray; the 10 one a Pharisee, and the other a publican. The 11 Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all 12 that I get. But the publican, standing afar off, 13 would not lift up so much as his eyes unto heaven.

1 Or, *be propitiated*

2 Or, *the sinner*

but smote his breast, saying, God, 'be merciful to me 'a sinner. I say unto you, This man went down 14 to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

And they brought unto him also their babes, that 15 he should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto 16 him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall 17 not receive the kingdom of God as a little child, he shall in no wise enter therein.

3 Or, *Teacher*

And a certain ruler asked him, saying, Good ³Mas- 18 ter, what shall I do to inherit eternal life? And 19 Jesus said unto him, Why callest thou me good? none is good, save one, *even* God. Thou knowest 20 the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother. And he said, All these 21 things have I observed from my youth up. And 22 when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. But when he heard 23 these things, he became exceeding sorrowful; for he was very rich. And Jesus seeing him said, How 24 hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to 25 enter in through a needle's eye, than for a rich man to enter into the kingdom of God.

10 βολὴν ταύτην. Ἀνθρωποὶ δύο ἀνέβησαν εἰς τὸ ἱερὸν
 11 προσεύξασθαι, ὁ εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ
 Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσήχητο ὁ πρὸς ἑαυτὸν ταῦτα
 θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν εἰς
 ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τε-
 12 λώνης· νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω πάντα
 13 ὅσα κτῶμαι. ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν
 οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτε
 τὸ στήθος ἑαυτοῦ λέγων Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρ-
 14 τωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεικναιμένος εἰς τὸν
 οἶκον αὐτοῦ παρ' ἐκείνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπει-
 νωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται·
 16 ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. ὁ δὲ Ἰησοῦς προσ-
 εκαλέσατο [αὐτὰ] λέγων Ἀφετε τὰ παιδιά ἔρχεσθαι πρὸς
 με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασι-
 17 λεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν
 βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων Διδάσκαλε
 19 ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; εἶπεν δὲ
 αὐτῷ ὁ Ἰησοῦς Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ
 20 μὴ εἰς [ὁ] θεός. τὰς ἐντολὰς οἶδας Μὴ μοιχεύῃς, Μὴ
 φονεύῃς, Μὴ κλέψῃς, Μὴ ψευδομαρτυρή-
 21 σῃς, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ
 22 εἶπεν Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος. ἀκούσας δὲ ὁ
 Ἰησοῦς εἶπεν αὐτῷ Ἔτι ἓν σοι λείπει· πάντα ὅσα ἔχεις
 πώλησον καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν [τοῖς]
 23 οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. ὁ δὲ ἀκούσας ταῦτα
 24 περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα. Ἰδὼν δὲ
 αὐτὸν [ὁ] Ἰησοῦς εἶπεν Πῶς δύσκολως οἱ τὰ χρήματα
 25 ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται· ἐυκο-
 πώτερον γὰρ ἐστὶν κάμηλον διὰ τρήματος βελόνης εἰσελ-
 θεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

εἶπαν δὲ οἱ ἀκούσαντες Καὶ τίς δύναται σωθῆναι; ὁ δὲ ²⁶
 εἶπεν Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ²⁷
 ἐστίν. Εἶπεν δὲ ὁ Πέτρος Ἴδου ἡμεῖς ἀφέν- ²⁸
 τες τὰ ἴδια ἠκολουθήσαμέν σοι. ὁ δὲ εἶπεν αὐτοῖς Ἀμὴν ²⁹
 λέγω ὑμῖν ὅτι οὐδεὶς ἔστιν ὃς ἀφήκεν οἰκίαν ἢ γυναῖκα ἢ
 ἀδελφοὺς ἢ γονεῖς ἢ τέκνα εἵνεκεν τῆς βασιλείας τοῦ θεοῦ,
 ὃς οὐχὶ μὴ ᾿λάβῃ ᾿πολλαπλασίονα ἔν τῷ καιρῷ·τούτῳ ³⁰
 καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.

ἀπολάβῃ | ἔπα-
 πλασίονα·

Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτοὺς Ἴδου ³¹
 ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ
 γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·
 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ³²
 ὑβρισθήσεται καὶ ἐμπτυσθήσεται, καὶ μαστιγώσαντες ³³
 ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσε-
 ται. Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα ³⁴
 τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγό-
 μενα.

Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτόν εἰς Ἱερειχὼ τυφλός ³⁵
 τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. ἀκούσας δὲ ὄχλου ³⁶
 διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο· ἀπήγγειλαν δὲ ³⁷
 αὐτῷ ὅτι Ἰησοὺς ὁ Ναζωραῖος παρέρχεται. καὶ ἐβόησεν ³⁸
 λέγων Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με. καὶ οἱ προάγοντες ³⁹
 ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκρα-
 ζεν Υἱὲ Δαυεὶδ, ἐλέησόν με. σταθεῖς δὲ Ἰησοὺς ἐκέ- ⁴⁰
 λευσεν αὐτόν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ
 ἐπηρώτησεν αὐτόν Τί σοι θέλεις ποιήσω; ὁ δὲ εἶ- ⁴¹
 πεν Κύριε, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοὺς εἶπεν αὐτῷ ⁴²
 Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. καὶ παραχρῆ- ⁴³
 μα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν.
 Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

Καὶ εἰσελθὼν διήρχετο τὴν Ἱερειχῶ. Καὶ ἰδὼν ἀνὴρ ¹
 ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης
 ᾿καὶ αὐτὸς ᾿πλούσιος· καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, ³

καὶ ἦν

- 26 And they that heard it said, Then who can be
 27 saved? But he said, The things which are impos-
 28 sible with men are possible with God. And Peter
 said, Lo, we have left ¹our own, and followed thee. ¹ Or, *our men*
^{homes}
 29 And he said unto them, Verily I say unto you, There
 is no man that hath left house, or wife, or brethren,
 or parents, or children, for the kingdom of God's
 30 sake, who shall not receive manifold more in this
 time, and in the ²world to come eternal life. ² Or, *age*
 31 And he took unto him the twelve, and said unto
 them, Behold, we go up to Jerusalem, and all the
 things that are written ³by the prophets shall be ac- ³ Or, *through*
 32 complished unto the Son of man. For he shall be
 delivered up unto the Gentiles, and shall be mocked,
 33 and shamefully entreated, and spit upon: and they
 shall scourge and kill him: and the third day he
 34 shall rise again. And they understood none of
 these things; and this saying was hid from them,
 and they perceived not the things that were said.
 35 And it came to pass, as he drew nigh unto Jeri-
 cho, a certain blind man sat by the way side beg-
 36 ging: and hearing a multitude going by, he inquired
 37 what this meant. And they told him, that Jesus of
 38 Nazareth passeth by. And he cried, saying, Jesus,
 39 thou son of David, have mercy on me. And they
 that went before rebuked him, that he should hold
 his peace: but he cried out the more a great deal,
 40 Thou son of David, have mercy on me. And Jesus
 stood, and commanded him to be brought unto him:
 41 and when he was come near, he asked him, What
 wilt thou that I should do unto thee? And he said,
 42 Lord, that I may receive my sight. And Jesus said
 unto him, Receive thy sight: thy faith hath ⁴made ⁴ Or, *saved thee*
 43 thee whole. And immediately he received his sight,
 and followed him, glorifying God: and all the peo-
 ple, when they saw it, gave praise unto God.
 19 And he entered and was passing through Jeri-
 cho. And behold, a man called by name Zacchæ-
 us; and he was a chief publican, and he was rich.
 3 And he sought to see Jesus who he was;

and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten ¹servants of his, and gave them ten ²pounds, and said unto them, Trade ye *herewith* till I come. But his citizens hated him, and sent an ambassador after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these ¹servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good ³servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And ⁴another

¹ Gr. *bondservants*.

² *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8.

³ Gr. *bondservant*.

⁴ Gr. *the other*.

καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν,
 4 καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν
 5 ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμελλεν διέρχεσθαι. καὶ ὡς
 ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας [ὁ] Ἰησοῦς εἶπεν πρὸς
 αὐτόν Ζακχαῖε, σπεύσας κατὰβηθι, σήμερον γὰρ ἐν τῷ
 6 οἴκῳ σου δεῖ με μέναι. καὶ σπεύσας κατέβη, καὶ ὑπεδέ-
 7 ξατο αὐτὸν χαίρων. καὶ ἰδόντες πάντες διεγόγγυζον λέ-
 γοντες ὅτι Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.
 8 Σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον Ἰδοὺ τὰ
 ἡμισία μου τῶν ὑπαρχόντων, κύριε, [τοῖς] πτωχοῖς δίδωμι,
 9 καὶ εἴ τινὸς τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. εἶπεν
 δὲ πρὸς αὐτόν [ὁ] Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ
 τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ [ἐστιν].
 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ΖΗΤΗΣΑΙ καὶ σῶσαι τὸ
 ἀπολωλός.

11 Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν
 διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτόν καὶ δοκεῖν αὐτοὺς ὅτι
 παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.
 12 εἶπεν οὖν Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν
 13 μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. καλέσας
 δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν
 14 πρὸς αὐτοὺς πραγματεύεσθαι ἐν ᾧ ἔρχομαι. Οἱ δὲ πο-
 λῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν
 15 ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα
 τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους
 τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύ-
 16 σαντο. παρεγένετο δὲ ὁ πρῶτος λέγων Κύριε, ἡ μνᾶ
 17 σου δέκα προσηργάσατο μνᾶς. καὶ εἶπεν αὐτῷ Ἐὖγε,
 ἀγαθὲ δούλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν
 18 ἔχων ἐπάνω δέκα πόλεων. καὶ ἦλθεν ὁ δεύτερος λέγων Ἡ
 19 μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς. εἶπεν δὲ καὶ τού-
 20 τῳ Καὶ σὺ ἐπάϊω γίνου πέντε πόλεων. καὶ ὁ ἕτερος

αὐτοὺς Πραγμα-
τεύσασθε

ἦλθεν λέγων Κύριε, ἰδὸν ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· ἐφοβούμην γάρ σε ὅτι ἄνθρωπος αὐ- 21
στηρὸς εἶ, αἶρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπει-
ρας. λέγει αὐτῷ Ἐκ τοῦ στόματός σου κρίνω σε, 22
πονηρὲ δοῦλε· ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι,
αἶρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα; καὶ διὰ τί 23
οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; καὶ γὰρ ἔλθων
σὺν τόκῳ ἂν αὐτὸ ἔπραξα. καὶ τοῖς παρεστῶσιν εἶπεν 24
Ἄρατε ἀπ' αὐτοῦ τὴν μνάν καὶ δότε τῷ τὰς δέκα μνᾶς
ἔχοντι.— καὶ εἶπαν αὐτῷ Κύριε, ἔχει δέκα μνᾶς.— λέγω 25
ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ
ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. Πλὴν τοὺς ἐχθρούς μου 27
τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς
ἀγάγετε ὥδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου. Καὶ 28
εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσό-
λυμα.

Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγή καὶ Βηθανιά 29
πρὸς τὸ ὄρος τὸ καλούμενον Ἑλαιῶν, ἀπέστειλεν δύο τῶν
μαθητῶν λέγων Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ 30
εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς
πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε.
καὶ ἑάν τις ὑμᾶς ἐρωτᾷ Διὰ τί λύετε; οὕτως ἐρεῖτε 31
ὅτι Ὁ κύριος αὐτοῦ χρειαν ἔχει. ἀπελθόντες δὲ οἱ ἀπε- 32
σταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. λύνοντων δὲ αὐτῶν 33
τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς Τί λύετε
τὸν πῶλον; οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρειαν ἔχει. 34
καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρύψαντες αὐτῶν 35
τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν· πορευο- 36
μένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια ἑαυτῶν ἐν τῇ
ὁδῷ. ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ 37
ὄρους τῶν Ἑλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν
χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν
εἶδον δυνάμεων, λέγοντες

came, saying, Lord, behold, *here is* thy pound,
 21 which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest
 22 that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked
 1servant. Thou knewest that I am an austere man, ^{1 Gr. bondservant.}
 taking up that I laid not down, and reaping that
 23 I did not sow; then wherefore gavest thou not my money into the bank, and ^{2 Or, I should have gone and required} ²I at my coming
 24 should have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten
 25 pounds. And they said unto him, Lord, he hath ten
 26 pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from
 27 him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.
 28 And when he had thus spoken, he went on before, going up to Jerusalem.
 29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount of Olives**, he sent two of the disciples,
 30 saying, Go your way into the village over against you; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring
 31 him. And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.
 32 And they that were sent went away, and found even
 33 as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why
 34 loose ye the colt? And they said, The Lord hath
 35 need of him. And they brought him to Jesus: and they threw their garments upon the colt, and set
 36 Jesus thereon. And as he went, they spread their
 37 garments in the way. And as he was now drawing nigh, *even* at the descent of ~~the~~ mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the ^{3 Gr. powers.} ³mighty
 38 works which they had seen; saying,

* For "*the mount of Olives*" read "*Olivet*" So in xxi. 37; see Acts i. 12.—*Am. Com.*

Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And 39 some of the Pharisees from the multitude said unto him, ¹Master, rebuke thy disciples. And he answered 40 and said, I tell you that, if these shall hold their peace, the stones will cry out.

¹ Or, Teacher

² Or, O that thou hadst known

And when he drew nigh, he saw the city and wept 41 over it, saying, ²If thou hadst known in this day^{*}, 42 even thou, the things which belong unto peace†! but now they are hid from thine eyes. For the days 43 shall come upon thee, when thine enemies shall cast up a ³bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to 44 the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

³ Gr. palisade.

And he entered into the temple, and began to cast 45 out them that sold, saying unto them, It is written, 46 And my house shall be a house of prayer: but ye have made it a den of robbers.

And he was teaching daily in the temple. But 47 the chief priests and the scribes and the principal men of the people sought to destroy him: and they 48 could not find what they might do; for the people all hung upon him, listening.

And it came to pass, on one of the days, as he 20 was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I 3 also will ask you a ⁴question; and tell me: The 4 baptism of John, was it from heaven, or from men? And they reasoned with themselves, saying, If we 5 shall say, From heaven; he will say, Why did ye not be-

⁴ Gr. word.

* "day" add marg. Some ancient authorities read *thy day*.—*Am. Com.*

† "peace" add marg. Some ancient authorities read *thy peace*.—*m. Com.*

Εὐλογημένος ὁ ἐρχόμενος,
 ὁ βασιλεύς, ἐν ὀνόματι Κυρίου·
 ἐν οὐρανῷ εἰρήνη
 καὶ δόξα ἐν ὑψίστοις.

ὁ ν. ὁ ἐρχόμενος

33 Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐ-
 34 τόν Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. καὶ
 ἀποκριθεὶς εἶπεν Λέγω ὑμῖν, ἂν οὗτοι σιωπήσουσιν,

ὑμῖν ὅτι

41 οἱ λίθοι κρᾶξουσιν. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν

42 πόλιν ἔκλαυσεν ἐπ' αὐτήν, λέγων ὅτι Εἰ ἔγνως ἐν τῇ
 ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην— νῦν δὲ ἐκρύ-

43 βη ἀπὸ ὀφθαλμῶν σου. ὅτι ἤξουσιν ἡμέραι ἐπὶ σε καὶ
 ἑπαινεθῶσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώ-

παιβεθῶσιν

44 σουσίν σε καὶ συνέξουσίν σε πάντοθεν, καὶ ἐδεδιοῦσίν σε
 καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ
 λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς
 45 σου. Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν

46 τοὺς πωλοῦντας, λέγων αὐτοῖς Γέγραπται Καὶ ἔσται
 ὁ οἶκος μου οἶκος προσεγγῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε
 σπήλαιον ληστῶν.

47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ
 ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ
 48 πρῶτοι τοῦ λαοῦ, καὶ οὐχ ᾔνυσκον τὸ τί ποιήσωσιν, ὁ
 λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν
 λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιε-
 2 ρεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, καὶ εἶπαν λέ-
 γοντες πρὸς αὐτόν Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποι-
 3 εῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην. ἀποκριθεὶς
 δὲ εἶπεν πρὸς αὐτούς Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον, καὶ
 4 εἵπατέ μοι Τὸ βάπτισμα Ἰωάνου ἐξ οὐρανοῦ ἦν ἢ ἐξ
 5 ἀνθρώπων; οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες
 ὅτι Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ ἐπι-

στείσατε αὐτῷ; εἰ δὲ εἵπωμεν Ἐξ ἀνθρώπων, ὁ λαὸς ὁ
 ἅπας καταλιθίσει ἡμᾶς, πεπεισμένος γὰρ ἐστὶν Ἰωάννην
 προφήτην εἶναι· καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν, καὶ
 ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν εἰ ποῖα ἐξου-
 σία ταῦτα ποιῶ. Ἦρξατο δὲ πρὸς τὸν λαὸν
 λέγειν τὴν παραβολὴν ταύτην Ἀνθρώπος ἐφύτευεν
 ἀμπελῶνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν
 χοροὺς ἱκανοὺς, καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς
 δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δέσσουνται αὐτῷ·
 οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δειλῶντες κετόν, καὶ
 προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον δειλῶντες
 καὶ ἀτιμάσσαντες ἐξαπέστειλαν κετόν, καὶ προσέθετο τρίτον
 πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσσαντες ἐξέβαλον, εἶπει
 δὲ ὁ κύριος τοῦ ἀμπελῶνος Τί ποιήσω; πέμψω τὸν υἱόν
 μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται, ἰδοῦντες
 δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγον-
 τες Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνουμεν αὐτόν, ἵνα
 ἡμῶν γένηται ἡ κληρονομία· καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ
 ἀμπελῶνος ἀπέκτειναν, τί οὖν ποιήσει αὐτοῖς ὁ κύριος
 τοῦ ἀμπελῶνος; ἐλείσεται καὶ ἀπολέσει τοὺς γεωργοὺς
 τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις, ἀκούσαντες δὲ
 εἶπαν Μὴ γένοιτο, ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν Τί
 οὖν ἐστὶν τὸ γεγραμμένον τοῦτο

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλαστήσεται, ἐφ' ὃν
 ὃς ἂν πέσῃ, λικμήσει αὐτὸν. Καὶ ἐξήγησαν

οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς
 χεῖρας ἐν αὐτῇ τῇ ᾠρᾷ, καὶ ἐφωβήθησαν τὸν λαόν, ἔγνω-
 σαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.
 Καὶ παρατηρήσαντες ἀπέστειλαν ἐκκαθέτους ὑποκρι-
 τομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ
 λόγον, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ

6 lieve him? But if we shall say, From men; all the people will stone us: for they be persuaded that 7 John was a prophet. And they answered, that they 8 knew not whence *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things.

9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for 10 a long time. And at the season he sent unto the husbandmen a ¹servant, that they should give him of the fruit of the vineyard: but the husbandmen 11 beat him, and sent him away empty. And he sent yet another ¹servant: and him also they beat, and handled him shamefully, and sent him away empty. 12 And he sent yet a third: and him also they wounded, and cast him forth. And the lord of the vineyard said, What shall I do? I will send my beloved 13 son: it may be they will reverence him. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, 14 that the inheritance may be ours. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do 15 unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, ²God forbid. 16 But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

17 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

18 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this 19 parable against them. And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule* and to the authority of the

* "rule" add marg. Or. *ruling power*—Am. Com.

1 Or, Teacher

governor. And they asked him, saying, 'Master, 21 we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but of a truth teachest the way of God: Is it lawful for us to 22 give tribute unto Cæsar, or not? But he perceived their craftiness, and said unto them, Shew 24 me a ²penny. Whose image and superscription hath it? And they said, Cæsar's. And he said 25 unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they were not able to take hold of the saying 26 before the people: and they marvelled at his answer, and held their peace.

2 See marginal note on Matt. xviii. 28.

And there came to him certain of the Sadducees, 27 they which say that there is no resurrection: and they asked him, saying, 'Master, Moses wrote unto 28 us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were 29 therefore seven brethren: and the first took a wife, and died childless; and the second; and the third 30 took her; and likewise the seven also left no children, and died. Afterward the woman also died. 31 In the resurrection therefore whose wife of them 32 shall she be? for the seven had her to wife. And 34 Jesus said unto them, The sons of this ³world marry, and are given in marriage: but they that are 35 accounted worthy to attain to that ³world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any 36 more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. But 37 that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, 38 but of the living: for all live unto him. And certain of the scribes answering said, 'Master, thou hast well said. For they durst not any more ask 40 him any question.

3 Or, age

And he said unto them, How say they that the 41 Christ is David's

- ²¹ ἡγεμόνος. καὶ ἐπηρώτησαν αὐτὸν λέγοντες Διδάσκαλε,
οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις
πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις.
²² ²³ ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ; κατανοήσας δὲ
²⁴ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτοὺς Δείξατέ μοι δηνά-
ριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; οἱ δὲ εἶπαν Καί-
²⁵ σαρος. ὁ δὲ εἶπεν πρὸς αὐτοὺς Τοῖνυν ἀπόδοτε τὰ Καί-
²⁶ σαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ οὐκ ἴσχυσαν
ἐπιλαβέσθαι τοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμά-
σαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.
²⁷ Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ λέγοντες
²⁸ ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν λέγοντες Διδά-
σκαλε, Μωσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφός ἀπο-
θάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾤ, ἵνα λάβῃ ὁ
ἀδελφός αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα
²⁹ τῷ ἀδελφῷ αὐτοῦ. ἐπτα οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶ-
³⁰ τος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· καὶ ὁ δεύτερος
³¹ καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἐπτα οὐ
³² κατέλιπον τέκνα καὶ ἀπέθανον· ὕστερον καὶ ἡ γυνὴ ἀπέ-
³³ θανεν. ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται
³⁴ γυνή; οἱ γὰρ ἐπτα ἔσχον αὐτὴν γυναῖκα. καὶ εἶπεν αὐ-
τοῖς ὁ Ἰησοῦς Οἱ υἱοὶ τοῦ αἰῶνος τούτου [†] γαμοῦσιν καὶ
³⁵ γαμίσκονται, οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν
καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε
³⁶ γαμίζονται· οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι
γάρ εἰσιν, καὶ υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.
³⁷ ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς
βάτου, ὡς λέγει Κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν
³⁸ Ἰσαὰκ καὶ θεὸν Ἰακώβ· θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ
³⁹ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν. ἀποκριθέντες δέ τινες
⁴⁰ τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς εἶπας· οὐκ ἐτι
⁴¹ γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. Εἶπεν δὲ
πρὸς αὐτοὺς Πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυεὶδ

ἐπηρώτων

†γενῶνται καὶ
γενώσιν,†γαμίσκονται | †μὴ
λουσιν†
†τῷ θεῷ,†

υἱόν; αὐτὸς γὰρ Δαυεὶδ λέγει ἐν Βίβλῳ Ψαλμῶν 42

Εἶπεν Κύριος τῷ κυρίῳ μου Κάθογ' ἐκ δεξιῶν μου
ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν πο- 43
δῶν σου

Δαυεὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱὸς ἐστίν; 44

Ἀκούοντας δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς 45

Πρόσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν 46

ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς

καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισί- 47

ας ἐν τοῖς δείπνοις, οἱ κατεσθίουσιν τὰς οἰκίας τῶν χη- 47

ρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται

περισσότερον κρίμα. Ἀναβλέψας δὲ εἶδεν τοὺς 1

βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους.

εἶδεν δὲ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο, 2

καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχῇ 3

πλείον πάντων ἔβαλεν· πάντες γὰρ οὗτοι ἐκ τοῦ περισ- 4

σεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερή- 4

ματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.

Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς 5

καὶ ἀναθήμασιν κεκόσμηται, εἶπεν Ταῦτα ἃ θεωρεῖτε, 6

ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ

ὥδε ὅς οὐ καταλυθήσεται. ἐπηρώτησαν δὲ αὐτὸν λέγον- 7

τες Διδάσκαλε, πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεί- 8

ον ὅταν μέλλῃ ταῦτα γίνεσθαι; ὁ δὲ εἶπεν Βλέπετε 8

μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί

μου λέγοντες Ἐγὼ εἰμι καὶ Ὁ καιρὸς ἤγγικεν· μὴ πο- 9

ρευθῆτε ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσητε πολέμους καὶ 9

ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι

πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. Τότε ἔλεγεν αὐ- 10

τοῖς Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ

βασιλείαν, σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους Ἰουδαίᾳ καὶ 11

λιμοὶ ἔσονται, φόβηθρά τε καὶ ἅπ' οὐρανοῦ σημεῖα με- 11

γάλα ἔσται. πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς 12

Λεῖμοι καὶ λοιμοὶ

σημεῖα μεγάλα
ἀπ' οὐρανοῦ

Ἄρ.

42 son? For David himself saith in the book of Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,

43 Till I make thine enemies the footstool of thy feet.

44 David therefore calleth him Lord, and how is he his son?

45 And in the hearing of all the people he said unto
46 his disciples, Beware of the scribes, which desire to
walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and
47 chief places at feasts; which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

21 And he looked up, ¹and saw the rich men that
2 were casting their gifts into the treasury. And he
saw a certain poor widow casting in thither two
3 mites. And he said, Of a truth I say unto you,
4 This poor widow cast in more than they all: for all
these did of their superfluity cast in unto the gifts:
but she of her want did cast in all the living that
she had.

¹ Or, and saw them
that . . . treasure,
and they were
rich.

5 And as some spake of the temple, how it was
adorned with goodly stones and offerings, he said,
6 As for these things which ye behold, the days will
come, in which there shall not be left here one stone
7 upon another, that shall not be thrown down. And
they asked him, saying, ²Master, when therefore shall
these things be? and what *shall be* the sign when
8 these things are about to come to pass? And he
said, Take heed that ye be not led astray: for many
shall come in my name, saying, I am *he*; and, The
9 time is at hand: go ye not after them. And when
ye shall hear of wars and tumults, be not terrified:
for these things must needs come to pass first; but
the end is not immediately.

² Or, Teacher.

10 Then said he unto them, Nation shall rise against
11 nation, and kingdom against kingdom: and there
shall be great earthquakes, and in divers places
famines and pestilences; and there shall be terrors
12 and great signs from heaven. But before all these
things, they shall lay their hands on you,

¹ Gr. you being brought.

and shall persecute you, delivering you up to the synagogues and prisons, ¹bringing you before kings and governors for my name's sake. It shall turn unto you ¹³for a testimony. Settle it therefore in your hearts, ¹⁴not to meditate beforehand how to answer: for I will ¹⁵give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ye shall be delivered up even by parents, and ¹⁶brethren, and kinsfolk, and friends; and *some* of you ²shall they cause to be put to death. And ye shall ¹⁷be hated of all men for my name's sake. And not ¹⁸a hair of your head shall perish. In your patience ¹⁹ye shall win your ³souls.

² Or, shall they put to death

³ Or, lives

But when ye see Jerusalem compassed with armies, ²⁰then know that her desolation is at hand. Then let ²¹them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things ²²which are written may be fulfilled. Woe unto them ²³that are with child and to them that give suck in those days! for there shall be great distress upon the ⁴land, and wrath unto this people. And they ²⁴shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in ²⁵sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men ⁵fainting for fear, and for ²⁶expectation of the things which are coming on ⁶the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man ²⁷coming in a cloud with power and great glory. But ²⁸when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

⁵ Or, expiring

⁶ Gr. the inhabited earth.

And he spake to them a parable: Behold the fig ²⁹tree, and all the trees: when they now shoot forth, ³⁰ye see it and know of your own selves that the summer is now nigh.

τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συ-
 γωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγε-
 13 μόνας ἔνεκεν τοῦ ὀνόματός μου· ἀποβήσεται ὑμῖν εἰς
 14 μαρτύριον. θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν
 15 ἀπολογηθῆναι, ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ
 δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικεί- πάντες
 16 μενοι ὑμῖν. παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελ-
 φῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,
 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. καὶ Αρ.
 18 θριξὲς ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. ἐν τῇ ὑπο-
 19 μονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν. Ὅταν δὲ ἴδῃτε
 κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλὴμ, τότε γινώτε
 21 ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. τότε οἱ ἐν τῇ Ἰουδαίᾳ
 φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτω-
 σαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,
 22 ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσιν τοῦ πλησθῆναι πάντα
 23 τὰ γεγραμμένα. οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
 θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ αἰάγκη
 24 μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, καὶ πεσοῦνται
 στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη
 πάντα, καὶ Ἱεροσολαίμ ἐσται πατογμένη ὑπὸ ἐθνῶν,
 25 ἄχρι οὗ πληρωθῶσιν [καὶ ἔσονται] καιροὶ ἐθνῶν. καὶ
 ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ
 τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἡχοῦς θαλάσσης καὶ
 26 κάλλου, ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας
 τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν
 27 οὐρανῶν σαλευθήσονται. καὶ τότε ὄψονται τὸν γίον τοῦ
 ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δό-
 28 ξης πολλῆς. Ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ
 ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις
 29 ὑμῶν. Καὶ εἶπεν παραβολὴν αὐτοῖς Ἴδετε
 30 τὴν συκὴν καὶ πάντα τὰ δένδρα· ὅταν προβάλωσιν ἤδη,
 βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος

ἐστίν· οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώ- 31
σκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ. ἀμὴν λέγω 32
ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως [αἱ] πάντα γένη-
ται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου 33
οὐ μὴ παρελεύσονται. Προσέχετε δὲ ἑαυτοῖς μὴ ποτε 34
βαρηθῶσιν αἱ καρδίαι ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ μερί-
μναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα
ἐκείνη ὡς παγίς· ἐπείσελεύσεται γὰρ ἐπὶ πάντας τοὺς 35
καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. ἀγρυπνεῖτε 36
δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα
πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ
υἱοῦ τοῦ ἀνθρώπου.

διδάσκων ἐν τῷ
ἱερῷ

Ἦν δὲ τὰς ἡμέρας ἑν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας 37
ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν·
καὶ πᾶς ὁ λαὸς ὠρθρίζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν 38
αὐτοῦ.

Ap.

ΗΓΓΙΖΕΝ δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη Πά- 1
σχα. Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς 2
ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν. Εἰς- 3
ἦλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην,
ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν συνελάλη- 4
σεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ
αὐτόν. καὶ ἐχάρησαν καὶ συνέθειτο αὐτῷ ἀργύριον δοῦναι. 5
καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι 6
αὐτόν ἄτερ ὄχλου αὐτοῖς.

Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἣ ἔδει θύεσθαι τὸ 7
πάσχα· καὶ ἀπέστείλεν Πέτρον καὶ Ἰωάννην εἰπὼν Πο- 8
ρευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. οἱ δὲ 9
εἶπαν αὐτῷ Ποῦ θέλεις ἐτοιμάσωμεν; ὁ δὲ εἶπεν αὐ- 10
τοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ

31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.
 32 Verily I say unto you, This generation shall not
 33 pass away, till all things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you
 35 suddenly as a snare: for so shall it come upon all
 36 them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount
 38 that is called *the mount* of Olives. And all the people came early in the morning to him in the temple, to hear him.

22 Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and the scribes sought how they might put him to death; for they feared the people.

3 And Satan entered into Judas who was called
 4 Iscariot, being of the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver him unto them.
 5 And they were glad, and covenanted to give him
 6 money. And he consented, and sought opportunity to deliver him unto them ¹in the absence of the mul-
 titude.

¹ Or, without tu-
mult

7 And the day of unleavened bread came, on which
 8 the passover must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the
 9 passover, that we may eat. And they said unto him,
 10 Where wilt thou that we make ready? And he said unto them, Behold, when ye are entered into the city, there shall meet

1 Or, *Teacher*

you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall 11 say unto the goodman of the house, The ¹Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he 12 will shew you a large upper room furnished: there make ready. And they went, and found as he had 13 said unto them: and they made ready the passover.

2 Or, *a loaf*

3 Some ancient authorities omit which is given for you . . . which is poured out for you.

4 Or, *testament*

And when the hour was come, he sat down, and 14 the apostles with him. And he said unto them, With 15 desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, 16 until it be fulfilled in the kingdom of God. And he 17 received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for 18 I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took ²bread, and when he had given 19 thanks, he brake it, and gave to them, saying, This is my body ³which is given for you: this do in remembrance of me. And the cup in like manner after 20 supper, saying, This cup is the new ⁴covenant in my blood, *even* that which is poured out for you. But 21 behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth, 22 as it hath been determined: but woe unto that man through whom he is betrayed! And they began to 23 question among themselves, which of them it was that should do this thing.

5 Gr. *greater*.

And there arose also a contention among them, 24 which of them is accounted* to be ⁵greatest. And 25 he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye *shall not be* 26 so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that 27

6 Gr. *reclineth*.

7 Or, I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.

⁶sitteth at meat, or he that serveth? is not he that ⁷sitteth at meat? but I am in the midst of you as he that serveth. But ye are they which have continued 28 with me in my temptations; and ⁷I appoint unto you 29

* For "is accounted" read "was accounted"—*Am. Com.*

ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε
 11 αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται. καὶ ἐρεῖτε τῷ οἰκο-
 δεσπότῃ τῆς οἰκίας· Ὁ λέγει σοι ὁ διδάσκαλος Ποῦ ἐστὶν
 τὸ κατάλυμα ὑποῦ τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
 12 καὶ ἐκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοι-
 13 μάσατε. ἀπελθόντες δὲ εὔρον καθὼς εἰρήκει αὐτοῖς, καὶ
 14 ἡτοίμασαν τὸ πάσχα. Καὶ ὅτε ἐγένετο ἡ ὥρα,
 15 ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ. καὶ εἶπεν πρὸς
 αὐτοὺς Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν
 16 μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν ὅτι οὐ
 μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θε-
 17 οῦ. καὶ δεξιόμενος ποτήριον εὐχαριστήσας εἶπεν Λάβετε
 18 τοῦτο καὶ διαμερίσατε εἰς ἑαυτοὺς· λέγω γὰρ ὑμῖν, οὐ μὴ
 πῶς ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ
 19 βασιλεία τοῦ θεοῦ ἔλθῃ. καὶ λαβὼν ἄρτον εὐχαριστήσας
 ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτο ἐστὶν τὸ σῶμά
 μου [τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν
 20 ἀνάμνησιν. καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι,
 λέγων Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί
 21 μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον]. πλὴν ἰδοὺ ἡ χεὶρ τοῦ
 22 παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης· ὅτι ὁ υἱὸς
 μὲν τοῦ ἀνθρώπου κατὰ τὸ ὀρισμένον πορεύεται, πλὴν οὐαὶ
 23 τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδεται. καὶ αὐτοὶ ἠρξάντο
 συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο
 24 μέλλων πρᾶσσειν. Ἐγένετο δὲ καὶ φιλονεικία
 25 ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. ὁ δὲ εἶπεν αὐ-
 τοῖς Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ
 26 ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. ὑμεῖς δὲ οὐχ οὗ-
 τως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ
 27 ἡγούμενος ὡς ὁ διακονῶν· τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ
 ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν
 28 εἰμὶ ὡς ὁ διακονῶν. Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες
 29 μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· κἀγὼ δια-ίθεμαι ὑμῖν,

λέγοντες

μου, καθὼς διέθετό μοι ὁ πατήρ μου¹ βασιλείαν, ἵνα ἔσθῃτε καὶ 30
 πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ
 καθήσθε² ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ
 Ἰσραὴλ. Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶ 31
 τοῦ σινιάσαι ὡς τὸν σῖτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα 32
 μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στηρίσον
 τοὺς ἀδελφούς σου. ὁ δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ 33
 ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.
 ὁ δὲ εἶπεν Λέγω σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἀλέ- 34
 κτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι. Καὶ 35
 εἶπεν αὐτοῖς Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ
 πήρας καὶ ὑποδημάτων, μὴ τιнос ὑστερήσατε; οἱ δὲ εἶπαν
 Οὐθενός. εἶπεν δὲ αὐτοῖς Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον 36
 ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ
 ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. λέγω γὰρ ὑμῖν 37
 ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό
 Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος
 ἔχει. οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ 38
 εἶπεν αὐτοῖς Ἰκανόν ἐστιν.

Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ Ὅρος τῶν 39
 Ἑλαιῶν· ἠκολούθησαν δὲ αὐτῷ [καὶ] οἱ μαθηταί. ^{γενό-} 40
^{μεινος} δὲ ἐπὶ τοῦ τέπου εἶπεν αὐτοῖς Προσεύχεσθε μὴ
 εἰσελθεῖν εἰς πειρασμόν. καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐ- 41
 τῶν ὡσεὶ λίθου βολήν, καὶ θεῖς τὰ γόνατα προσηύχετο
 λέγων Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον 42
 ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.³
 * αὐτῷ
 ἔγενετο δὲ αὐτῷ ἄγγελος ἀπὸ τοῦ⁴ οὐρανοῦ ἐνισχύων αὐτόν. 43
 καὶ ^{γενόμενος} ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ 44
 ἐγένετο⁵ ὁ ἰδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαί-
 νοντες ἐπὶ τὴν γῆν. καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλ 45
 θὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς
 λύπης, καὶ εἶπεν αὐτοῖς Τί καθεύδετε; ἀναστάντες προσ 46

¹ ἡμὴ το θέλημά μου ἀλλὰ τὸ σὸν γινέσθω· εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ.

a kingdom, even as my Father appointed unto me,
 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve
 31 tribes of Israel. Simon, Simon, behold, Satan¹ asked to have you, that he might sift you as wheat: but I made
 32 supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy
 33 brethren. And he said unto him, Lord, with thee I
 34 am ready to go both to prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

¹ Or, obtained you by asking

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any
 36 thing? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: ²and he that hath none, let
 37 him sell his cloke, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for
 38 that which concerneth me hath ³fulfilment. And ³Gr. end. they said, Lord, behold, here are two swords. And he said unto them, It is enough.

² Or, and he that hath no sword, let him sell his cloke, and buy one.

39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also
 40 followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was parted from them about a stone's
 41 cast; and he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me:
 42 nevertheless not my will, but thine, be done. ⁴And there appeared unto him an angel from heaven,
 43 strengthening him. And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the
 44 ground. And when he rose up from his prayer, he came unto the disciples, and found them sleeping
 45 for sorrow, and said unto them, Why sleep ye? rise

⁴ Many ancient authorities omit ver. 43, 44.

and pray, that ye enter not into temptation.

While he yet spake, behold, a multitude, and he 47
that was called Judas, one of the twelve, went be-
fore them ; and he drew near unto Jesus to kiss him.
But Jesus said unto him, Judas, betrayest thou the 48
Son of man with a kiss? And when they that were 49
about him saw what would follow, they said, Lord,
shall we smite with the sword? And a certain one 50
of them smote the ¹servant of the high priest, and
struck off his right ear. But Jesus answered and 51
said, Suffer ye thus far. And he touched his ear,
and healed him. And Jesus said unto the chief 52
priests, and captains of the temple, and elders, which
were come against him, Are ye come out, as against
a robber, with swords and staves? When I was daily 53
with you in the temple, ye stretched not forth your
hands against me : but this is your hour, and the
power of darkness.

¹ Gr. bondservant.

And they seized him, and led him *away*, and 54
brought him into the high priest's house. But Pe-
ter followed afar off. And when they had kindled 55
a fire in the midst of the court, and had sat down
together, Peter sat in the midst of them. And 56
a certain maid seeing him as he sat in the light of
the fire, and looking stedfastly upon him, said, This
man also was with him. But he denied, saying, 57
Woman, I know him not. And after a little while 58
another saw him, and said, Thou also art *one* of
them. But Peter said, Man, I am not. And after 59
the space of about one hour another confidently af-
firmed, saying, Of a truth this man also was with
him: for he is a Galilæan. But Peter said, Man, I 60
know not what thou sayest. And immediately,
while he yet spake, the cock crew. And the Lord 61
turned, and looked upon Peter. And Peter remem-
bered the word of the Lord, how that he said unto
him, Before the cock crow this day, thou shalt deny
me thrice. And he went out, and wept bitterly. 62

² Gr. him.

And the men that held ²*Jesus* mocked him, and 63
beat him. And they blindfolded him, 64

47 εὔχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. Ἐπι
 αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς
 τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισεν τῷ Ἰησοῦ
 48 φιλήσαι αὐτόν. Ἰησοῦς δὲ εἶπεν αὐτῷ Ἰούδα, φιλήματι
 49 τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; ἰδόντες δὲ οἱ περὶ αὐ-
 τὸν τὸ ἐσόμενον εἶπαν Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;
 50 καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ
 51 ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. ἀποκριθεὶς δὲ [ὁ] Ἰησοῦς
 εἶπεν Ἐγὼτε ἕως τούτου· καὶ ἀψάμενος τοῦ ὠτίου ἰάσατο
 52 αὐτόν. εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐ-
 τὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέ-
 ρους Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύ-
 53 λων; καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐ-
 κ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ἐστὶν ὑμῶν
 ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν
 οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.
 55 περιαιφάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συνκαθισάν-
 56 των ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. ἰδοῦσα δὲ αὐτὸν
 παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ
 57 εἶπεν Καὶ οὗτος σὺν αὐτῷ ἦν· ὁ δὲ ἠρνήσατο λέ-
 58 γων Οὐκ οἶδα αὐτόν, γύναι. καὶ μετὰ βραχὺ ἕτερος
 ἰδὼν αὐτὸν ἔφη Καὶ σὺ ἐξ αὐτῶν εἶ· ὁ δὲ Πέτρος
 59 ἔφη Ἀνθρωπε, οὐκ εἰμί. καὶ διαστάσης ὡσεὶ ὥρας μιᾶς
 ἄλλος τις διυσχυρίζετο λέγων Ἐπ' ἀληθείας καὶ οὗτος
 60 μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν· εἶπεν δὲ ὁ Πέ-
 τρος Ἀνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι
 61 λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ. καὶ στραφεὶς ὁ
 κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ
 ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα
 62 φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. [καὶ ἐξελθὼν ἔξω
 63 ἔκλαυσεν πικρῶς.] Καὶ οἱ ἄνδρες οἱ συνέχον-
 64 τες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες, καὶ περικαλύψαντες αὐ-

τὸν ἐπηρώτων λέγοντες Προφήτευσον, τίς ἐστὶν ὁ παῖ-
σας σε; καὶ ἕτερα πολλά βλασφημοῦντες ἔλεγον εἰς αὐτόν. 65

Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ 66
λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς
τὸ συνέδριον αὐτῶν, λέγοντες Εἰ σὺ εἶ ὁ χριστός, εἰπὼν 67
ἡμῖν. εἶπεν δὲ αὐτοῖς Ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύ-
σητε· ἐὰν δὲ ἐρωτήσω οὐ μὴ ἀποκριθῇτε[†]. ἀπὸ τοῦ νῦν δὲ 68
ἔσται ὁ γίος τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς 69

Δγνάμεως τοῦ θεοῦ. εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ υἱὸς 70
τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη Ὑμεῖς λέγετε ὅτι ἐγώ
εἰμι· οἱ δὲ εἶπαν Τί ἔτι ἔχομεν μαρτυρίας χρειαν; αὐτοὶ 71
γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. Καὶ 1

ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν
Πειλάτον. ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Τοῦ- 2
τον εὔραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα
φόρους Καίσαρι διδόναι καὶ λέγοντα αὐτὸν χριστὸν βα-
σιλέα εἶναι. ὁ δὲ Πειλάτος ἠρώτησεν αὐτὸν λέγων Σὺ 3
εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη
Σὺ λέγεις· ὁ δὲ Πειλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς 4
καὶ τοὺς ὄχλους Οὐδὲν εὐρίσκω αἷτιον ἐν τῷ ἀνθρώπῳ

τούτῳ. οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασεῖει τὸν λαὸν 5
διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς

Γαλιλαίας ἕως ᾧδε. Πειλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ 6
[ὁ] ἄνθρωπος Γαλιλαῖός ἐστιν, καὶ ἐπιγνούς ὅτι ἐκ τῆς 7
ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην,
ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέ-
ραις. Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν 8
γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν
περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινό-
μενον. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ 9
οὐδὲν ἀπεκρίνατο αὐτῷ. ἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ 10
οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. ἐξουθενήσας 11
καὶ αὐτὸν[†] ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμ-

and asked him, saying, Prophecy : who is he that
65 struck thee ? And many other things spake they
against him, reviling him.

66 And as soon as it was day, the assembly of the el-
ders of the people was gathered together, both chief
priests and scribes; and they led him away into their
67 council, saying, If thou art the Christ, tell us. But
68 he said unto them, If I tell you, ye will not believe:
and if I ask *you*, ye will not answer. But from
69 henceforth shall the Son of man be seated at the
70 right hand of the power of God. And they all said,
Art thou then the Son of God ? And he said unto

71 them, ¹Ye say that I am*. And they said, What
further need have we of witness? for we ourselves
have heard from his own mouth.

23 And the whole company of them rose up, and
2 brought him before Pilate. And they began to ac-
cuse him, saying, We found this man perverting our
nation, and forbidding to give tribute to Cæsar, and

3 saying that he himself is ²Christ a king†. And Pi-
late asked him, saying, Art thou the King of the
Jews? And he answered him and said, Thou say-
4 est. And Pilate said unto the chief priests and the

5 multitudes, I find no fault in this man. But they
were the more urgent, saying, He stirreth up the
people, teaching throughout all Judæa, and begin-
6 ning from Galilee even unto this place. But when

Pilate heard it, he asked whether the man were
7 a Galilæan. And when he knew that he was of
Herod's jurisdiction, he sent him unto Herod, who
himself also was at Jerusalem in these days.

8 Now when Herod saw Jesus, he was exceeding
glad: for he was of a long time desirous to see him,
because he had heard concerning him; and he hoped

9 to see some ³miracle done by him. And he ques-
tioned him in many words; but he answered him

10 nothing. And the chief priests and the scribes
11 stood, vehemently accusing him. And Herod with
his soldiers set him at nought, and

* For "Ye say that I am" read "Ye say it, for I am" and substi-
tute the text for the marg.—*Am. Com.*

† "Christ a king" omit the marg.—*Am. Com.*

mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate 12 became friends with each other that very day: for before they were at enmity between themselves.

And Pilate called together the chief priests and 13 the rulers and the people, and said unto them, Ye 14 brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: 15 for he sent him* back unto us; and behold, nothing worthy of death hath been done by him. I will there- 16 fore chastise him, and release him.¹ But they cried 18 out all together, saying, Away with this man, and release unto us Barabbas: one who for a certain in- 19 surrection made in the city, and for murder, was cast into prison. And Pilate spake unto them again, desiring to release Jesus; but they shouted, saying, 21 Crucify, crucify him. And he said unto them the 22 third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. But they were 23 instant† with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate 24 gave sentence that what they asked for should be done. And he released him that for insurrection 25 and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

And when they led him away, they laid hold upon 26 one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

And there followed him a great multitude of the 27 people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters 28 of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days 29 are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they be- 30 gin

¹ Many ancient authorities insert ver. 17. Now he must needs release unto them at the feast one prisoner. Others add the same words after ver. 19.

* "he sent him" etc. add marg. Many ancient authorities read *I sent you to him.*—*Am. Com.*

† For "instant" read "urgent"—*Am. Com.*

παίξας περιβαλὼν ἐσθήτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ
 12 Πειλάτῳ. Ἐγένοντο δὲ φίλοι ὃ τε Ἡρώδης καὶ ὁ Πειλά-
 τος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν
 13 ἔχθρᾳ ὄντες πρὸς αὐτούς. Πειλάτος δὲ συνκα-
 λεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν
 14 εἶπεν πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦ-
 τον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν
 ἀνακρίνας οὐθὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν
 15 κατηγορεῖτε κατ' αὐτοῦ· ἀλλ' οὐδὲ Ἡρώδης, ἀνέπεμψεν
 γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν
 16 πεπραγμένον αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. ἀνέ-
 18 κραγον δὲ πανπληθεὶ λέγοντες· Αἶρε τοῦτον, ἀπόλυσον
 19 δὲ ἡμῖν τὸν Βαραββᾶν· ὅστις ἦν διὰ στάσιν τινὰ γενο-
 μένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.
 20 πάλιν δὲ ὁ Πειλάτος προσεφώνησεν αὐτοῖς, θέλων ἀπολύ-
 21 σαι τὸν Ἰησοῦν. οἱ δὲ ἐπεφώνουν λέγοντες· Σταύρου
 22 σταύρου αὐτόν. ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· Τί γὰρ
 κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν
 23 αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. οἱ δὲ ἐπέκειντο
 φωναῖς μεγάλαις αἰτούμενοι αὐτὸν «σταυρωθῆναι», καὶ
 24 κατίσχυον αἱ φωναὶ αὐτῶν. καὶ Πειλάτος ἐπέκρινεν γενέ-
 25 σθαι τὸ αἶτημα αὐτῶν· ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ
 φόνον βεβλημένον εἰς φυλακὴν ὃν ἡτοῦντο, τὸν δὲ Ἰησοῦν
 παρέδωκεν τῷ θελήματι αὐτῶν.
 26 Καὶ ὡς «ἀπήγαγον» αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα
 Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυ-
 27 ρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. Ἰκκολούθει δὲ αὐτῷ πολὺ
 πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνουν
 28 αὐτόν. στραφεῖς δὲ πρὸς αὐτάς Ἰησοῦς εἶπεν· Οὐγατέ-
 29 ρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτάς
 30 κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, ὅτι ἰδοὺ ἔρχονται ἡμέραι
 ἐν αἷς ἐροῦσιν· Μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἱ
 οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρεψαν. τότε ἄρξονται

σταυρῶσαι

ἀπήγον

τω

λέγειν τοῖς ὄρεσιν Πέσατε ἐφ' ἡμᾶς, καὶ τοῖς βογ-
νοῖς Καλύψατε ἡμᾶς· ὅτι εἰ ἐν ὕγρῳ ξύλῳ ταῦτα 31
ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; ἤγοντο δὲ καὶ ἕτεροι 32
κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι. Καὶ ὅτε 33

ἦλθαν ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύ-
ρωσαν αὐτὸν καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ
ἐξ ἀριστερῶν. [ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, ἄφες αὐτοῖς, 34
οὐ γὰρ οὐδασιν τί ποιοῦσιν.] ΔΙΑΜΕΡΙΖΟΜΕΝΟΙ Δὲ Τὰ ἱμά-
τια αὐτοῦ ἔβαλον κλῆρον. καὶ ἰστῇκει ὁ λαὸς θεω- 35

ρῶν. ἔΞΕΜΓΚΗΡΙΖΟΝ Δὲ καὶ οἱ ἄρχοντες λέγοντες Ἄλ-
λους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ
θεοῦ, ὁ ἐκλεκτός. ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται 36

προσερχόμενοι, ὄζος προσφέροντες αὐτῷ καὶ λέγοντες Εἰ 37
σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. ἦν δὲ 38
καὶ ἐπιγραφὴ ἐπ' αὐτῷ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-

ΔΑΙΩΝ ΟΥΤΟΣ. Εἰς δὲ τῶν κρεμασθέντων κακοῦργων 39
ἐβλασφήμει αὐτόν Οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυ-
τόν καὶ ἡμᾶς. ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ 40

ἔφη Οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
καὶ ἡμεῖς μὲν δικαίως, ἅξια γὰρ ὧν ἐπράξαμεν ἀπολαμβά- 41

νομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. καὶ ἔλεγεν Ἰη- 42

ἐν τῇ βασιλείᾳ

Αρ.

σοῦ, μνήσθητί μου ὅταν ἔλθης εἰς τὴν βασιλείαν σου.
καὶ εἶπεν αὐτῷ Ἀμὴν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ 43

ἐν τῷ παραδείσῳ. Καὶ ἦν ἡδὴ ὥσεί ὥρα ἕκτη καὶ σκότος 44
ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἑνάτης τοῦ ἡλίου ἐκλεί- 45

+ἐνάτης, [καὶ]
ἐσκοτισθῇ ὁ ἥλιος+

ποντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον. καὶ 46
φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς

σοῦ παρατίθεμαι τὸ πνεῦμά μου· τοῦτο δὲ εἰπὼν ἐξέ-
πνευσεν. Ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γινόμενον ἐδόξαζεν 47

τὸν θεὸν λέγων Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. καὶ 48
πάντες οἱ συνπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην,

Αρ.

θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.
ἸΣΤΗΚΕΙΣΑΝ Δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, 49

to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they came unto the place which is called 'The skull, there they crucified him, and the malefactors, one on the right hand and the other on the

34 left. ²And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. And the people

stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself,

36 if this is the Christ of God, his chosen. And the soldiers also mocked him, coming to him, offering

37 him vinegar, and saying, If thou art the King of the Jews, save thyself. And there was also a superscription over him, THIS IS THE KING OF THE

JEWS.

39 And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save

40 thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing

41 thou art in the same condemnation? And we indeed justly; for we receive the due reward of our

42 deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest ³in

43 thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole ⁴land until the ninth hour,

45 ⁵the sun's light failing: and the veil of the ⁶temple was rent in the midst. ⁷And when Jesus had cried

with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up

47 the ghost. And when the centurion saw what was done, he glorified God, saying, Certainly this was a

48 righteous man. And all the multitudes that came together to this sight, when they beheld the things

49 that were done, returned smiting their breasts. And all his acquaintance,

¹ According to the Latin, *Calvary*, which has the same meaning.

² Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

³ Some ancient authorities read *into thy kingdom.*

⁴ Or, *earth*

⁵ Or, *the sun failing.*

⁶ Or, *sanctuary*

⁷ Or, *And Jesus, crying with a loud voice, said**

* Let margin and text exchange places.—*Am. Com.*

and the women that followed with him from Galilee, stood afar off, seeing these things.

And behold, a man named Joseph, who was a 50 councillor, a good man and a righteous (he had not 51 consented to their counsel and deed), *a man* of Arimathæa, a city of the Jews, who was looking for the kingdom of God: this man went to Pilate, and 52 asked for the body of Jesus. And he took it down, 53 and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and 54 the sabbath ¹drew on. And the women, which had 55 come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And 56 they returned, and prepared spices and ointments.

¹ Gr. *began to dawn.*

And on the sabbath they rested according to the commandment. But on the first day of the week, ²at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they ²found the stone rolled away from the tomb. And ³they entered in, and found not the body ²of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted, ⁵

² Some ancient authorities omit of the Lord Jesus.

³ Gr. *him that liveth.*

⁴ Some ancient authorities omit He is not here, but is risen.

and bowed down their faces to the earth, they said unto them, Why seek ye ³the living among the dead? ⁴He is not here, but is risen: remember how ⁶he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his ⁸words, and returned ⁵from the tomb, and told all these ⁹things to the eleven, and to all the rest. Now they ¹⁰were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles. And these ¹¹words appeared in their sight as idle talk; and they disbelieved

⁵ Some ancient authorities omit from the tomb.

καὶ [†] γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλι- αἱ
λαίας, ὁρῶσαι ταῦτα.

50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων,
51 ἀνὴρ ἁγαθὸς καὶ δίκαιος, — οὗτος οὐκ ἦν ^{ἀγαθός, — δίκαιος |} συνκατατεθει- ^{συνκατατιθέμενος}
μένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, — ἀπὸ Ἀριμαθαίας
πόλεως τῶν Ἰουδαίων, ὅς προσεδέχετο τὴν βασιλείαν τοῦ
52 θεοῦ, οὗτος προσελθὼν τῷ Πειλάτῳ ᾗτήσατο τὸ σῶμα τοῦ
53 Ἰησοῦ, καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν
αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὐπω κεί-
54 μενος. Καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφω-
55 σκεν. Κατακολουθήσασαι δὲ αἱ [†] γυναῖκες, αἵτινες ἦσαν
συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνη-
56 μεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, ὑποστρέψασαι δὲ ἡτοί-
μασαν ἀρώματα καὶ μύρα.

Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν,
1 τῇ δὲ μιᾷ τῶν σαββάτων ὀρθρου βαθέως ἐπὶ τὸ μνῆμα
2 ἦλθαν φέρουσai ἃ ἡτοίμασαν ἀρώματα. εὗρον δὲ τὸν
3 λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, εἰσελθοῦσαι δὲ
4 οὐχ εὗρον τὸ σῶμα [τοῦ κυρίου Ἰησοῦ]. καὶ ἐγένετο ἐν
τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο
5 ἐπέστησαν αὐταῖς ἐν ἐσθῇτι ἀστραπτούσῃ. ἐμβόβων δὲ
γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν
εἶπαν πρὸς αὐτάς τί ζητεῖτε τὸν ζῶντα μετὰ τῶν
6 νεκρῶν; [οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη.] μνήσθητε ὡς
7 ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, λέγων τὸν υἱὸν τοῦ
ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρ-
τωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.
8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, καὶ ὑποστρέψασαι
9 [ἀπὸ τοῦ μνημείου] ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα
10 καὶ πᾶσιν τοῖς λοιποῖς. ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία
καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐ-
11 ταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. καὶ ἐφάνησαν
ἐνώπιον αὐτῶν ὥσπερ ἁπλῶς τὰ ῥήματα ταῦτα, καὶ ἠπίστουν

† δύο †

αὐταῖς. Ἦ ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ ¹²
μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ
ἀπῆλθεν πρὸς αὐτὸν θαυμάζων τὸ γεγονός.]]

Αρ.

Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευό- ¹³
μενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερου-
σαλήμ, ἧ ὄνομα Ἑμμαούς, καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλή- ¹⁴
λους περὶ πάντων τῶν συμβεβηκότων τούτων. καὶ ἐγένετο ¹⁵
ἐν τῷ ὀμίλειν αὐτοὺς καὶ συνζητεῖν [καὶ] αὐτὸς Ἰησοῦς
ἐγγίσας συνεπορεύετο αὐτοῖς, οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρα- ¹⁶
τοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν. εἶπεν δὲ πρὸς αὐτούς ¹⁷
Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους
περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. ἀποκριθεὶς ¹⁸
δὲ εἰς ὀνόματι Κλεόπας εἶπεν πρὸς αὐτόν Σὺ μόνος
παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν
αὐτῇ ἐν ταῖς ἡμέραις ταύταις; καὶ εἶπεν αὐτοῖς Ποῖα; ¹⁹
οἱ δὲ εἶπαν αὐτῷ Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς
ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον
τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, ὅπως τε παρέδωκαν αὐτὸν οἱ ²⁰
ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ
ἐσταύρωσαν αὐτόν. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ ²¹
μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλὰ γε καὶ σὺν πᾶσιν
τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο.
ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενό- ²²
μεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον καὶ μὴ εὐροῦσαι τὸ σῶμα ²³
αὐτοῦ ἦλθαν λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέσαι, οἱ
λέγουσιν αὐτὸν ζῆν. καὶ ἀπῆλθάν τινες τῶν σὺν ἡμῖν ²⁴
ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς αἱ γυναῖκες εἶπον,
αὐτὸν δὲ οὐκ εἶδον. καὶ αὐτὸς εἶπεν πρὸς αὐτούς ὦ ²⁵
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦειν ἐπὶ πᾶσιν οἷς
ἐλάλησαν οἱ προφῆται· οὐχὶ ταῦτα ἔδει παθεῖν τὸν χρι- ²⁶
στον καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; καὶ ἄρξάμενος ²⁷
ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευ-

* ἢ ἄρξάμενος ἀπὸ Μωυσέως καὶ πάντων τῶν προφητῶν ἐρμηνεύειν

12 them. ¹But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he ²departed to his home, wondering at that which was come to pass.

13 And behold, two of them were going that very day to a village named Emmaus, which was three-
14 score furlongs from Jerusalem. And they communed with each other of all these things which
15 had happened. And it came to pass, while they communed and questioned together, that Jesus him-
16 self drew near, and went with them. But their eyes
17 were holden that they should not know him. And he said unto them, ³What communications are these that ye have one with another, as ye walk? And they
18 stood still, looking sad. And one of them, named Cleopas, answering said unto him, ⁴Dost thou alone sojourn in Jerusalem and not know the things which
19 are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and
20 all the people: and how the chief priests and our rulers delivered him up to be condemned to death,
21 and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came
22 to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said
24 that he was alive. And certain of them that were with us went to the tomb, and found it even so as
25 the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart
26 to believe ⁵in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to
27 enter into his glory? And beginning from Moses and from all the prophets, he interpret-

¹ Some ancient authorities omit ver. 12.

² Or, departed, wondering with himself

³ Gr. What words are these that ye exchange one with another.

⁴ Or, Dost thou sojourn alone in Jerusalem, and knowest thou not the things

⁵ Or, after

ed to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither 28 they were going : and he made as though he would go further. And they constrained him, saying, Abide 29 with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And 30 it came to pass, when he had sat down with them to meat, he took the ¹bread, and blessed it, and brake, and gave to them*. And their eyes were opened, 31 and they knew him ; and he vanished out of their sight. And they said one to another, Was not our 32 heart burning within us, while he spake to us in the way, while he opened to us the scriptures ? And 33 they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen 34 indeed, and hath appeared to Simon. And they re- 35 hearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

And as they spake these things, he himself stood 36 in the midst of them, ²and saith unto them, Peace be unto you. But they were terrified and affrighted, 37 and supposed that they beheld a spirit. And he 38 said unto them, Why are ye troubled ? and wherefore do reasonings† arise in your heart ? See my 39 hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. ³And when he had said this, he 40 shewed them his hands and his feet. And while 41 they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat ? And 42 they gave him a piece of a broiled fish⁴. And he 43 took it, and did eat before them.

And he said unto them, These are my words 44 which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he 45 their mind, that they might understand the scriptures; and he said unto them, Thus it is written, 46

* Read "he took the bread and blessed; and breaking it he gave to them"—*Am. Com.*

† For "reasonings" read "questionings"—*Am. Com.*

Or, loaf

² Some ancient authorities omit and saith unto them, Peace be unto you.

³ Some ancient authorities omit ver. 40.

⁴ Many ancient authorities add and a honeycomb.

28 **σεν**¹ αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. Καὶ
 ἤγγισαν εἰς τὴν κώμην οὐ ἐπορεύοντο, καὶ αὐτὸς προσε-
 29 ποιήσατο πορρώτερον πορεύεσθαι. καὶ παρεβιάσαντο
 αὐτὸν λέγοντες Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν
 ἐστὶν καὶ κέκλικεν ἡδὴ ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μείναι
 30 σὺν αὐτοῖς. Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν
 μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπε-
 31 δίδου αὐτοῖς· αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ
 ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.
 32 καὶ εἶπαν πρὸς ἀλλήλους Οὐχὶ ἡ καρδιά ἡμῶν καιομέ-
 νη ἦν¹ ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὥς διήνοιγεν ἡμῖν τὰς
 33 γραφάς; Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέ-
 στρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον ἡθροισμένους τοὺς
 34 ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, λέγοντας ὅτι ὄντως ἡγέρθη
 35 ὁ κύριος καὶ ὤφθη Σίμωνι. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν
 τῇ ὁδῷ καὶ ὥς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρ-
 36 του. Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν
 37 μέσῳ αὐτῶν [καὶ λέγει αὐτοῖς Εἰρήνῃ ὑμῖν]. Ἕπτοθθέντες²
 38 δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. καὶ
 εἶπεν αὐτοῖς Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλο-
 39 γισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; ἴδετε τὰς χεῖράς
 μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ
 με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς
 40 ἐμὲ θεωρεῖτε ἔχοντα. [καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς
 41 χεῖρας καὶ τοὺς πόδας.] Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ
 τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς Ἔχετε τι βρώ-
 42 σιμον ἐνθάδε; οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος³.
 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. Εἶπεν δὲ
 44 πρὸς αὐτούς Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς
 ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα
 ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς
 45 περὶ ἐμοῦ. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι
 46 τὰς γραφάς, καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται πα-

ἡν ἡμῶν κεκα-
 λυμμένη ἦ-
 ἐν ἡμῖν

θροηθέντες

Αρ.

ἡ καὶ ἀπὸ μελισσῶ-
 ν κηρῶν ἡ

Αρ.

Αρ.

καὶ
ἔθνη· ἀρξάμενοι
ἀπὸ Ἱερουσαλήμ
ὑμεῖς

θεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,
καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἅφε- 47
σιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, — ἀρξάμενοι ἀπὸ Ἱερου-
σαλήμ· ὑμεῖς μάρτυρες τούτων. καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω 48
τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθί- 49
σατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ ἐπάρας 50
τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. καὶ ἐγένετο ἐν τῷ 51
εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν [[καὶ ἀνεφέρετο εἰς
τὸν οὐρανόν]]. καὶ αὐτοὶ [[προσκυνήσαντες αὐτὸν]] ὑπέ- 52
στρεψαν εἰς Ἱερουσαλήμ μετὰ χαρᾶς μεγάλης, καὶ ᾤσαν 53
διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

+ αἰνοῦντες +

- that the Christ should suffer, and rise again from
 47 the dead the third day; and that repentance ¹and
 remission of sins should be preached in his name
 unto all the ²nations, beginning from Jerusalem.
 48 Ye are witnesses of these things. And behold, I
 49 send forth the promise of my Father upon you:
 but tarry ye in the city, until ye be clothed with
 power from on high.
 50 And he led them out until *they were* over against
 Bethany: and he lifted up his hands, and blessed
 51 them. And it came to pass, while he blessed them,
 he parted from them, ³and was carried up into heav-
 52 en. And they ⁴worshipped him, and returned to
 53 Jerusalem with great joy: and were continually in
 the temple, blessing God.

¹ Some ancient au-
 thorities read
 unto.

² Or, nations. Be-
 ginning from Je-
 rusalem, ye are
 witnesses

³ Some ancient au-
 thorities omit
 and was carried
 up into heaven.

⁴ Some ancient au-
 thorities omit
 worshipped him,
 and.

THE GOSPEL

ACCORDING TO

S. J O H N.

- In the beginning was the Word, and the Word was **1**
with God, and the Word was God. The same was **2**
in the beginning with God. All things were made **3**
¹by* him; and without him ²was not anything made
that hath been made. In him was life; and the life **4**
was the light of men. And the light shineth in the **5**
darkness; and the darkness ³apprehended it not.
There came a man, sent from God, whose name was **6**
John. The same came for witness, that he might **7**
bear witness of the light, that all might believe
through him. He was not the light, but *came* that **8**
he might bear witness of the light. ⁴There was the **9**
true light, *even the light* which lighteth ⁶every man,
coming into the world. He was in the world, and **10**
the world was made ¹by* him, and the world knew
him not. He came unto ⁶his own, and they that **11**
were his own received him not. But as many as **12**
received him, to them gave he the right to become
children of God, *even* to them that believe on his
name: which were ⁷born, not of ⁸blood, nor of the **13**
will of the flesh, nor of the will of man, but of God.
And the Word became flesh, and ⁹dwelt among us **14**
(and we beheld his glory, glory as of ¹⁰the only be-
gotten from the Father), full of grace and truth.
John beareth witness of him, and crieth, saying, **15**
¹¹This was he of whom I said, He that cometh after
me is become before me: for he was ¹²before me.

* Substitute the marginal rendering for the text. — *Am. Com.*

ΚΑΤΑ ΙΩΑΝΝΗΝ

¹ **ΕΝ ΑΡΧΗ** ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
² καὶ θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ
³ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ
⁴ ἐγένετο οὐδὲ ἓν. ὁ γέγονεν ἐν' αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ
⁵ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
⁶ καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Ἐγένετο ἄνθρωπος
⁷ ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν
 εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες
⁸ πιστεύσωσιν δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα
⁹ μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ
¹⁰ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ἐν
 τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος
¹¹ αὐτὸν οὐκ ἔγνω. Ἐἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ
¹² παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν
 τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
¹³ οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελή-
¹⁴ ματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. Καὶ
 ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασά-
 μεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,
¹⁵ πλήρης χάριτος καὶ ἀληθείας· (Ἰωάννης μαρτυρεῖ περὶ
 αὐτοῦ καὶ κέκραγεν λέγων — οὗτος ἦν ὁ εἰπών — Ὁ ὁπί-
 σω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου

ἐν ὃ γέγονεν. ἐν,
+ἔστιν+

εἰς

Ap.

* λέγων Οὗτος ἦν ὃν εἶπον· ὁ γ. λέγων Οὗτος ἦν ὃν εἶπον Ὁ

ἦν·) ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβο- 16
μεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωυσέως 17
ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγέ-
νετο. θεὸν οὐδεὶς ἑώρακεν πώποτε· ἡ ^{ὁ μονογενὴς} υἱὸς ^{τῆς} 18
εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου ὅτε ἀπέστει- 19
λαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ
Λευεῖτας ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; καὶ ὡμο- 20
λόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι Ἐγὼ
οὐκ εἰμὶ ὁ χριστός. καὶ ἠρώτησαν αὐτόν· Τί ᾖ οὖν; [σὺ] 21
Ἠλείας εἶ; καὶ λέγει· Οὐκ εἰμὶ. Ὁ προφήτης εἶ σὺ; καὶ
ἀπεκρίθη· Οὐ. εἶπαν οὖν αὐτῷ· Τίς εἶ; ἵνα ἀποκρισιν δῶ- 22
μεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; ἔφη· Ἐγὼ 23
φωὴν βοῶντος ἐν τῇ ἐρήμῳ· Εἰθύνετε τὴν ὁδὸν
Κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης. Καὶ ἀπεσταλ- 24
μένοι ἦσαν ἐκ τῶν Φαρισαίων. καὶ ἠρώτησαν αὐτὸν καὶ 25
εἶπαν αὐτῷ· Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ
Ἠλείας οὐδὲ ὁ προφήτης; ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης 26
λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει ὃν
ὑμεῖς οὐκ οἴδατε, ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] 27
ἄξιός ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. Ταῦ- 28
τα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ
Ἰωάννης βαπτίζων. Τῇ ἐπαύριον βλέπει τὸν 29
Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ ἄμνός
τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. οὗτός ἐστιν 30
ὑπὲρ οὗ ἐγὼ εἶπον· Ὅπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπρο-
σθέν μου γέγονεν, ὅτι πρῶτός μου ἦν· καὶ γὰρ οὐκ ᾔδειν 31
αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον
ἐγὼ ἐν ὕδατι βαπτίζων. Καὶ ἐμαρτύρησεν Ἰωάννης 32
λέγων ὅτι· Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστε-
ρὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν· καὶ γὰρ οὐκ ᾔδειν 33
αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι
εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον

- 16 For of his fulness we all received, and grace for
 17 grace. For the law was given ¹by* Moses; grace and ¹Or, through
 18 truth came ¹by Jesus Christ. No man hath seen ²Many very an-
 God at any time; ²the only begotten Son, which is cient authorities
 in the bosom of the Father, he hath declared *him*. read God *ly be-*
²gotten.
 19 And this is the witness of John, when the Jews
 sent unto him from Jerusalem priests and Levites
 20 to ask him, Who art thou? And he confessed, and
 denied not; and he confessed, I am not the Christ. -
 21 And they asked him, What then? Art thou Elijah?
 And he saith, I am not. Art thou the prophet?
 22 And he answered, No. They said therefore unto
 him, Who art thou? that we may give an answer to
 them that sent us. What sayest thou of thyself?
 23 He said, I am the voice of one crying in the wilder-
 ness, Make straight the way of the Lord, as said Isai- ³Or, And certain
 24 ah the prophet. ³And they had been sent from the had been sent
 25 Pharisees. And they asked him, and said unto him, from among the
 Why then baptizest thou, if thou art not the Christ, Pharisees.
 26 neither Elijah, neither the prophet? John answer-
 ed them, saying, I baptize ⁴with water: in the midst ⁴Or, in
 27 of you standeth one whom ye know not, *even* he that
 cometh after me, the latchet of whose shoe I am not
 28 worthy to unloose. These things were done in ⁵Many ancient
⁵Bethany beyond Jordan, where John was baptiz- authorities read
 ing. Bethabarah, some,
 29 On the morrow he seeth Jesus coming unto him,
 and saith, Behold, the Lamb of God, which ⁶taketh ⁶Or, beareth the
 30 away the sin of the world! This is he of whom I sin
 said, After me cometh a man which is become be-
 31 fore me: for he was ⁷before me. And I knew him ⁷Gr. first in regard
 not; but that he should be made manifest to Israel, of me.
 32 for this cause came I baptizing ⁴with water. And
 John bare witness, saying, I have beheld the Spirit
 descending as a dove out of heaven; and it abode
 33 upon him. And I knew him not: but he that sent
 me to baptize ⁴with water, he said unto me, Upon
 whomsoever thou shalt see the Spirit descending,
 and abiding

* Substitute the marginal rendering for the text.—*Am. Com.*

1 Or, *in*

upon him, the same is he that baptizeth ¹with the Holy Spirit. And I have seen, and have borne wit- 34
ness that this is the Son of God.

2 Or, *Teacher*

Again on the morrow John was standing, and two 35
of his disciples; and he looked upon Jesus as he 36
walked, and saith, Behold, the Lamb of God! And 37
the two disciples heard him speak, and they follow-
ed Jesus. And Jesus turned, and beheld them fol- 38
lowing, and saith unto them, What seek ye? And
they said unto him, Rabbi (which is to say, being in-
terpreted, ²Master), where abidest thou? He saith 39
unto them, Come, and ye shall see. They came
therefore and saw where he abode; and they abode
with him that day: it was about the tenth hour.
One of the two that heard John *speak*, and followed 40
him, was Andrew, Simon Peter's brother. He find- 41
eth first his own brother Simon, and saith unto him,
We have found the Messiah (which is, being inter-
preted, ³Christ). He brought him unto Jesus. Je- 42
sus looked upon him, and said, Thou art Simon the
son of ⁴John: thou shalt be called Cephas (which is
by interpretation, ⁵Peter).

3 That is, *Anoint-
ed*.4 Gr. *Joanes*: call-
ed in Matt. xvi.
17, *Jonah*.5 That is, *Rock* or
Stone.

On the morrow he was minded to go forth into 43
Galilee, and he findeth Philip: and Jesus saith unto
him, Follow me. Now Philip was from Bethsaida, 44
of the city of Andrew and Peter. Philip findeth 45
Nathanael, and saith unto him, We have found him,
of whom Moses in the law, and the prophets, did
write, Jesus of Nazareth, the son of Joseph. And 46
Nathanael said unto him, Can any good thing come
out of Nazareth? Philip saith unto him, Come and
see. Jesus saw Nathanael coming to him, and saith 47
of him, Behold, an Israelite indeed, in whom is no
guile! Nathanael saith unto him, Whence knowest 48
thou me? Jesus answered and said unto him, Be-
fore Philip called thee, when thou wast under the
fig tree, I saw thee. Nathanael answered him, Rab- 49
bi, thou

34 ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ· καγὼ
 ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ
 θεοῦ. ἡ ὁ ἐκλεκτός

35 Τῇ ἐπαύριον πάλιν ἰσθῆκει Ἰωάννης καὶ ἐκ τῶν μαθη-
 36 τῶν αὐτοῦ δύο, καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι
 37 λέγει Ἰδε ὁ ἀμνὸς τοῦ θεοῦ. καὶ ἤκουσαν οἱ δύο μαθη-
 38 ταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ. στρα-
 φεῖς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας
 λέγει αὐτοῖς Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ Ῥαββεῖ,
 39 (ὃ λέγεται μεθερμηνευόμενον Διδάσκαλε,) ποῦ μένεις; λέ-
 γει αὐτοῖς Ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν
 ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην.
 40 ὥρα ἦν ὡς δεκάτη. Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος
 Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ
 41 ἀκολουθησάντων αὐτῷ· εὐρίσκει οὗτος πρῶτον τὸν ἀδελφὸν
 τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ Εὐρήκαμεν τὸν Μεσσίαν
 42 (ὃ ἐστιν μεθερμηνευόμενον Χριστός). ἤγαγεν αὐτὸν πρὸς
 τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν Σὺ εἶ
 Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται
 43 Πέτρος). Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς
 τὴν Γαλιλαίαν. καὶ εὐρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ
 44 Ἰησοῦς Ἀκολουθεῖ μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθ-
 45 σαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. εὐρίσκει
 Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ Ὁν ἔγραψεν
 Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν
 46 υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. καὶ εἶπεν αὐτῷ Να-
 θαναήλ Ἐκ Ναζαρέτ δύναταί τι ἀγαθὸν εἶναι; λέγει
 47 αὐτῷ ὁ Φίλιππος Ἔρχου καὶ Ἴδε. εἶδεν Ἰησοῦς τὸν
 Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ Ἰδε
 48 ἀληθῶς Ἰσραηλείτης ἐν ᾧ δόλος οὐκ ἐστιν. λέγει αὐτῷ
 Ναθαναὴλ Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ
 εἶπεν αὐτῷ Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν
 49 συκῇν εἰδὼν σε. ἀπεκρίθη αὐτῷ Ναθαναὴλ Ῥαββεῖ, σὺ

εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ. ἀπεκρίθη 50
 Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἰπὸν σοι ὅτι εἰδὸν σε ὑπο-
 κάτω τῆς σκῆς πιστεύεις; μείζω τούτων ὄψῃ. καὶ λέγει 51
 αὐτῷ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνε-
 ωγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ
 καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

τρίτη ἡμέρα

οἶνον οὐκ εἶχον
 ὅτι συνετελέσθη ὁ
 οἶνος τοῦ γαμου·
 εἶτα

Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς
 Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· ἐκλήθη δὲ καὶ 2
 Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ ὕστερ- 3
 σαντος οἶνου· λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν Οἶνον
 οὐκ ἔχουσιν. καὶ λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ σοί, 4
 γύναι; οὐπω ἔκει ἡ ὥρα μου. λέγει ἡ μήτηρ αὐτοῦ τοῖς 5
 διακόνοις Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε. ἦσαν δὲ ἐκεῖ 6
 λίθιναι ὑδρίαὶ ἕξ κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων κεί-
 μεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. λέγει αὐτοῖς 7
 ὁ Ἰησοῦς Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγένισαν
 αὐτὰς ἕως ἄνω. καὶ λέγει αὐτοῖς Ἀντλήσατε νῦν καὶ 8
 φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν. ὡς δὲ ἐγένετο 9
 ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει
 πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδειςαν οἱ ἡντληκότες τὸ ὕδωρ,
 φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος καὶ λέγει αὐτῷ Πᾶς 10
 ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυ-
 σθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως
 ἄρτι. Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν 11
 Κανὰ τῆς Γαλιλαίας καὶ ἐφάνέρωσεν τὴν δόξαν αὐτοῦ, καὶ
 ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

ΜΕΤΑ ΤΟΥΤΟ κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ 12
 μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ
 ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς 13

50 art the Son of God; thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

2 And the third day, there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.

13 And the passover of the Jews was at hand, and Jesus went up to

¹ Or, steward

² Or, that it had become

Jerusalem. And he found in the temple those 14
that sold oxen and sheep and doves, and the
changers of money sitting: and he made a scourge 15
of cords, and cast all out of the temple, both the
sheep and the oxen; and he poured out the changers'
money, and overthrew their tables; and to them 16
that sold the doves he said, Take these things
hence; make not my Father's house a house of mer-
chandise. His disciples remembered that it was 17
written, The zeal of thine house* shall eat me up.
The Jews therefore answered and said unto him, 18
What sign shewest thou unto us, seeing that thou
doest these things? Jesus answered and said unto 19
them, Destroy this 'temple, and in three days I will
raise it up. The Jews therefore said, Forty and six 20
years was this 'temple in building, and wilt thou
raise it up in three days? But he spake of the 21
'temple of his body. When therefore he was raised 22
from the dead, his disciples remembered that he
spake this; and they believed the scripture, and the
word which Jesus had said.

1 Or, *sanctuary*

Now when he was in Jerusalem at the passover, 23
during the feast, many believed on his name, behold-
ing his signs which he did. But Jesus did not trust 24
himself unto them, for that he knew all men, and 25
because he needed not that any one should bear wit-
ness concerning ²man; for he himself knew what
was in man.

2 Or, *a man; for
... the man*

Now there was a man of the Pharisees, named **3**
Nicodemus, a ruler of the Jews: the same came 2
unto him by night, and said to him, Rabbi, we know
that thou art a teacher come from God: for no man
can do these signs that thou doest, except God be
with him. Jesus answered and said unto him, Ver- 3
ily, verily, I say unto thee, Except a man be born
³anew, he cannot see the kingdom of God. Nico- 4
demus saith unto him, How can a man

3 Or, *from above*

* For "The zeal of thine house" read "Zeal for thy house"—*Am. Com.*

14 Ἱεροσόλυμα ὃ Ἰησοῦς. καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πω-
 λούντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερ-
 15 ματιστάς καθημένους, καὶ ποιήσας φραγέλλιον ἐκ σχοινίων
 πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς
 βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ τὰς
 16 τραπέζας ἀνέτρεψεν, καὶ τοῖς τὰς περιστερὰς πωλοῦσιν
 εἶπεν Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ
 17 πατρὸς μου οἶκον ἐμπορίου. Ἐμνήσθησαν οἱ μαθηταὶ
 αὐτοῦ ὅτι γεγραμμένον ἐστίν Ὁ ζῆλος τοῦ οἴκου σου
 18 καταφάγεται με. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ
 εἶπαν αὐτῷ Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;
 19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν τοῦ-
 20 τον καὶ [ἐν] τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπαν οὖν οἱ
 Ἰουδαῖοι Τεσσεράκοντα καὶ ἐξ ἔτεσιν οἰκοδομήθη ὁ ναὸς
 21 οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ἐκεῖνος δὲ
 22 ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. Ὅτε οὖν
 ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο
 ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν
 ὁ Ἰησοῦς.

ἀνέστρεψεν

23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πᾶσχα ἐν τῇ
 ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες
 24 αὐτοῦ τὰ σημεῖα ἃ ἐποίει· αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν
 25 αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας καὶ ὅτι οὐ
 χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς
 γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα
 2 αὐτῷ, ἀρχῶν τῶν Ἰουδαίων· οὗτος ἦλθεν πρὸς αὐτὸν νυ-
 κτὸς καὶ εἶπεν αὐτῷ Ῥαββεί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλή-
 λυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα
 3 ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ θεὸς μετ' αὐτοῦ. ἀπεκρίθη
 Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις
 γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
 4 λέγει πρὸς αὐτὸν [ὁ] Νικόδημος Πῶς δύναται ἄνθρωπος

γεννηθῆναι γέρων ὧν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μη-
 τρός αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; ἀπεκρίθη 5
Αρ. [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ
Αρ. ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασι-
 λείαν τοῦ θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ 6
Αρ. ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.
 μὴ θαυμάσης ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 7
 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, 8
 ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως
 + τοῦ ὕδατος καὶ + ἐστὶν πᾶς ὁ γεγεννημένος ἐκ [†] τοῦ πνεύματος. ἀπεκρίθη 9
 Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι;
 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἰ ὁ διδάσκαλος τοῦ 10
 Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; ἀμὴν ἀμὴν λέγω σοι ὅτι 11
 ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἑώρακαμεν μαρτυροῦμεν, καὶ τὴν
 μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον ὑμῖν 12
 καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύ-
 σετε; καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ 13
 τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου [†]. καὶ καθὼς 14
 Μωυσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι
 δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ 15
 ζωὴν αἰώνιον. Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν 16
 κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ
 πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον.
 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ 17
 τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. ὁ πιστεύων 18
 εἰς αὐτὸν οὐ κρίνεται· ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ
 πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον 19
 καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἣν
 γὰρ αὐτῶν πονηρὰ τὰ ἔργα. πᾶς γὰρ ὁ φαῦλα πράσ- 20
 σων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ
 ἐλεγχθῇ τὰ ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται 21
 πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ

+ ὁ ὧν ἐν τῷ οὐρα-
 νῷ +

be born when he is old? can he enter a second time
 5 into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born
 6 of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee,
 7 Ye must be born ¹anew. ²The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
 8 Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understand-
 9 est not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness.
 10 If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son
 11 of man, ³which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the
 12 Son of man be lifted up: that whosoever ⁴believeth may in him have eternal life.
 13 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him
 14 should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him.
 15 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten
 16 Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were
 17 evil. For every one that ⁵doeth ill* hateth the light, and cometh not to the light, lest his works should
 18 be ⁶reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, ⁷that they have been wrought in God.

¹ Or, *from above*² Or, *The Spirit breatheth*³ Many ancient authorities omit *which is in heaven.*⁴ Or, *believeth in him may have*⁵ Or, *practiseth*⁶ Or, *convicted*⁷ Or, *because** For "ill" read "evil" So in v. 29.—*Am. Com.*

Gr. were many
uciers.

After these things came Jesus and his disciples 22
into the land of Judæa; and there he tarried with
them, and baptized. And John also was baptizing in 23
Ænon near to Salim, because there ¹was much water
there: and they came, and were baptized. For John 24
was not yet cast into prison. There arose therefore 25
a questioning on the part of John's disciples with a
Jew about purifying. And they came unto John, 26
and said to him, Rabbi, he that was with thee be-
yond Jordan, to whom thou hast borne witness, be-
hold, the same baptizeth, and all men come to him.
John answered and said, A man can receive noth- 27
ing, except it have been given him from heaven.
Ye yourselves bear me witness, that I said, I am not 28
the Christ, but, that I am sent before him. He that 29
hath the bride is the bridegroom: but the friend of
the bridegroom, which standeth and heareth him,
rejoiceth greatly because of the bridegroom's voice:
this my joy therefore is fulfilled.* He must increase, 30
but I must decrease.

Some ancient au-
thorities read *he*
that cometh from
heaven beareth
witness of what
he hath seen and
heard.

He that cometh from above is above all: he that 31
is of the earth is of the earth, and of the earth he
speaketh: ²he that cometh from heaven is above all.
What he hath seen and heard, of that he beareth 32
witness; and no man receiveth his witness. He that 33
hath received his witness hath set his seal to *this*, that
God is true. For he whom God hath sent speaketh 34
the words of God: for he giveth not the Spirit by
measure. The Father loveth the Son, and hath given 35
all things into his hand. He that believeth on the 36
Son hath eternal life; but he that ³obeyeth not the
Son shall not see life, but the wrath of God abideth
on him.

3 Or, believeth not

When therefore the Lord knew how that the 4
Pharisees had heard that Jesus was making and
baptizing more disciples than John (although Jesus 2
himself baptized not, but

* For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii.
13. See "Classes of Passages," xiv.]—*Am. Com.*

ἐστὶν εἰργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς
τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβά-
23 πτιζεν. ἦν δὲ καὶ [ὁ] Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ
Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ
24 ἐβαπτίζοντο· οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν
25 Ἰωάννης. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου
26 μετὰ Ἰουδαίου¹ περὶ καθαρισμοῦ. καὶ ἦλθαν πρὸς τὸν
Ἰωάννην καὶ εἶπαν αὐτῷ Ῥαββεί, ὃς ἦν μετὰ σοῦ πέραν τοῦ
Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει καὶ
27 πάντες ἔρχονται πρὸς αὐτόν. ἀπεκρίθη Ἰωάννης καὶ εἶπεν
Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἐὰν μὴ ᾖ δεδομένον
28 αὐτῷ ἐκ τοῦ οὐρανοῦ. αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον
[ἐγώ] Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπεσταλμένος
29 εἰμὶ ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν·
ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ
χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἣ
30 ἐμὴ πεπλήρωται. ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦ-
31 σθαι. Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων
ἐστίν ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς λα-
32 λεί· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ
ἐώρακεν καὶ ἤκουσεν τοῦτο² μαρτυρεῖ, καὶ τὴν μαρτυρίαν
33 αὐτοῦ οὐδεὶς λαμβάνει. ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν
34 ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. ὃν γὰρ ἀπέστειλεν
ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν
35 τὸ πνεῦμα. ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν
36 ἐν τῇ χειρὶ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν
αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὀφείλει ζῶν, ἀλλ' ἡ ὀργὴ
τοῦ θεοῦ μένει ἐπ' αὐτόν.

Ἰουδαίων

ὁ ἐώρακεν καὶ ἤκουσεν

1 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι
Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει [ᾗ] Ἰωά-
2 νης,³ — καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ μα-

Ap.†

θηταὶ αὐτοῦ, — ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν 3
εἰς τὴν Γαλιλαίαν. Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σα- 4
μαρίας. ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας λεγομένην 5
Συχὰρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ [τῷ] Ἰωσήφ
τῷ υἱῷ αὐτοῦ· ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς 6
κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ
πηγῇ· ὥρα ἦν ὡς ἕκτη. ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας ἀν- 7
τλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς Δός μοι πεῖν· οἱ γὰρ 8
μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς
ἀγοράσωσιν. λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις Πῶς 9
σύ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμα-
ρείδος οὔσης; [οὐ γὰρ συνχρῶνται Ἰουδαῖοι Σαμαρεῖταις.]
ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾔδεις τὴν δωρεάν τοῦ 10
θεοῦ καὶ τίς ἐστιν ὃ λέγων σοι Δός μοι πεῖν, σύ ἂν ᾔτη-
σας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν. λέγει αὐτῷ[†] Κύ- 11
ριε, οὔτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ·
πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; μὴ σύ μείζων εἶ τοῦ πα- 12
τρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτοὺς ἐξ
αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;
ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Πᾶς ὃ πίνων ἐκ τοῦ 13
ὑδατος τούτου διψήσει πάλιν· ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὑδατος 14
οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ
ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὑδατος ἀλλο-
μένον εἰς ζωὴν αἰώνιον. λέγει πρὸς αὐτὸν ἡ γυνή Κύριε, 15
δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι
ἐνθάδε ἀντλεῖν. λέγει αὐτῇ Ὑπαγε φώνησόν σου τὸν 16
ἄνδρα καὶ ἔλθ' ἐνθάδε. ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν [αὐ- 17
τῷ] Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς εἶπες
ὅτι Ἄνδρα οὐκ ἔχω· πάντε γὰρ ἄνδρας ἔσχες, καὶ νῦν 18
ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. λέγει 19
αὐτῷ ἡ γυνή Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. οἱ 20
πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς
λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυ-

ἡ γυνή

3 his disciples), he left Judæa, and departed again into
 4 Galilee. And he must needs pass through Samaria.
 5 So he cometh to a city of Samaria, called Sychar,
 near to the parcel of ground that Jacob gave to his
 6 son Joseph: and Jacob's 'well was there. Jesus there-
 fore, being wearied with his journey, sat ²thus by the
 7 'well. It was about the sixth hour. There cometh
 a woman of Samaria to draw water: Jesus saith unto
 8 her, Give me to drink. For his disciples were gone
 9 away into the city to buy food. The Samaritan
 woman therefore saith unto him, How is it that
 thou, being a Jew, askest drink of me, which am a
 Samaritan woman? (³For Jews have no dealings
 10 with Samaritans.) Jesus answered and said unto
 her, If thou knewest the gift of God, and who it is
 that saith to thee, Give me to drink; thou wouldest
 have asked of him, and he would have given thee
 11 living water. The woman saith unto him, ⁴Sir, ⁴Or, Lord
 thou hast nothing to draw with, and the well is
 deep: from whence then hast thou that living water?
 12 Art thou greater than our father Jacob, which gave
 us the well, and drank thereof himself, and his sons,
 13 and his cattle? Jesus answered and said unto her,
 Every one that drinketh of this water shall thirst
 14 again: but whosoever drinketh of the water that I
 shall give him shall never thirst; but the water that
 I shall give him shall become in him a well of water
 15 springing up unto eternal life. The woman saith
 unto him, ⁴Sir, give me this water, that I thirst not,
 16 neither come all the way hither to draw. Jesus
 saith unto her, Go, call thy husband, and come hith-
 17 er. The woman answered and said unto him, I
 have no husband. Jesus saith unto her, Thou saidst
 18 well, I have no husband: for thou hast had five hus-
 bands; and he whom thou now hast is not thy hus-
 19 band: this hast thou said truly. The woman saith
 unto him, ⁴Sir, I perceive that thou art a prophet.
 20 Our fathers worshipped in this mountain; and ye
 say, that in Jerusalem is the place where men

¹ Gr. spring: and
 so in ver. 14;
 but not in ver.
 11, 12.

² Or, as he was.

³ Some ancient au-
 thorities omit
 For Jews have
 no dealings with
 Samaritans.

¹ Or, for such the
Father also seek-
eth

² Or, God is spirit

ought to worship. Jesus saith unto her, Woman, 21
believe me, the hour cometh, when neither in this
mountain, nor in Jerusalem, shall ye worship the
Father. Ye worship that which ye know not: we 22
worship that which we know: for salvation is from
the Jews. But the hour cometh, and now is, when 23
the true worshippers shall worship the Father in
spirit and truth: ¹for such doth the Father seek to be
his worshippers. ²God is a Spirit: and they that 24
worship him must worship in spirit and truth. The
woman saith unto him, I know that Messiah cometh
(which is called Christ): when he is come, he will
declare unto us all things. Jesus saith unto her, 26
I that speak unto thee am *he*.

³ Or, white unto
harvest. Already
he that reapeth
&c.

And upon this came his disciples; and they mar- 27
velled that he was speaking with a woman; yet no
man said, What seekest thou? or, Why speakest
thou with her? So the woman left her waterpot, 28
and went away into the city, and saith to the men,
Come, see a man, which told me all things that 29
ever I did: can this be the Christ? They went out 30
of the city, and were coming to him. In the mean 31
while the disciples prayed him, saying, Rabbi, eat.
But he said unto them, I have meat to eat that ye 32
know not. The disciples therefore said one to an- 33
other, Hath any man brought him *aught* to eat?
Jesus saith unto them, My meat is to do the will of 34
him that sent me, and to accomplish his work. Say 35
not ye, There are yet four months, and *then* cometh
the harvest? behold, I say unto you, Lift up your
eyes, and look on the fields, that they are ³white
already unto harvest. He that reapeth receiveth 36
wages, and gathereth fruit unto life eternal; that he
that soweth and he that reapeth may rejoice to-
gether. For herein is the saying true, One soweth, 37
and another reapeth. I sent you to reap that where- 38
on ye have not laboured: others have laboured, and
ye are entered into their labour.

- 21 νεῖν δεῖ. λέγει αὐτῇ ὁ Ἰησοῦς Πίστενέ μοι, γύναι, ὅτι
 ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύ-
 22 μοις προσκυνήσετε τῷ πατρί. ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶ-
 दाτε, ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ
 23 τῶν Ἰουδαίων ἐστίν· ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε
 οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρί ἐν πνεύ-
 24 ματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς
 25 προσκυνοῦντας αὐτόν· πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦν-
 26 τας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. λέγει
 αὐτῷ ἡ γυνή Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος
 27 Χριστός· ὅταν ἔλθῃ ἐκείνος, ἀναγγελεῖ ἡμῖν ἅπαντα. λέγει
 αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι, ὃ λαλῶν σοι. Καὶ
 ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι
 28 μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν Τί ζητεῖς; ἢ
 29 Τί λαλεῖς μετ' αὐτῆς; ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ
 γυνή καὶ ἀπηλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις
 30 Δεῦτε ἴδετε ἀνθρώπων ὃς εἶπέ μοι πάντα ἃ ἐποίησα·
 31 μῆτι οὗτός ἐστιν ὁ χριστός; ἐξῆλθον ἐκ τῆς πόλεως καὶ
 32 ἦρχοντο πρὸς αὐτόν. Ἐν τῷ μεταξὺ ἡρώτων
 αὐτόν οἱ μαθηταὶ λέγοντες Ῥαββεῖ, φάγε. ὃ δὲ εἶπεν
 33 αὐτοῖς Ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἶδατε.
 34 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους Μή τις ἤνεγκεν
 αὐτῷ φαγεῖν; λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρώμά ἐστιν
 35 ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω
 αὐτοῦ τὸ ἔργον. οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός
 36 ἐστίν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε
 τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί
 37 εἰσιν πρὸς θερισμόν· ἥδη ὁ θερίζων μισθὸν λαμβάνει
 καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ
 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε·
 ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσ-

εληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολ- 39
 λοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον
 τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ἃ ἐποί-
 ησα. ὥς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων 40
 αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
 καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 41
 τῇ τε γυναικὶ ἔλεγον [ὅτι] Οὐκέτι διὰ τὴν ᾧ λαλιάν 42
 πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός
 ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

λαλιάν σου

Μετὰ δὲ τας δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλι- 43
 λαίαν· αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν 44
 τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ὅτε οὖν ἦλθεν εἰς τὴν 45
 Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες
 ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ
 ἦλθον εἰς τὴν ἑορτήν. Ἦλθεν οὖν πάλιν εἰς 46
 τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ
 οἶνον. ᾧ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἡσθένει ἐν
 Καφαρναούμ· οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς 47
 Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ
 ἡρώτα ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἡμελ-
 λεν γὰρ ἀποθνήσκειν. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν 48
 Ἐάν μὴ σημεία καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.
 λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατάβηθι πρὶν 49
 ἀποθανεῖν τὸ παιδίον μου. λέγει αὐτῷ ὁ Ἰησοῦς Πο- 50
 ρεύου· ὁ υἱός σου ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ
 ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. ἤδη δὲ αὐτοῦ 51
 καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες
 ὅτι ὁ παῖς αὐτοῦ ζῇ. ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν 52
 ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθές
 ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός. ἔγνω οὖν ὁ 53
 πατὴρ ὅτι ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ
 υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ

* Ἦν δὲ βασιλίσκος†

πιστεύσητε;

† βασιλίσκος†

39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did.
 40 So when the Samaritans came unto him, they besought him to abide with them: and he abode there
 41 two days. And many more believed because of his
 42 word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.
 43 And after the two days he went forth from
 44 thence into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country.
 45 So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.
 46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain 'nobleman, whose son was sick at Caperna- ^{1 Or, king's officer}
 47 um. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for
 48 he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will
 49 in no wise believe. The 'nobleman saith unto him,
 50 'Sir, come down ere my child die. Jesus saith unto ^{2 Or, Lord} him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went
 51 his way. And as he was now going down, his ^{3 Or, bondservants.} ser-
 52 vants met him, saying, that his son lived. So he inquired of them the hour when he began to amend.
 They said therefore unto him, Yesterday at the sev-
 53 enth hour the fever left him. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

This is again the second sign that Jesus did, having come out of Judæa into Galilee.

1 Many ancient authorities read *the feast.* After these things there was ¹a feast of the Jews; 5 and Jesus went up to Jerusalem.

2 Some ancient authorities read *Bethsaida, others, Bethzatha.* Now there is in Jerusalem by the sheep gate a 2 pool, which is called in Hebrew ²Bethesda, having

3 Many ancient authorities insert, wholly or in part, *waiting for the moving of the water:* five porches. In these lay a multitude of them that 3 were sick, blind, halt, withered³. And a certain 5 man was there, which had been thirty and eight

4 *for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.* years in his infirmity. When Jesus saw him lying, 6 and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole? The sick man answered him, ⁴Sir, I have 7 no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take 8 up thy bed, and walk. And straightway the man 9 was made whole, and took up his bed and walked.

4 Or, Lord

Now it was the sabbath on that day. So the Jews 10 said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he 11 answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They 12 asked him, Who is the man that said unto thee, Take up *thy bed*, and walk? But he that was healed wist 13 not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward 14 Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The man went away, and 15 told the Jews that it was Jesus which had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. But Jesus answered them, My Father 17

⁵⁴ ὅλη. Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

1 ΜΕΤΑ ΤΑΥΤΑ ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη
 2 Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστιν δὲ ἐν τοῖς Ἱεροσολύ-
 3 μοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἣ ἐπιλεγομένη
 4 Ἑβραϊστὶ Ὑθζαθά, πέντε στοᾶς ἔχουσα· ἐν ταύταις
 5 κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξη-
 6 ρῶν. ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτὼ ἔτη
 7 ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ· τοῦτον ἰδὼν ὁ Ἰησοῦς κατα-
 8 κείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει
 9 αὐτῷ· Θέλεις ὑγιὲς γενέσθαι; ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν·
 10 Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλλῃ
 11 με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ
 12 ἐμοῦ καταβαίνει. λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγειρε ἄρον
 13 τὸν κράβαττόν σου καὶ περιπάτει. καὶ εὐθὺς ἐγένετο
 14 ὑγιὲς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περι-
 15 ἐπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
 16 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ Σάββατόν
 17 ἔστιν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττον. ὃς δὲ
 18 ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ ἐκείνός μοι εἶπεν
 19 Ἄρον τὸν κράβαττόν σου καὶ περιπάτει. ἠρώτησαν αὐ-
 20 τόν· Τίς ἐστίν ὁ ἄνθρωπος ὁ εἰπὼν σοι Ἄρον καὶ περι-
 21 πάτει; ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν, ὁ γὰρ Ἰησοῦς
 22 ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. Μετὰ ταῦτα εὗρί-
 23 σκει αὐτὸν [ὁ] Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· Ἴδε
 24 ὑγιὲς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι
 25 γένηται. ἀπήλθεν ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰου-
 26 δαίοις ὅτι Ἰησοῦς ἐστίν ὁ ποιήσας αὐτὸν ὑγιῆ. καὶ διὰ
 27 τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν ὅτι ταῦτα ἐποίει
 28 ἐν σαββάτῳ. ὁ δὲ ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου

Αρ.

Αρ.

Βηθσαιδά Αρ.

Αρ.

ἀνγγειλεν

ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. διὰ τοῦτο οὖν μάλ- 18
 λον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν ὅτι οὐ μόνον
 ἔλνε τὸ σάββατον ἀλλὰ καὶ πατέρα ἰδίον ἔλεγε τὸν θεόν,
 ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. Ἀπεκρίνατο οὖν [ὁ Ἰησοῦς] 19
 καὶ ἔλεγεν αὐτοῖς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται
 ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν ἂν μὴ τι βλέπῃ τὸν πατέρα
 ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως 20
 ποιεῖ. ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐ-
 τῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα,
 ἵνα ὑμεῖς θαυμάζητε. ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς 21
 νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.
 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν 22
 δέδωκεν τῷ υἱῷ, ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι 23
 τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα
 τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν 24
 λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν
 αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ
 τοῦ θανάτου εἰς τὴν ζωὴν. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι 25
 ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς
 φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.
 ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ 26
 ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ· καὶ ἐξουσίαν ἔδωκεν αὐτῷ 27
 κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. μὴ θαυμάζετε 28
 τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις
 ἀκούσουσιν τῆς φωνῆς αὐτοῦ καὶ ἐκπορεύσονται οἱ τὰ 29
 ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πρά-
 ξαντες εἰς ἀνάστασιν κρίσεως. Οὐ δύναμαι ἐγὼ ποιεῖν 30
 ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ
 δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ
 θέλημα τοῦ πέμψαντός με. Ἐὰν ἐγὼ μαρτυρῶ 31
 περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής· ἄλλος 32
 ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν
 ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. ὑμεῖς ἀπεστάκατε 33

18 worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will

20 he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgement unto the Son; that all may honour the Son, even as they honour the Father.

He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life.

21 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the

22 Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgement, because he is

23 the Son of man*. Marvel not at this: for the hour cometh, in which all that are in the tombs shall

24 hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgement.

25 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

26 Ye have sent

* Substitute the marginal rendering for the text.—*Am. Com.*

unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: 34 howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and 35 ye were willing to rejoice for a season in his light. But the witness which I have is greater than *that of* 36 John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And 37 the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word 38 abiding in you: for whom he sent, him ye believe not. ¹Ye search the scriptures, because ye 39 think that in them ye have eternal life; and these are they which bear witness of me; and ye will not 40 come to me, that ye may have life. I receive not 41 glory from men. But I know you, that ye have not 42 the love of God in yourselves. I am come in my 43 Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive glory one of an- 44 other, and the glory that *cometh* from ²the only God ye seek not? Think not that I will accuse you to 45 the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. For if ye 46 believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall 47 ye believe my words?

¹ Or, Search *the* scriptures

² Some ancient authorities read *the* only one.

After these things Jesus went away to the other **G** side of the sea of Galilee, which is *the sea* of Tiberias. And a great multitude followed him, because 2 they beheld the signs which he did on them that were sick. And Jesus went up into the mountain, 3 and there he sat with his disciples. Now the pass- 4 over, the feast of the Jews, was at hand. Jesus 5 therefore lifting up his eyes,

34 πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· ἐγὼ δὲ οὐ
 παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω
 35 ἵνα ὑμεῖς σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ
 φαίνων, ὑμεῖς δὲ ἠθέλησατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν
 36 τῷ φωτὶ αὐτοῦ· ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ
 Ἰωάννου, τὰ γὰρ ἔργα αὐτοῦ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω
 αὐτά, αὐτὰ τὰ ἔργα αὐτοῦ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ
 37 πατήρ με ἀπέσταλκεν, καὶ ὁ πέμψας με πατήρ ἐκεῖνος
 μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκη-
 38 κόατε οὔτε εἶδος αὐτοῦ ἐωράκατε, καὶ τὸν λόγον αὐτοῦ
 οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τού-
 39 τῳ ὑμεῖς οὐ πιστεύετε. ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς
 δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ
 40 μαρτυροῦσαι περὶ ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν πρὸς με
 41 ἵνα ζωὴν ἔχητε. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,
 42 ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε
 43 ἐν ἑαυτοῖς. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου
 καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ
 44 ἰδίῳ, ἐκεῖνον λήμψετε. πῶς δύνασθε ὑμεῖς πιστεῦσαι,
 δόξαν παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ
 45 τοῦ μόνου [θεοῦ] οὐ ζητεῖτε; μὴ δοκεῖτε ὅτι ἐγὼ κατηγο-
 ρήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν
 46 Μωυσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. εἰ γὰρ ἐπιστεύετε Μωυ-
 σεῖ, ἐπιστεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγρα-
 47 ψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς
 ἐμοῖς ῥήμασιν πιστεύσετε;

πιστεύετε

1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης
 2 τῆς Γαλιλαίας τῆς Τιβεριάδος. ἠκολούθει δὲ αὐτῷ ὄχλος
 πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα αὐτοῦ ἐπὶ τῶν ἀσθενούν-
 3 των. ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο
 4 μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ
 5 ἑορτὴ τῶν Ἰουδαίων. ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς

Ap.†

καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει
 πρὸς Φίλιππον Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν
 οὗτοι; τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει 6
 τί ἔμελλεν ποιεῖν. ἀπεκρίθη αὐτῷ Φίλιππος Διακοσίων 7
 δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχὺ
 λάβῃ. λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας 8
 ὁ ἀδελφὸς Σίμωνος Πέτρου Ἔστιν παιδάριον ὧδε ἐς 9
 ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα
 τί ἐστὶν εἰς τοσούτους; εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς 10
 ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ.
 ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.
 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέ- 11
 δωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον
 ᾔθελον. ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ 12
 Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπό-
 ληται. συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους 13
 κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσ-
 σενσαν τοῖς βεβρωκόσιν. Οἱ οὖν ἄνθρωποι 14
 ἰδόντες ἃ ἐποίησεν σημεῖα ἔλεγον ὅτι Οὗτός ἐστιν
 ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. Ἰησοῦς 15
 οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάξειν αὐτὸν ἵνα
 ποιήσωσιν βασιλεῖα ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς
 μόνος. Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μα- 16
 θηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, καὶ ἐμβάντες εἰς πλοῖον 17
 ἦρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία
 ἦδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,
 ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο. ἐλη- 18
 λακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεω- 19
 ροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ
 ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. ὁ δὲ λέγει 20
 αὐτοῖς Ἐγώ εἰμι, μὴ φοβεῖσθε. ᾔθελον οὖν λαβεῖν 21
 αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς
 γῆς εἰς ἣν ὑπῆγον.

οὖν. ἄνδρες

ἡ τοίησεν σημεῖον

Ἰησοῦς πρὸς αὐ-
 τοὺς

- and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy ¹bread, that ¹Gr. *loaves*.
 6 these may eat? And this he said to prove him: for
 7 he himself knew what he would do. Philip answered him, Two hundred ²pennyworth of ²bread is not
 sufficient for them, that every one may take a little. ² See marginal note on Matt. xviii. 28.
 8 One of his disciples, Andrew, Simon Peter's brother,
 9 saith unto him, There is a lad here, which hath five
 barley loaves, and two fishes: but what are these
 10 among so many? Jesus said, Make the people sit
 down. Now there was much grass in the place. So
 the men sat down, in number about five thousand.
 11 Jesus therefore took the loaves; and having given
 thanks, he distributed to them that were set down;
 likewise also of the fishes as much as they would.
 12 And when they were filled, he saith unto his
 disciples, Gather up the broken pieces which remain
 13 over, that nothing be lost. So they gathered them
 up, and filled twelve baskets with broken pieces
 from the five barley loaves, which remained over
 14 unto them that had eaten. When therefore the
 people saw the ³sign which he did, they said, This
 is of a truth the prophet that cometh into the world. ³ Some ancient authorities read *signe*.
 15 Jesus therefore perceiving that they were about
 to come and take him by force, to make him king,
 withdrew again into the mountain himself alone.
 16 And when evening came, his disciples went down
 17 unto the sea; and they entered into a boat, and
 were going over the sea unto Capernaum. And it
 was now dark, and Jesus had not yet come to them.
 18 And the sea was rising by reason of a great wind
 19 that blew. When therefore they had rowed about
 five and twenty or thirty furlongs, they behold
 Jesus walking on the sea, and drawing nigh unto
 20 the boat: and they were afraid. But he saith unto
 21 them, It is I; be not afraid. They were willing
 therefore to receive him into the boat: and straight-
 way the boat was at the land whither they were
 going.

1 Gr. *little boat.*2 Gr. *little boats.*3 Or, *he sent*

On the morrow the multitude which stood on the 22
other side of the sea saw that there was none other
¹boat there, save one, and that Jesus entered not
with his disciples into the boat, but *that* his disciples
went away alone (howbeit there came ²boats from 23
Tiberias nigh unto the place where they ate the
bread after the Lord had given thanks): when the 24
multitude therefore saw that Jesus was not there,
neither his disciples, they themselves got into the
²boats, and came to Capernaum, seeking Jesus.
And when they found him on the other side of the 25
sea, they said unto him, Rabbi, when camest thou
hither? Jesus answered them and said, Verily, 26
verily, I say unto you, Ye seek me, not because ye
saw signs, but because ye ate of the loaves, and were
filled. Work not for the meat which perisheth, but 27
for the meat which abideth unto eternal life, which
the Son of man shall give unto you: for him the
Father, *even* God, hath sealed. They said therefore 28
unto him, What must we do, that we may work the
works of God? Jesus answered and said unto them, 29
This is the work of God, that ye believe on him
whom ³he hath sent. They said therefore unto him, 30
What then doest thou for a sign, that we may see,
and believe thee? what workest thou? Our fathers 31
ate the manna in the wilderness; as it is written, He
gave them bread out of heaven to eat. Jesus there- 32
fore said unto them, Verily, verily, I say unto you,
It was not Moses that gave you the bread out of
heaven; but my Father giveth you the true bread
out of heaven. For the bread of God is that which 33
cometh down out of heaven, and giveth life unto
the world. They said therefore unto him, Lord, 34
evermore give us this bread. Jesus said unto them, 35
I am the bread of life: he that cometh to me shall
not hunger, and he that believeth on me shall never
thirst. But I said unto you, that ye have seen me, 36
and yet believe not. All that which the Father 37
giveth me shall come unto me; and him that cometh
to me I will in no wise cast out. For 38

- 22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης
 εἶδον ὅτι πλοiάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, καὶ ὅτι οὐ
 συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἰδὼν ὅτι
...κυρίου ὅτε
- 23 Ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· ἀλλὰ ἦλθεν πλοῖα
 ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον
- 24 εὐχαριστήσαντος τοῦ κυρίου. ὅτε ὁὖν εἶδεν ὁ ὄχλος ὅτι
 Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν
 αὐτοὶ εἰς τὰ πλοiάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦν-
- 25 τες τὸν Ἰησοῦν. καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης
- 25 εἶπον αὐτῷ Ῥαββί, πότε ὧδε γέγονας; ἀπεκρίθη αὐτοῖς
 ὁ Ἰησοῦς καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με
 οὐχ ὅτι εἴδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ
- 27 ἐχορτάσθητε· ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην
 ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς
 τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν
- 28 ὁ θεός. εἶπον οὖν πρὸς αὐτόν Τί ποιῶμεν ἵνα ἐργαζώ-
- 29 μεθα τὰ ἔργα τοῦ θεοῦ; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
 αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς
- 30 ὃν ἀπέστειλεν ἐκείνος. εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ
- 31 σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; οἱ
 πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν
 γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς
- 32 φαγεῖν. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω
 ὑμῖν, οὐ Μωυσῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ,
 ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ
- 33 τὸν ἀληθινόν· ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων
- 34 ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ. εἶπον οὖν πρὸς
- 35 αὐτόν Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. εἶπεν
 αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος
 πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ
- 36 διψήσει πώποτε. ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ [με]
- 37 καὶ οὐ πιστεύετε. Πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ
- 38 ἥξει, καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω, ὅτι

δεδωκεν

καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ
ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με· τοῦτο δέ ἐστιν 39
τὸ θέλημα τοῦ πέμψαντός με ἵνα πᾶν ὃ δέδωκέν μοι μὴ
ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.
τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρὸς μου ἵνα πᾶς ὃ θεω- 40
ρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ
ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. Ἐγὼ γ- 41
γυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν Ἐγὼ εἰμι
ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ, καὶ ἔλεγον Ὁὐχί 42
οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν
πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρα-
νοῦ καταβέβηκα; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ 43
γογγύζετε μετ' ἀλλήλων. οὐδεὶς δύναται ἐλθεῖν πρὸς με 44
ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀνα-
στήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ἔστιν γεγραμμένον ἐν 45
τοῖς προφήταις Καὶ ἔσονται πάντες διδασκοὶ θεοῦ· πᾶς
ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.
οὐχ ὅτι τὸν πατέρα ἑώρακέν τις· εἰ μὴ ὃ ὢν παρὰ [τοῦ] θεοῦ, 46
οὗτος ἑώρακεν τὸν πατέρα. ἀμὴν ἀμὴν λέγω ὑμῖν, ὃ 47
πιστεύων ἔχει ζωὴν αἰώνιον. ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· 48
οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέ- 49
θανον· οὗτός ἐστιν ὁ ἄρτος ὃς ἐκ τοῦ οὐρανοῦ καταβαίνων 50
ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ· ἐγὼ εἰμι ὁ 51
ἄρτος ὁ ζῶν ὃς ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγῃ
ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος
δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου
ζωῆς. Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰου- 52
δαῖοι λέγοντες Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα
[αὐτοῦ] φαγεῖν; εἶπεν οὖν αὐτοῖς [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν 53
λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώ-
που καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.
ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν 54
αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ· ἡ γὰρ 55

Οὐχ

προς ἐμε

ἀποθνήσκει

Αρ.

I am come down from heaven, not to do mine own
 39 will, but the will of him that sent me. And this is
 the will of him that sent me, that of all that which
 he hath given me I should lose nothing, but should
 40 raise it up at the last day. For this is the will of
 my Father, that every one that beholdeth the Son,
 and believeth on him, should have eternal life; and
 41 I will raise him up at the last day.

¹ Or, that I should
 raise him up

41 The Jews therefore murmured concerning him,
 because he said, I am the bread which came down
 42 out of heaven. And they said, Is not this Jesus, the
 son of Joseph, whose father and mother we know?
 how doth he now say, I am come down out of
 43 heaven? Jesus answered and said unto them, Mur-
 44 mur not among yourselves. No man can come to
 me, except the Father which sent me draw him:
 45 and I will raise him up in the last day. It is written
 in the prophets, And they shall all be taught of God.

Every one that hath heard from the Father, and hath
 46 learned, cometh unto me. Not that any man hath
 seen the Father, save he which is from God, he hath
 47 seen the Father. Verily, verily, I say unto you, He
 48 that believeth hath eternal life. I am the bread of
 49 life. Your fathers did eat the manna in the wilder-
 50 ness, and they died. This is the bread which com-
 eth down out of heaven, that a man may eat thereof,
 51 and not die. I am the living bread which came
 down out of heaven: if any man eat of this
 bread, he shall live for ever: yea and the bread
 which I will give is my flesh, for the life of the
 world.

52 The Jews therefore strove one with another, say-
 ing, How can this man give us his flesh to eat?
 53 Jesus therefore said unto them, Verily, verily, I say
 unto you, Except ye eat the flesh of the Son of man
 and drink his blood, ye have not life in yourselves.
 54 He that eateth my flesh and drinketh my blood hath
 eternal life; and I will raise him up at the last day.
 55 For

1 Gr. *true meat*.2 Gr. *true drink*.

my flesh is ¹meat indeed, and my blood is ²drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever. These things said he in ³the synagogue, as he taught in Capernaum.

3 Or, *a synagogue*4 Or, *him*

Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear ⁴it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? *What* then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

5 Or, *hast words*

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou ⁵hast the words of eternal life. And we have believed and know that thou art the Holy One of God. Jesus answered them, Did not I choose you the twelve, and one of you is a devil? Now he spake of Judas *the son of Simon Iscariot*, for he it was that should betray him, *being* one of the twelve.

And after these things Jesus walked in

7

σὰρξ μου ἀληθὴς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθὴς
 56 ἐστὶ πόσις. ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ
 57 αἷμα ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ. καθὼς ἀπέστειλέν με
 ὁ ζῶν πατὴρ καὶ γὰρ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με
 58 καὶ κεῖνος ζήσει δι' ἐμέ. οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ
 καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώ-
 59 γων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα. Ταῦτα εἶπεν
 60 ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ[†]. Πολ-

Αρ.

† σαββά.

λοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν Σκλη-
 ρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν;
 61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου
 οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς Τοῦτο ὑμᾶς σκανδαλίζει;
 62 εἰδὼς οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου
 63 ἦν τὸ πρότερον; τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ
 οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά
 64 ἐστὶν καὶ ζωὴ ἐστὶν· ἀλλὰ εἰσὶν ἐξ ὑμῶν τινὲς οἳ οὐ πι-
 στεύουσιν. Ἦιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἳ μὴ
 65 πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. καὶ ἔλεγεν
 Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με
 66 εἰ μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ πατρός.

Ἐκ

τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὁπί-
 67 σω καὶ οὐκέτι μετ' αὐτοῦ περιεπατοῦν. Εἶπεν οὖν ὁ Ἰησοῦς
 68 τοῖς δώδεκα Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; ἀπεκρίθη αὐ-
 τῷ Σίμων Πέτρος Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα
 69 ζωῆς αἰωνίου ἔχεις, καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκα-
 70 μεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς
 Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διά-
 71 βολός ἐστιν. ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου·
 οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἰς ἐκ τῶν δώδεκα.

1 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ περιεπάτει [ὁ] Ἰησοῦς ἐν τῇ

* Γαλιλαία, οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζή-
 τουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν 2
 Ἰουδαίων ἡ σκηνοπηγία. εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ 3
 αὐτοῦ Ἔμετάβηθι ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν,
 ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσιν [σου] τὰ ἔργα ἃ ποιεῖς·
 οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρη- 4
 σίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.
 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. λέγει οὖν 5
 αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὁ ἐμὸς οὐπὼ πάρεστιν, ὁ δὲ
 καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἑτοιμος. οὐ δύναται ὁ 7
 κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ
 αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. ὑμεῖς ἀνάβητε 8
 εἰς τὴν ἑορτήν· ἐγὼ οὐπὼ ἀναβαίνω εἰς τὴν ἑορτὴν ταύ-
 την, ὅτι ὁ ἐμὸς καιρὸς οὐπὼ πεπλήρωται. ταῦτα δὲ 9
 εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς 10
 δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ
 αὐτὸς ἀνέβη, οὐ φανερώς ἀλλὰ ὡς ἐν κρυπτῷ. οἱ οὖν 11
 Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον Ποῦ
 ἐστὶν ἐκεῖνος; καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν 12
 τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἐστιν, ἄλλοι [δὲ]
 ἔλεγον Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. οὐδεὶς μέντοι 13
 παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰου-
 δαίων.

Ἦδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη Ἰησοῦς εἰς τὸ 14
 ἱερὸν καὶ ἐδίδασκεν. ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγον- 15
 τες Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; ἀπε- 16
 κρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδαχὴ οὐκ ἔ-
 στιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με· ἐάν τις θέλῃ τὸ θέ- 17
 λημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ
 τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἐμαντοῦ λαλῶ. ὁ ἀφ' ἐαν- 18
 τοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν
 δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἐστιν καὶ
 ἀδικία ἐν αὐτῷ οὐκ ἔστιν. οὐ Μωυσῆς ἔδωκεν ὑμῖν τὸν 19
 ὅτι

τὰ ἔργα σου
 αὐτὸ

οὐκ

οὗτος

ἔδωκεν

Galilee: for he would not walk in Judæa, because the
 2 Jews sought to kill him. Now the feast of the Jews,
 3 the feast of tabernacles, was at hand. His brethren
 therefore said unto him, Depart hence, and go into
 Judæa, that thy disciples also may behold thy works
 4 which thou doest. For no man doeth anything in
 secret, ¹and himself seeketh to be known openly.

¹ Some ancient authorities read and seeketh it to be known openly.

If thou doest these things, manifest thyself to the
 5 world. For even his brethren did not believe on
 6 him. Jesus therefore saith unto them, My time is
 7 not yet come; but your time is alway ready. The
 world cannot hate you; but me it hateth, because
 8 I testify of it, that its works are evil. Go ye up
 unto the feast: I go not up ²yet* unto this feast; be-
 9 cause my time is not yet fulfilled. And having
 said these things unto them, he abode *still* in Galilee.

² Many ancient authorities omit yet.

10 But when his brethren were gone up unto the
 feast, then went he also up, not publicly, but as it
 11 were in secret. The Jews therefore sought him at
 12 the feast, and said, Where is he? And there was
 much murmuring among the multitudes concerning
 him: some said, He is a good man; others said,
 13 Not so, but he leadeth the multitude astray. How-
 beit no man spake openly of him for fear of the
 Jews.

14 But when it was now the midst of the feast Jesus
 15 went up into the temple, and taught. The Jews
 therefore marvelled, saying, How knoweth this man
 16 letters, having never learned? Jesus therefore an-
 swered them, and said, My teaching is not mine,
 17 but his that sent me. If any man willet to do his
 will, he shall know of the teaching, whether it be
 18 of God, or *whether* I speak from myself. He that
 speaketh from himself seeketh his own glory: but he
 that seeketh the glory of him that sent him, the same
 19 is true, and no unrighteousness is in him. Did not
 Moses give you the

* For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet*.—*Am. Com.*

law, and yet none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a ¹devil: who seeketh to kill thee? Jesus answered and said unto them, I did one work, and ye all ²marvel. For this cause hath Moses* given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole† on the sabbath? Judge not according to appearance, but judge righteous judgement.

¹ Gr. demon.

² Or, marvel because of this. Moses hath given you circumcision

Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him; and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion ³among the Greeks, and teach the Greeks? What is this word that

³ Gr. of.

36

* For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.—*Am. Com.*

† "a man every whit whole" add marg. Gr. a whole man sound.—*Am. Com.*

νόμον ; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε
 20 ἀποκτείνει ; ἀπεκρίθη ὁ ὄχλος Δαιμόνιον ἔχεις· τίς σε
 21 ζητεῖ ἀποκτείνει ; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἐν
 22 ἔργον ἐποίησα καὶ πάντες θαυμάζετε. διὰ τοῦτο Μωυσῆς
 δέδωκεν ὑμῖν τὴν περιτομήν, — οὐχ ὅτι ἐκ τοῦ Μωυσέως
 ἐστὶν ἀλλ' ἐκ τῶν πατέρων, — καὶ [ἐν] σαββάτῳ περιτέμνετε
 23 ἄνθρωπον. εἰ περιτομὴν λαμβάνει [ὁ] ἄνθρωπος ἐν σαβ-
 βάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωυσέως, ἐμοὶ χολᾷτε ὅτι
 24 ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ ; μὴ κρίνετε
 25 κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε. Ἐ-
 λεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμειτῶν Οὐχ οὗτός ἐστιν
 26 ὃν ζητοῦσιν ἀποκτείνει ; καὶ ἶδε παρρησίᾳ λαλεῖ καὶ
 οὐδὲν αὐτῷ λέγουσιν· μὴ ποτε ἀληθῶς ἐγνώσαν οἱ ἄρχον-
 27 τες ὅτι οὗτός ἐστιν ὁ χριστός ; ἀλλὰ τοῦτον οἶδαμεν πόθεν
 ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν
 28 ἐστίν. Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων [ὁ] Ἰησοῦς καὶ
 λέγων Καμὲ οἶδατε καὶ οἶδατε πόθεν εἰμὶ· καὶ ἀπ' ἐμαν-
 29 τοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν
 30 οὐκ οἶδατε· ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμὶ κα-
 31 ῖν ὥρα αὐτοῦ. Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς
 αὐτόν, καὶ ἔλεγον Ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα ση-
 32 μεῖα ποιήσει ὢν οὗτος ἐποίησεν ; Ἦκουσαν
 οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ
 ἀπέστειλαν οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα
 33 πιάσωσιν αὐτόν. εἶπεν οὖν ὁ Ἰησοῦς Ἐτι χρόνον μικρὸν
 34 μεθ' ὑμῶν εἰμὶ καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ζητή-
 σετέ με καὶ οὐχ εὐρήσετε με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ
 35 δύνασθε ἐλθεῖν. εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς Ποῦ
 οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν ;
 μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι
 36 καὶ διδάσκειν τοὺς Ἑλλήνας ; τίς ἐστὶν ὁ λόγος οὗτος ὃν

εἶπε Ζητήσετέ με καὶ αὖχ εὐρήσετέ με καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς ἰσθή- 37
κει ὁ Ἰησοῦς, καὶ ἔκραξεν λέγων Ἐάν τις διψᾷ ἐρχέσθω
πρὸς με καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ 38
γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδα-
τος ζῶντος. Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὁ 39
ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω
γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐπω ἐδοξάσθη. Ἐκ τοῦ 40
ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον [ὅτι] Οὐ-
τός ἐστιν ἀληθῶς ὁ προφήτης· ἄλλοι ἔλεγον Οὗτός 41
ἐστιν ὁ χριστός· οἱ δὲ ἔλεγον Μὴ γὰρ ἐκ τῆς Γαλιλαίας
ὁ χριστός ἔρχεται; οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρ- 42
ματος Δαβίδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν
Δαυεὶδ, ἔρχεται ὁ χριστός; σχίσμα οὖν ἐγένετο ἐν τῷ 43
ὄχλῳ δι' αὐτόν. τινὲς δὲ ᾔθελον ἐξ αὐτῶν πιάσαι αὐτόν, 44
ἀλλ' οὐδεὶς ἔβαλεν ἐπ' αὐτόν τὰς χεῖρας. Ἦλ- 45
θον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους,
καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἡγάγετε αὐτόν;
ἀπεκρίθησαν οἱ ὑπηρέται Οὐδέποτε ἐλάλησεν οὕτως 46
ἄνθρωπος. ἀπεκρίθησαν οὖν [αὐτοῖς] οἱ Φαρισαῖοι Μὴ 47
καὶ ὑμεῖς πεπλάνησθε; μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευ- 48
σεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; ἀλλὰ ὁ ὄχλος οὗτος 49
ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν. λέγει Νικόδη- 50
μος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτόν πρότερον, εἰς ὧν
ἐξ αὐτῶν Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν 51
μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῶ τί ποιεῖ; ἀπε- 52
κρίθησαν καὶ εἶπαν αὐτῷ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας
εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης
οὐκ ἐγείρεται.†

Πάλιν οὖν αὐτοῖς ἐλάλησεν [ὁ] Ἰησοῦς λέγων Ἐγώ 12
εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ περι-

* -† καὶ ἐπορεύθησαν . . . ἀμάρτανε. † (ΠΕΡΙ ΜΟΙΣΧΑΛΙΔΟΣ ΠΕΡΙΚΟΠΗ p. 241)

he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

37 Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let 38 him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly* 39 shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: ¹for the Spirit was not yet *given*; 40 because Jesus was not yet glorified. *Some* of the multitude therefore, when they heard these words, 41 said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the 42 Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? 43 So there arose a division in the multitude because 44 of him. And some of them would have taken him; but no man laid hands on him.

45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did 46 ye not bring him? The officers answered, Never 47 man so spake. The Pharisees therefore answered 48 them, Are ye also led astray? Hath any of the 49 rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are ac- 50 cursed. Nicodemus saith unto them (he that came 51 to him before, being one of them), Doth our law judge a man, except it first hear from himself and 52 know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and ²see that out of Galilee ariseth no prophet.†

8 12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not

¹ Some ancient authorities read *for the Holy Spirit was not yet given.*

² Or, *see: for out of Galilee &c.*

* For "out of his belly" read "from within him" (with marg. Gr. *out of his belly.*)—*Am. Com.*

[† For ch. 7. 53-8. 11, see p. 241, whither the passage has been transposed, to conform to the disposition of the text by Westcott & Hort.]

walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou 13 bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear 14 witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after 15 the flesh; I judge no man. Yea and if I judge, my 16 judgement is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is writ- 17 ten, that the witness of two men is true. I am he 18 that beareth witness of myself, and the Father that sent me beareth witness of me. They said there- 19 fore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These 20 words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, I go away, and 21 ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, 22 Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, Ye are from 23 beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, 24 that ye shall die in your sins: for except ye believe that ¹I am *he**, ye shall die in your sins. They said 25 therefore unto him, Who art thou? Jesus said unto them, ²Even that which I have also spoken unto you from the beginning. I have many things to speak 26 and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I ³unto the world†. They perceived not 27 that he spake to them of the Father. Jesus there- 28 fore said, When ye have lifted up the Son

¹ Or, *I am*

² Or, How is it that I even speak to you at all †

³ Gr. *into*.

* "I am *he*" omit marg. ¹ So in xiii. 19.—*Am. Com.*

† Substitute for the present marg. ² Or, *Altogether that which I also speak unto you*—*Am. Com.*

‡ "unto the world" omit marg. ³ "Gr. *into*."—*Am. Com.*

- πατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
 13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ μαρτυ-
 14 ρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. ἀπεκρίθη Ἰησοῦς
 καὶ εἶπεν αὐτοῖς Καὶ ἐγὼ μαρτυρῶ περὶ ἑμαντοῦ,
 ἡ μαρτυρία μου ἀληθής ἐστιν
 ἵνα οἶδα πόθεν ἦλθον
 καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἶδατε πόθεν ἔρχομαι
 15 ἢ ποῦ ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ
 16 κρίνω οὐδένα. καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ
 ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμ-
 17 ψας με [πατήρ]. καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγρα-
 18 πται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. ἐγὼ
 εἰμι ὁ μαρτυρῶν περὶ ἑμαντοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ
 19 ὁ πέμψας με πατήρ. ἔλεγον οὖν αὐτῷ Ποῦ ἐστιν ὁ
 πατήρ σου; ἀπεκρίθη Ἰησοῦς Οὔτε ἐμὲ οἶδατε οὔτε τὸν
 πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν
 20 ᾔδειτε. Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ
 διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω
 ἐληλύθει ἡ ὥρα αὐτοῦ.
 21 Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ ὑπάγω καὶ ζητήσετε
 με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ
 22 ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. ἔλεγον οὖν οἱ Ἰου-
 δαῖοι Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει Ὅπου ἐγὼ ὑπά-
 23 γω ὑμεῖς οὐ δύνασθε ἐλθεῖν; καὶ ἔλεγεν αὐτοῖς Ὑμεῖς
 ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ-
 24 του τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τού-
 του. εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις
 ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι Ἐγὼ εἰμί, ἀποθανεῖσθε
 25 ἐν ταῖς ἁμαρτίαις ὑμῶν. ἔλεγον οὖν αὐτῷ Σὺ τίς εἶ;
 εἶπεν αὐτοῖς [ὁ] Ἰησοῦς Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν;
 26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας
 με ἀληθής ἐστιν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ
 27 εἰς τὸν κόσμον. οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς
 28 ἔλεγεν. εἶπεν οὖν ὁ Ἰησοῦς Ὅταν ὑψώσῃτε τὸν υἱὸν

ἐγὼ εἰμί

ὑμῖν.

ἐγώ εἰμι

τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι Ἐγώ εἰμι, καὶ ἀπ' ἐ-
μαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ
ταῦτα λαλῶ. καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἄ- 29
φῆκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάν-
τοτε. Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐ- 30
τόν.

Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπι- 31
στευκότας αὐτῷ Ἰουδαίους Ἐὰν ὑμεῖς μείνητε ἐν τῷ λό-
γῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστε, καὶ γνώσεσθε 32
τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. ἀπεκρί- 33
θησαν πρὸς αὐτόν Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ
δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι
γενήσεσθε; ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν 34
λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν
[τῆς ἁμαρτίας]· ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν 35
αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς 36
ἐλευθερώσῃ, ὥντως ἐλεύθεροι ἔσεσθε, οἶδα ὅτι σπέρμα 37
Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος

*

ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. Ἄ ἐγὼ εἶρακα παρὰ τῷ πα- 38
τρὶ λαλῶ· καὶ ὑμεῖς οὖν ἂ ἤκούσατε παρὰ τοῦ πατρὸς
ποιεῖτε, ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατήρ ἡμῶν 39
Ἀβραάμ ἐστιν. λέγει αὐτοῖς [ὁ] Ἰησοῦς Εἰ τέκνα τοῦ
Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε· νῦν δὲ 40
ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν
λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ
οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. 41

ποιεῖτε

οὐ γεννήμεθα

εἶπαν αὐτῷ Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννήθημεν· ἓνα
πατέρα ἔχομεν τὸν θεόν. εἶπεν αὐτοῖς [ὁ] Ἰησοῦς Εἰ 42
ὁ θεὸς πατήρ ὑμῶν ἦν ἡγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ
θεοῦ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα,
ἀλλ' ἐκεῖνός με ἀπέστειλεν. διὰ τί τὴν λαλιὰν τὴν ἐμὴν 43
οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.
ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας 44

* Ἐγὼ ἂ εἶρακα παρὰ τῷ πατρὶ μου [ταῦτα] λαλῶ· καὶ ὑμεῖς οὖν ἂ εἰράκατε παρὰ τῷ πατρὶ ὑμῶν

of man, then shall ye know that 'I am *he*^{*}, and *that* I¹ Or, *I am*
do nothing of myself, but as the Father taught me,
29 I speak these things. And he that sent me is with
me; he hath not left me alone; for I do always the
30 things that are pleasing to him. As he spake these
things, many believed on him.

31 Jesus therefore said to those Jews which had be-
lieved him, If ye abide in my word, *then* are ye truly
32 my disciples; and ye shall know the truth, and the
33 truth shall make you free. They answered unto
him, We be Abraham's seed, and have never yet
been in bondage to any man: how sayest thou, Ye
34 shall be made free? Jesus answered them, Verily,
verily, I say unto you, Every one that committeth
35 sin is the bondservant of sin. And the bondservant
abideth not in the house for ever: the son abideth
36 for ever. If therefore the Son shall make you free,
37 ye shall be free indeed. I know that ye are Abra-
ham's seed; yet ye seek to kill me, because my word
38² hath not free course in you. I speak the things² Or, *hath no place*
which I have seen with³ my Father: and ye also do³ Or, *the Father:*
39 the things which ye heard from *your* father. They³ *do ye also there-*
answered and said unto him, Our father is Abraham.
Jesus saith unto them, If ye⁴ were Abraham's chil-⁴ Gr. *are.*
40 dren, 'ye would do the works of Abraham. But
now ye seek to kill me, a man that hath told you the
truth, which I heard from God: this did not Abraham.
41 Ye do the works of your father. They said unto
him, We were not born of fornication; we have one
42 Father, *even* God. Jesus said unto them, If God were
your Father, ye would love me: for I came forth
and am come from God; for neither have I come
43 of myself, but he sent me. Why do ye not⁶ under-⁶ Or, *know*
stand my speech? *Even* because ye cannot hear my
44 word. Ye are of *your* father the devil, and the lusts

* "I am *he*" omit from marg. ¹ Or, *I am*—Am. Com.

- of your father it is your will to do. He was a murderer from the beginning, and ¹stood* not in the truth, because there is no truth in him. ²When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because 45 I say the truth, ye believe me not. Which of you 46 convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words 47 of God: for this cause ye hear *them* not, because ye are not of God. The Jews answered and said unto 48 him, Say we not well that thou art a Samaritan, and hast a ³devil? Jesus answered, I have not a ³devil; 49 but I honour my Father, and ye dishonour me. But 50 I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a 51 man keep my word, he shall never see death. The 52 Jews said unto him, Now we know that thou hast a ³devil. Abraham is dead†, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abra- 53 ham, which is dead‡? and the prophets are dead‡: whom makest thou thyself? Jesus answered, If I 54 glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; 55 and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word.
- ⁴ Or, that he should see Your father Abraham rejoiced ⁴to see my day; and 56 he saw it, and was glad. The Jews therefore said 57 unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, 58 I say unto you, Before Abraham ⁵was‡, I am.
- ⁵ Gr. was born. They took up stones therefore to cast at him: but 59
- ⁶ Or, was hidden, and went &c. Jesus ⁶hid himself, and went out of the temple⁷.
- ⁷ Many ancient authorities add and going through the midst of them went his way, and so passed by. And as he passed by, he saw a man blind from his 9 birth.

* For "stood" read "standeth" and omit marg. ¹—*Am. Com.*

† For "is dead" and "are dead" read "died" [Compare vi. 49, 58.] —*Am. Com.*

‡ For "was" read "was born" and omit marg. ⁵—*Am. Com.*

τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτό-
 νος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι
 οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλή τὸ ψεῦδος, ἐκ τῶν
 45 ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. ἐγὼ
 46 δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. τίς ἐξ ὑμῶν
 ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί
 47 ὑμεῖς οὐ πιστεύετε μοι; ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ
 θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ
 48 οὐκ ἐστέ. ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Οὐ
 καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον
 49 ἔχεις; ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ
 50 τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. ἐγὼ δὲ οὐ
 51 ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. Ἀμὴν
 ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον
 52 οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. εἶπαν αὐτῷ οἱ Ἰου-
 δαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέ-
 θανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν
 λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν
 53 αἰῶνα· μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις
 ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποι-
 54 εῖς; ἀπεκρίθη Ἰησοῦς· Ἐάν ἐγὼ δοξάσω ἐμαυτόν, ἢ
 δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με,
 55 ὃν ὑμεῖς λέγετε ὅτι ᾧ θεὸς ὑμῶν ἐστίν, καὶ οὐκ ἐγνώκατε
 αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· καὶ εἶπω ὅτι οὐκ οἶδα αὐ-
 τόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ
 56 τὸν λόγον αὐτοῦ τηρῶ. Ἀβραάμ ὁ πατήρ ὑμῶν ἠγαλ-
 λιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν καὶ
 57 ἐχάρη. εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα
 58 ἔτη οὐπω ἔχεις καὶ Ἀβραάμ ᾧ ἑώρακας; εἶπεν αὐτοῖς Ἰη-
 σοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι ἐγὼ
 59 εἰμί. ἦσαν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς
 δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

Θεὸς ἡμῶν

ἑώρακέν σε

1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Ῥαββεί, ²
 τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;
 ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς ³
 αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.
 ὡς ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ⁴
 ἐστίν· ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ⁵
 ἐν τῷ κόσμῳ ᾧ, φῶς εἰμὶ τοῦ κόσμου. ταῦτα εἰπὼν ἔ- ⁶
 πτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ
 ἐπέθηκεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς, καὶ ⁷
 εἶπεν αὐτῷ Ὑπαγε νύψαι εἰς τὴν κολυμβήθραν τοῦ
 Σιλωάμ (ὃ ἐρμηνεύεται Ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ
 ἐνύψατο, καὶ ἦλθεν βλέπων. Οἱ οὖν γείτονες καὶ ⁸
 οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον
 Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἔλε- ⁹
 γον ὅτι Οὗτός ἐστιν· ἄλλοι ἔλεγον Οὐχί, ἀλλὰ ὅμοιος
 αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι. ἔλεγον ¹⁰
 οὖν αὐτῷ Πῶς [οὖν] ἠνέφχθησάν σου οἱ ὀφθαλμοί; ἀπε- ¹¹
 κρίθη ἐκεῖνος Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν
 ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς καὶ εἶπέν μοι
 ὅτι Ὑπαγε εἰς τὸν Σιλωάμ καὶ νύψαι· ἀπελθὼν οὖν καὶ
 νυψάμενος ἀνέβλεψα. καὶ εἶπαν αὐτῷ Ποῦ ἐστὶν ἐκεῖ- ¹²
 νος; λέγει Οὐκ οἶδα. Ἀγουσιν αὐτὸν πρὸς ¹³
 τοὺς Φαρισαίους τὸν ποτε τυφλόν. ἦν δὲ σάββατον ἐν ἧ ¹⁴
 ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφξεν αὐτοῦ
 τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρι- ¹⁵
 σαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθη-
 κέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνύψαμην, καὶ βλέπω.
 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές Οὐκ ἔστιν οὗτος παρὰ ¹⁶
 θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι [δὲ]
 ἔλεγον Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα ση-
 μεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσιν οὖν ¹⁷
 τῷ τυφλῷ πάλιν Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέφξεν
 σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

2 And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should
 3 be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God
 4 should be made manifest in him. We must work the works of him that sent me, while it is day: the
 5 night cometh, when no man can work. When I am
 6 in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and
 7 made clay of the spittle, and anointed his eyes with
 8 the clay, and said unto him, Go, wash in the pool of
 9 Siloam (which is by interpretation, Sent). He went
 10 away therefore, and washed, and came seeing. The
 11 neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that
 12 sat and begged? Others said, It is he: others said,
 13 No, but he is like him. He said, I am *he*. They
 14 said therefore unto him, How then were thine eyes
 15 opened? He answered, The man that is called
 16 Jesus made clay, and anointed mine eyes, and said
 17 unto me, Go to Siloam, and wash: so I went away
 18 and washed, and I received sight. And they said
 19 unto him, Where is he? He saith, I know not.
 20 They bring to the Pharisees him that aforetime
 21 was blind. Now it was the sabbath on the day when
 22 Jesus made the clay, and opened his eyes. Again
 23 therefore the Pharisees also asked him how he received his sight. And he said unto them, He put
 24 clay upon mine eyes, and I washed, and do see.
 25 Some therefore of the Pharisees said, This man is
 26 not from God, because he keepeth not the sabbath.
 27 But others said, How can a man that is a sinner do
 28 such signs? And there was a division among them.
 29 They say therefore unto the blind man again, What
 30 sayest thou of him, in that he opened thine eyes?
 31 And he said, He is a prophet.

¹ Or, and with the
 clay thereof
 anointed his
 eyes

The Jews therefore did not believe concerning him, 18 that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, 19 who ye say was born blind? how then doth he now see? His parents answered and said, We know that 20 this is our son, and that he was born blind: but how 21 he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his parents, because 22 they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. Therefore 23 said his parents, He is of age; ask him. So they 24 called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, Whether 25 he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said there- 26 fore unto him, What did he to thee? how opened he thine eyes? He answered them, I told you even 27 now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? And 28 they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God 29 hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and 30 said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes. We know that God heareth not sinners: but 31 if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never 32 heard that any one opened the eyes of a man born blind. If this man were not from God, he could do 33 nothing. They answered and said unto him, Thou 34 wast altogether born in sins, and dost thou teach us? And they cast him

18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν
 τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς
 19 αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἠρώτησαν αὐτοὺς λέγον-
 τες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς
 20 ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; ἀπεκρίθησαν οὖν οἱ γονεῖς
 αὐτοῦ καὶ εἶπαν Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν
 21 καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν,
 ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν·
 αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.
 22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους,
 ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολο-
 23 γήσῃ Χριστόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ
 γονεῖς αὐτοῦ εἶπαν ὅτι Ἑλικίαν ἔχει, αὐτὸν ἔπερωτή-
 24 σατε. Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν
 τυφλὸς καὶ εἶπαν αὐτῷ Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδα-
 25 μεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς ἐστιν. ἀπεκρίθη
 οὖν ἐκεῖνος Εἰ ἁμαρτωλὸς ἐστιν οὐκ οἶδα· ἐν οἶδα ὅτι
 26 τυφλὸς ὢν ἄρτι βλέπω. εἶπαν οὖν αὐτῷ Τί ἐποίησέν
 27 σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐ-
 τοῖς Εἶπον ὑμῖν ἥδη καὶ οὐκ ἠκούσατε· τί ἄλλο πάλιν θέλετε
 28 ἀκοῦειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;
 29 καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπαν Σὺ μαθητὴς εἰ ἐκείνου,
 ἡμεῖς δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί· ἡμεῖς οἶδαμεν ὅτι
 Μωυσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν
 30 ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς Ἐν τού-
 τῳ γὰρ τὸ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν
 31 ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς. οἶδαμεν ὅτι ὁ
 θεὸς ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἦ καὶ
 32 τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠ-
 κούσθη ὅτι ἠνέωξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημέ-
 33 νου· εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.
 34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ἐν ἁμαρτίαις σὺ ἐγεννή-
 θης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν

ἐρωτήσατε

οὖν

ἔξω. Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, 35

καὶ εὐρὼν αὐτὸν εἶπεν Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώ-
 ΚΑΙ ΤΙΣ ΕΣΤΙΝ, ΕΦΗ που; ἁπεκρίθη ἐκείνος [καὶ εἶπεν] Καὶ τίς ἐστιν, κύριε, ἵνα 36

πιστεύσω εἰς αὐτόν; εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ ἑώρακας 37

αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκείνός ἐστιν. ὁ δὲ ἔφη Πι- 38

στεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς 39

Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ

βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται. 40

Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ

εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; εἶπεν αὐτοῖς [ὁ] 41

Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέ-

γετε ὅτι Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει. Ἄ- 1

μὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς

τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν

ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής· ὁ δὲ εἰσερχόμενος διὰ 2

τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. τοῦτῳ ὁ θυρωρὸς 3

ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ

ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. ὅταν τὰ 4

ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ

πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ·

ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται 5

ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.

Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκείνοι δὲ 6

οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. Εἶπεν 7

οὖν πάλιν [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐγὼ εἰμι ἡ

θύρα τῶν προβάτων. πάντες ὅσοι ἦλθον πρὸ ἐμοῦ κλέπται 8

εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ 9

εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὕρησει. ὁ κλέ- 10

πτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ·

ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν. Ἐγὼ 11

εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν

αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ μισθωτὸς καὶ οὐκ ὢν 12

Αρ.

out.

35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on 'the Son of
36 God? He answered and said, And who is he, Lord,
37 that I may believe on him? Jesus said unto him,
38 Thou hast both seen him, and he it is that speaketh
39 with thee. And he said, Lord, I believe. And he
40 worshipped him. And Jesus said, For judgement
41 came I into this world, that they which see not may
see; and that they which see may become blind.
42 Those of the Pharisees which were with him heard
these things, and said unto him, Are we also blind?
43 Jesus said unto them, If ye were blind, ye would have
no sin: but now ye say, We see: your sin remaineth.

¹ Many ancient authorities read *the Son of man*.

10 Verily, verily, I say unto you, He that entereth
not by the door into the fold of the sheep, but
climbeth up some other way, the same is a thief and
2 a robber. But he that entereth in by the door is
3 the shepherd of the sheep. To him the porter ² Or, a shepherd
openeth; and the sheep hear his voice: and he call-
eth his own sheep by name, and leadeth them out.
4 When he hath put forth all his own, he goeth before
them, and the sheep follow him: for they know his
5 voice. And a stranger will they not follow, but will
flee from him: for they know not the voice of stran-
6 gers. This ³parable spake Jesus unto them: but ³ Or, proverb
they understood not what things they were which
he spake unto them.

7 Jesus therefore said unto them again, Verily,
verily, I say unto you, I am the door of the sheep.
8 All that came before me* are thieves and robbers:
9 but the sheep did not hear them. I am the door:
by me if any man enter in, he shall be saved, and
10 shall go in and go out, and shall find pasture. The
thief cometh not, but that he may steal, and kill, and
destroy: I came that they may have life, and may
11 have it abundantly. I am the good shepherd: the
good shepherd layeth down his life for the sheep.
12 He that is a hireling, and not

⁴ Or, have abundance

* "before me" add marg: Some ancient authorities omit *before me*.—*Am. Com.*

a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them*: *he* 13 *fleeth* because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine 14 own, and mine own know me, even as the Father 15 knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which 16 are not of this fold: them also I must bring, and they shall hear my voice; and ²they shall become one flock, one shepherd. Therefore doth the Father 17 love me, because I lay down my life, that I may take it again. No one ³taketh it away from me, but 18 I lay it down of myself. I have ⁴power to lay it down, and I have ⁴power to take it again. This commandment received I from my Father.

1 Or, *lead*

2 Or, *there shall be one flock*

3 Some ancient authorities read *At that time was the feast.*

4 Or, *right*

There arose a division again among the Jews because of these words. And many of them said, 19 He hath a ⁵devil, and is mad; why hear ye him? Others said, These are not the sayings of one possessed with a ⁵devil. Can a ⁵devil open the eyes of the blind?

5 Gr. *demon.*

6 Some ancient authorities read *At that time was the feast.*

⁶And it was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, 25 I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But 26 ye believe not, because ye are not of my sheep. My 27 sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and 28 they shall never perish, and no one shall snatch them out of my hand. ⁷My Father, which hath 29 given *them* unto me, is greater than all;

7 Some ancient authorities read *That which my Father hath given unto me.*

ποιμήν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον
 ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει, — καὶ ὁ
 13 λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει, — ὅτι μισθωτός ἐστιν
 14 καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγὼ εἰμι ὁ ποιμήν
 ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ,
 15 καθὼς γινώσκει με ὁ πατήρ καὶ γὰρ γινώσκω τὸν πατέρα, καὶ
 16 τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. καὶ ἄλλα πρό-
 βατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· καὶ ἐκεῖνα δεῖ με
 ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται
 17 μία ποίμνη, εἷς ποιμήν. διὰ τοῦτό με ὁ πατήρ ἀγαπᾷ
 ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.
 18 οὐδείς ἤρεν αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀ-
 π' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω
 πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ
 19 τοῦ πατρός μου. Σχίσμα πάλιν ἐγένετο ἐν
 20 τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ἔλεγον δὲ πολλοὶ
 ἐξ αὐτῶν· Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
 21 ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου·
 μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνῴγει;

αἶρει

22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις· χρι-
 23 μὼν ἦν, καὶ περιεπάτει [ὁ] Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ
 24 στοᾷ τοῦ Σολομῶνος. Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι
 καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; εἰ
 25 σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν παρρησίᾳ. ἀπεκρίθη αὐτοῖς
 [ὁ] Ἰησοῦς· Εἰπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ
 ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ
 26 ἐμοῦ· ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προ-
 27 βάτων τῶν ἐμῶν. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου
 ἀκούουσιν, καὶ γὰρ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,
 28 καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται
 εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρός
 29 μου. ὁ πατήρ μου· ὃ δέδωκέν μοι πάντων μείζων ἐστίν,

ἐκύκλευσαν

ὁς...μείζων ἐστίν

καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ πατρὸς.
 ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν. Ἐβάστασαν πάλιν λίθους οἱ ³⁰
 Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. ἀπεκρίθη αὐτοῖς ὁ Ἰη- ³¹
³²σούς· Πολλὰ ἔργα ἔδειξα ὑμῖν καλὰ ἔκ τοῦ πατρὸς· διὰ
 ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε; ἀπεκρίθησαν αὐτῷ οἱ ³³
 Ἰουδαῖοι· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ
 βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.
 ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς· Οὐκ ἔστιν γεγραμμένον ἐν ³⁴
 τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα Θεοὶ ἐστε; εἰ ἐκεῖ- ³⁵
 νους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ
 δύναται λυθῆναι ἡ γραφή, ἣν ὁ πατὴρ ἡγάσεν καὶ ἀπέ- ³⁶
 στειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς,
 ὅτι εἶπον· Υἱὸς τοῦ θεοῦ εἰμί; εἰ οὐ ποιῶ τὰ ἔργα τοῦ ³⁷
 πατρὸς μου, μὴ πιστεύετε μοι· εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ ³⁸
 πιστεύετε τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε
 ὅτι ἐν ἐμοὶ ὁ πατὴρ καὶ ἐγὼ ἐν τῷ πατρὶ. Ἐξήτουν [οὖν] ³⁹
 αὐτὸν πάλιν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

[ταλιν] αὐτόν

ἔμεινεν

Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ⁴⁰
 ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἔκεῖ.
 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης ⁴¹
 μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης
 περὶ τούτου ἀληθὴ ἦν. καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ⁴²
 ἐκεῖ.

Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς ¹
 κόμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ἦν δὲ ²
 Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς
 πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος
 ἠσθένει. ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγου- ³
 σαι Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. ἀκούσας δὲ ὁ Ἰη- ⁴
 σοὺς εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον
 ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ υἱὸς τοῦ
 θεοῦ δι' αὐτῆς. ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ ⁵
 τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὡς οὖν ἤκουσεν ⁶

and no one is able to snatch ¹*them* out of the Father's ¹ Or, *aught*
 30 hand. I and the Father are one. The Jews took up
 31 stones again to stone him. Jesus answered them,
 32 Many good works have I shewed you from the Fa-
 33 ther; for which of those works do ye stone me? The
 Jews answered him, For a good work we stone thee
 not, but for blasphemy; and because that thou, be-
 34 ing a man, makest thyself God. Jesus answered
 them, Is it not written in your law, I said, Ye are
 35 gods? If he called them gods, unto whom the word
 of God came (and the scripture cannot be broken),
 36 say ye of him, whom the Father ²sanctified and sent ² Or, *consecrated*
 into the world, Thou blasphemest; because I said,
 37 I am *the* Son of God? If I do not the works of my
 38 Father, believe me not. But if I do them, though
 ye believe not me, believe the works: that ye may
 know and understand that the Father is in me, and
 39 I in the Father. They sought again to take him:
 and he went forth out of their hand.
 40 And he went away again beyond Jordan into the
 place where John was at the first baptizing; and
 41 there he abode. And many came unto him; and
 they said, John indeed did no sign: but all things
 42 whatsoever John spake of this man were true. And
 many believed on him there.
 11 Now a certain man was sick, Lazarus of Betha-
 ny, of the village of Mary and her sister Martha.
 2 And it was that Mary which anointed the Lord with
 ointment, and wiped his feet with her hair, whose
 3 brother Lazarus was sick. The sisters therefore
 sent unto him, saying, Lord, behold, he whom thou
 4 lovest is sick. But when Jesus heard it, he said,
 This sickness is not unto death, but for the glory of
 God, that the Son of God may be glorified thereby.
 5 Now Jesus loved Martha, and her sister, and Laza-
 6 rus. When therefore he heard

that he was sick, he abode at that time two days
 in the place where he was. Then after this he 7
 saith to the disciples, Let us go into Judæa again.
 The disciples say unto him, Rabbi, the Jews were 8
 but now seeking to stone thee; and goest thou
 thither again? Jesus answered, Are there not 9
 twelve hours in the day? If a man walk in the
 day, he stumbleth not, because he seeth the light
 of this world. But if a man walk in the night, 10
 he stumbleth, because the light is not in him.
 These things spake he: and after this he saith unto 11
 them, Our friend Lazarus is fallen asleep; but I go,
 that I may awake him out of sleep. The disciples 12
 therefore said unto him, Lord, if he is fallen asleep,
 he will ¹recover. Now Jesus had spoken of his 13
 death: but they thought that he spake of taking
 rest in sleep. Then Jesus therefore said unto them 14
 plainly, Lazarus is dead. And I am glad for your 15
 sakes that I was not there, to the intent ye may be-
 lieve; nevertheless let us go unto him. Thomas 16
 therefore, who is called ²Didymus, said unto his
 fellow-disciples, Let us also go, that we may die
 with him.

¹ Gr. *be saved*.

² That is, *Twin*.

So when Jesus came, he found that he had been 17
 in the tomb four days already. Now Bethany was 18
 nigh unto Jerusalem, about fifteen furlongs off; and 19
 many of the Jews had come to Martha and Mary,
 to console them concerning their brother. Martha 20
 therefore, when she heard that Jesus was coming,
 went and met him: but Mary still sat in the house.
 Martha therefore said unto Jesus, Lord, if thou 21
 hadst been here, my brother had not died. And 22
 even now I know that, whatsoever thou shalt ask of
 God, God will give thee. Jesus saith unto her, Thy 23
 brother shall rise again. Martha saith unto him, I 24
 know that he shall rise again in the resurrection at
 the last day. Jesus said unto her, I am the resur- 25
 rection and the life: he that believeth on me, though
 he die, yet shall he live: and whosoever liveth and 26
 believeth on me shall never die. Believest thou this?
 She saith unto him, Yea, Lord: I have believed that 27
 thou

ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας·
 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς. Ἄγωμεν εἰς τὴν
 8 Ἰουδαίαν πάλιν. λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββεῖ,
 νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις
 9 ἐκεῖ; ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκα ὥραι εἰσιν τῆς ἡμέ-
 ρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ
 10 φῶς τοῦ κόσμου τούτου βλέπει· ἐάν δέ τις περιπατῇ ἐν
 τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.
 11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φί-
 λος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.
 12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ· Κύριε, εἰ κεκοίμηται σωθή-
 13 σεται. εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ.
 ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.
 14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λάζαρος ἀπέ-
 15 θανεν, καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην
 16 ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. εἶπεν οὖν Θωμᾶς ὁ λεγό-
 μενος Δίδυμος τοῖς συνμαθηταῖς· Ἄγωμεν καὶ ἡμεῖς ἵνα
 17 ἀποθάνωμεν μετ' αὐτοῦ. Ἐλθὼν οὖν ὁ Ἰησοῦς
 εὑρεν αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.
 18 ἦν δὲ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων
 19 δεκαπέντε. πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς
 τὴν Μάρθαν καὶ Μαριάμ ἵνα παραμυθήσωνται αὐτὰς
 20 περὶ τοῦ ἀδελφοῦ. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς
 ἔρχεται ὑπήντησεν αὐτῷ· «Μαριάμ» δὲ ἐν τῷ οἴκῳ ἑκαθέζετο.
 21 εἶπεν οὖν ἡ Μάρθα πρὸς Ἰησοῦν· «Κύριε, εἰ ἡς ὧδε
 22 οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου· καὶ νῦν οἶδα ὅτι ὅσα ἂν
 23 αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός. λέγει αὐτῇ ὁ Ἰησοῦς
 24 Ἀναστήσεται ὁ ἀδελφός σου. λέγει αὐτῷ ἡ Μάρθα· Οἶδα
 ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
 25 εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή·
 26 ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν
 καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύ-
 27 εις τοῦτο; λέγει αὐτῷ· Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ

Μαρία

Εἰ

εἰ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.
 καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριάμ τὴν 28
 ἀδελφὴν αὐτῆς λάθρᾳ εἴπασα Ὁ διδάσκαλος πάρεστιν καὶ
 φωνεῖ σε. ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἦρχετο 29
 πρὸς αὐτόν· οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, 30
 ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα.
 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παρα- 31
 μυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη
 καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ
 μνημεῖον ἵνα κλαύσῃ ἐκεῖ. ἡ οὖν Μαριάμ ὡς ἦλθεν ὅπου 32
 ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας,
 λέγουσα αὐτῷ Κύριε, εἰ ἦς ὧδε οὐκ ἂν μου ἀπέθανεν
 ὁ ἀδελφός. Ἰησοῦς οὖν ὡς εἶδεν αὐτήν κλαίουσαν καὶ τοὺς 33
 συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας ἐνεβριμήσατο τῷ
 πνεύματι καὶ ἐτάραξεν ἑαυτόν, καὶ εἶπεν Ποῦ τεθείκατε 34
 αὐτόν; λέγουσιν αὐτῷ Κύριε, ἔρχου καὶ ἴδε. ἐδάκρυ- 35
 σεν ὁ Ἰησοῦς. ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει 36
 αὐτόν. τινὲς δὲ ἐξ αὐτῶν εἶπαν Οὐκ ἐδύνατο οὗτος 37
 ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ
 οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν 38
 ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ λίθος
 ἐπέκειτο ἐπ' αὐτῷ. λέγει ὁ Ἰησοῦς Ἀρατε τὸν λίθον. 39
 λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα Κύ-
 ριε, ἥδη ὄζει, τεταρταῖος γάρ ἐστιν. λέγει αὐτῇ ὁ Ἰη- 40
 σοῦς Οὐκ εἰπὸν σοι ὅτι ἐὰν πιστεύσῃς ὁψῇ τὴν δόξαν
 τοῦ θεοῦ; ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς 41
 ὀφθαλμοὺς ἄνω καὶ εἶπεν Πάτερ, εὐχαριστῶ σοι ὅτι
 ἤκουσάς μου, ἐγὼ δὲ ᾗδειν ὅτι πάντοτέ μου ἀκούεις· 42
 ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον ἵνα πιστεύσω-
 σιν ὅτι σύ με ἀπέστειλας. καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ 43
 ἐκραύγασεν Λάζαρε, δεῦρο ἕξω. ἐξῆλθεν ὁ τεθνηκώς 44
 δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις
 αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει [ὁ] Ἰησοῦς αὐτοῖς

art the Christ, the Son of God, *even* he that cometh
 28 into the world. And when she had said this, she
 went away, and called Mary ¹her sister secretly, ¹ Or, *her sister,*
 29 saying, The ²Master is here, and calleth thee. And ² Or, *Teacher*
 she, when she heard it, arose quickly, and went
 30 unto him. (Now Jesus was not yet come into the
 village, but was still in the place where Martha met
 31 him.) The Jews then which were with her in the
 house, and were comforting her, when they saw
 Mary, that she rose up quickly and went out, follow-
 ed her, supposing that she was going unto the tomb
 32 to ³weep there. Mary therefore, when she came ³ Gr. *wail.*
 where Jesus was, and saw him, fell down at his
 feet, saying unto him, Lord, if thou hadst been here,
 33 my brother had not died. When Jesus therefore
 saw her ⁴weeping, and the Jews *also* ⁴weeping which ⁴ Gr. *wailing.*
 came with her, he ⁵groaned in the spirit, and ⁵was ⁵ Or, *was moved*
 34 troubled, and said, Where have ye laid him? They ⁵ with *indignation*
 35 say unto him, Lord, come and see. Jesus wept. ⁶ in the *spirit*
 36 The Jews therefore said, Behold how he loved him! ⁶ Gr. *troubled him-*
 37 But some of them said, Could not this man, which ⁶ self.
 opened the eyes of him that was blind, have caused
 38 that this man also should not die? Jesus therefore
 again ⁷groaning in himself cometh to the tomb. ⁷ Or, *being moved*
 39 Now it was a cave, and a stone lay ⁸against it. Je- ⁷ with *indignation*
 sus saith, Take ye away the stone. Martha, the ⁸ in *himself*
 sister of him that was dead, saith unto him, Lord, ⁸ Or, *upon*
 by this time he stinketh: for he hath been *dead* four
 40 days. Jesus saith unto her, Said I not unto thee,
 that, if thou believedst, thou shouldest see the glory
 41 of God? So they took away the stone. And Jesus
 lifted up his eyes, and said, Father, I thank thee
 42 that thou heardest me. And I knew that thou hear-
 est me always: but because of the multitude which
 standeth around I said it, that they may believe
 43 that thou didst send me. And when he had thus
 spoken, he cried with a loud voice, Lazarus, come
 44 forth. He that was dead came forth, bound hand
 and foot with ⁹grave-clothes; and his face was bound ⁹ Or, *grave-bands*
 about with a napkin. Jesus saith unto them,

Loose him, and let him go.

Many ancient
authorities read
the things which
he did.

Many therefore of the Jews, which came to Mary 45
and beheld that which he did, believed on him.
But some of them went away to the Pharisees, and 46
told them the things which Jesus had done.

The chief priests therefore and the Pharisees 47
gathered a council, and said, What do we? for this
man doeth many signs. If we let him thus alone, 48
all men will believe on him: and the Romans will
come and take away both our place and our nation.
But a certain one of them, Caiaphas, being high 49
priest that year, said unto them, Ye know nothing
at all, nor do ye take account that it is expedient 50
for you that one man should die for the people, and
that the whole nation perish not. Now this he said 51
not of himself: but being high priest that year, he
prophesied that Jesus should die for the nation;
and not for the nation only, but that he might also 52
gather together into one the children of God that
are scattered abroad. So from that day forth they 53
took counsel that they might put him to death.

Jesus therefore walked no more openly among 54
the Jews, but departed thence into the country near
to the wilderness, into a city called Ephraim; and
there he tarried with the disciples. Now the pass- 55
over of the Jews was at hand: and many went up
to Jerusalem out of the country before the pass-
over, to purify themselves. They sought therefore 56
for Jesus, and spake one with another, as they stood
in the temple, What think ye? That he will not
come to the feast? Now the chief priests and the 57
Pharisees had given commandment, that, if any man
knew where he was, he should shew it, that they
might take him.

Jesus therefore six days before the passover came 12
to Bethany, where Lazarus was, whom Jesus raised
from the dead. So they made him a supper there: 2
and Martha served;

- 45 Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν. Πολ-
 λοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριάμ
 46 καὶ θεασάμενοι ^Γδ' ἐποίησεν, ἐπίστευσαν εἰς αὐτόν· τινὲς
 δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν
 47 αὐτοῖς ἃ ἐποίησεν Ἰησοῦς. Συνήγαγον οὖν οἱ
 ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον Τί
 48 ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; ἐὰν
 ὀφῶμεν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν, καὶ
 ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον
 49 καὶ τὸ ἔθνος. εἰς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν
 τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ οἴδατε
 50 οὐδέν, οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος
 ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόλη-
 51 ται. Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν
 τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς
 52 ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους
 μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα
 53 συναγάγῃ εἰς ἓν. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύ-
 σαντο ἵνα ἀποκτείνωσιν αὐτόν.
 54 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰου-
 δαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς
 55 ἑρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ ἔμεινεν μετὰ
 τῶν μαθητῶν. Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων,
 καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας
 56 πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτούς. ἐζήτουν οὖν
 τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστη-
 κότες Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;
 57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς
 ἵνα ἐάν τις γινῶ πού ἐστὶν μηνύσῃ, ὅπως πιάσωσιν αὐ-
 τόν.
 1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς
 Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.
 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει,

ὁ δὲ Λάζαρος εἰς ἣν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ· ἡ 3
οὖν Μαριάμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυ-
τίμου ἤλειψεν τοὺς πόδας [τοῦ] Ἰησοῦ καὶ ἐξέμαξεν ταῖς
θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ
τῆς ὁσμῆς τοῦ μύρου. λέγει [δὲ] Ἰούδας ὁ Ἰσκαριώτης 4
εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι Διὰ 5
τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ
ἐδόθη πτωχοῖς; εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν 6
ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκο-
μον ἔχων τὰ βαλλόμενα ἐβάσταζεν. εἶπεν οὖν ὁ Ἰη- 7
σοῦς Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφια-
σμοῦ μου τηρήσῃ αὐτό· τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε 8
μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ἔγνω 9
οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ
ἦλθαν οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λά-
ζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ 10
ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολ- 11
λοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν
Ἰησοῦν.

Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἑλθὼν εἰς τὴν ἑορτήν, 12
ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον 13
τὰ βαῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,
καὶ ἐκραύγαζον

ἙΩΔΑΝΝΑ,

εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου,
καὶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

εὐρὼν δὲ ὁ Ἰησοῦς ὄνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς 14
ἐστὶν γεγραμμένον

Μὴ φοβοῦ, θῡγάτηρ Σιών·

15

ἰδοὺ ὁ βασιλεὺς σου ἔρχεται,
καθήμενος ἐπὶ πῶλον ὄνου.

Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅ- 15
τε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐ-

but Lazarus was one of them that sat at meat
 3 with him. Mary therefore took a pound of ointment of ¹spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of
 4 the ointment. But Judas Iscariot, one of his disciples, which should betray him, saith, Why was not this ointment sold for three hundred ²pence, and
 6 given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the ³bag ⁴took away what was put there-
 7 in. Jesus therefore said, ⁵Suffer her to keep it against the day of my burying. For the poor ye have al-
 8 ways with you; but me ye have not always.
 9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also,
 10 whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus
 11 also to death; because that by reason of him many of the Jews went away, and believed on Jesus.
 12 On the morrow ⁶a great multitude that had come to the feast, when they heard that Jesus was com-
 13 ing to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed *is* he that cometh in the name of
 14 the Lord, even the King of Israel. And Jesus, having found a young ass, sat thereon; as it is written,
 15 Fear not, daughter of Zion: behold, thy King com-
 16 eth, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were

¹ See marginal note on Mars xiv. 3.

² See marginal note on Matt. xviii. 28.

³ Or, box

⁴ Or, carried what was put therein

⁵ Or, Let her alone. it was that she might keep it

⁶ Some ancient authorities read the common people.

1 Or, *Ye behold*

written of him, and that they had done these things unto him. The multitude therefore that was with 17 him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this 18 cause also the multitude went and met him, for that they heard that he had done this sign. The 19 Pharisees therefore said among themselves, 'Behold how ye prevail nothing: lo, the world is gone after him.

2 Or, *soul*

Now there were certain Greeks among those that 20 went up to worship at the feast: these therefore 21 came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, 22 and Philip, and they tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I 24 say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his ²life loseth 25 it; and he that hateth his ²life in this world shall keep it unto life eternal. If any man serve me, let 26 him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. Now is my soul troubled; and what shall 27 I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify 28 thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. The multitude therefore, that stood 29 by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered 30 and said, This voice hath not come for my sake, but

4 Or, *a judgement*

for your sakes. Now is ⁴the judgement of this 31 world: now shall the prince of this world be cast out. And I, if I be lifted up ⁵from the earth, will 32 draw all men unto myself. But this he said, signi-

5 Or, *out of*

fying by what manner of death he should die.

17 τῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει
οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν
18 ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο
καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν
19 πεποιθέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς
ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἶδε ὁ κόσμος
ὀπίσω αὐτοῦ ἀπῆλθεν.

20 Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων· ἵνα
21 προσκυνήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσήλθαν Φι-
λίππῳ τῷ ἀπὸ Βηθσαιδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων
22 αὐτὸν λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ἔρ-
χεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας
23 καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. ὁ δὲ Ἰησοὺς
ἀποκρίνεται αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ
24 ὁ υἱὸς τοῦ ἀνθρώπου. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ
κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος
25 μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. ὁ φιλῶν
τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν
αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.
26 ἐὰν ἐμοὶ τις διακονῇ ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμὶ
ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ
27 διακονῇ τιμήσει αὐτὸν ὁ πατήρ. νῦν ἡ ψυχὴ μου τετά-
ρακται, καὶ τί εἶπω; πᾶτερ, σῶσόν με ἐκ τῆς ὥρας
ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.
28 πᾶτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ
29 οὐρανοῦ· Καὶ ἐδόξασα καὶ πάλιν δοξάσω. ὁ [οὖν] ὄχλος
ὁ ἑστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι
30 ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν. ἀπεκρίθη καὶ εἶπεν
Ἰησοὺς· Οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς.
31 νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ
32 κόσμου τούτου ἐκβληθήσεται ἔξω· καὶ γὰρ ἂν ὑψωθῶ ἐκ
33 τῆς γῆς, ἵνα πάντας ἐλκίσω πρὸς ἑμαυτόν. τοῦτο δὲ
ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

4ρ.

+πάντα+

ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος Ἡμεῖς ἠκούσαμεν ἐκ τοῦ 34
νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις
σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν
οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; εἶπεν οὖν αὐτοῖς ὁ Ἰη- 35
σοῦς Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περι-
πατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ,
καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.
ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς 36
γένησθε.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελ-
θὼν ἐκρύβη ἀπ' αὐτῶν. Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιη- 37
κότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν, ἵνα ὁ 38
λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ ὃν εἶπεν

Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

καὶ ὁ βραχίον Κυρίου τίς ἀπεκαλύφθη;

διὰ τοῦτο οὐκ ἠδύναντο πιστεῦν ὅτι πάλιν εἶπεν Ἡσαί- 39
ας

Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρω- 40
σεν αὐτῶν τὴν καρδίαν,

ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ
καρδίᾳ καὶ στραφῶσιν,

καὶ ἴδωμαι αὐτοῦς.

Αρ. ταῦτα εἶπεν Ἡσαίας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλά- 41
λησεν περὶ αὐτοῦ. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων 42
πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους
οὐχ ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται, ἥγά- 43
πησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ ὑπὲρ τὴν
δόξαν τοῦ θεοῦ. Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν 44
Ὁ πιστεῖων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν
πέμψαντά με, καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαν- 45
τά με. ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ 46
πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. καὶ ἐάν τις 47
μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω
αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα

34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Jesus therefore said unto them, Yet a little while is the light ¹among you. ¹ Or, in Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness 36 knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and 37 hid himself from them. But though he had done ²so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake, ² Or, was hidden from them

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

41 These things said Isaiah, because he saw his glory;

42 and he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess ^{it}, lest they should

43 be put out of the synagogue: for they loved the glory of men more than the glory of God*. ³ Or, him

44 And Jesus cried and said, He that believeth on me, 45 believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me.

46 I am come a light into the world, that whosoever 47 believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but

* For "the glory of men . . . the glory of God" read "the glory that is of men . . . the glory that is of God."—*Am. Com.*

to save the world. He that rejecteth me, and re-
ceiveth not my sayings, hath one that judgeth him:
the word that I spake, the same shall judge him in
the last day. For I spake not from myself; but the
Father which sent me, he hath given me a com-
mandment, what I should say, and what I should
speak. And I know that his commandment is life
eternal: the things therefore which I speak, even as
the Father hath said unto me, so I speak.

Now before the feast of the passover, Jesus know-¹³
ing that his hour was come that he should depart
out of this world unto the Father, having loved his
own which were in the world, he loved them ¹unto
the end. And during supper, the devil having al-²
ready put into the heart of Judas Iscariot, Simon's
son, to betray him, *Jesus*, knowing that the Father³
had given all things into his hands, and that he came
forth from God, and goeth unto God, riseth from⁴
supper, and layeth aside his garments; and he took
a towel, and girded himself. Then he poureth water⁵
into the bason, and began to wash the disciples' feet,
and to wipe them with the towel wherewith he was
girded. So he cometh to Simon Peter. He saith⁶
unto him, Lord, dost thou wash my feet? Jesus an-⁷
swered and said unto him, What I do thou knowest
not now; but thou shalt understand hereafter. Pe-⁸
ter saith unto him, Thou shalt never wash my feet.
Jesus answered him, If I wash thee not, thou hast
no part with me. Simon Peter saith unto him, Lord,⁹
not my feet only, but also my hands and my head.
Jesus saith to him, He that is bathed needeth not¹⁰
²save to wash his feet, but is clean every whit: and
ye are clean, but not all. For he knew him that¹¹
should betray him; therefore said he, Ye are not all
clean.

So when he had washed

12

¹ Or, to the utter-
most

² Some ancient au-
thorities omit
save, and his feet.

48 σώσω τὸν κόσμον. ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ
 ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλά-
 49 λησα ἐκείνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· ὅτι ἐγὼ
 ἐξ ἑμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐ-
 50 τός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. καὶ
 οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰωνίος ἐστίν. ἃ οὖν ἐγὼ
 λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

1 ΠΡΟ ΔΕ ΤΗΣ ΕΟΡΤΗΣ τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς
 ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου
 πρὸς τὸν πατέρα ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ
 2 εἰς τέλος ἠγάπησεν αὐτούς. Καὶ δείπνου γινομένου, τοῦ δια-
 βόλου ἡδὴ βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτόν
 3 Ἰούδας Σίμωνος Ἰσκαριώτης, εἰδὼς ὅτι πάντα ἔδωκεν
 αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξηλθεν
 4 καὶ πρὸς τὸν θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου καὶ
 τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·
 5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς
 πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν
 6 διεζωσμένος. ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐ-
 7 τῷ Κύριε, σύ μου νίπτεις τοὺς πόδας; ἀπεκρίθη Ἰησοῦς
 καὶ εἶπεν αὐτῷ Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ
 8 δὲ μετὰ ταῦτα. λέγει αὐτῷ Πέτρος Οὐ μὴ νύψῃς μου
 τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐὰν
 9 μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. λέγει αὐτῷ
 Σίμων Πέτρος Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ
 10 καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. λέγει αὐτῷ Ἰησοῦς
 Ὁ λελουμένος οὐκ ἔχει χρεῖαν [εἰ μὴ τοὺς πόδας] νύψα-
 σθαι, ἀλλ' ἐστὶν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε,
 11 ἀλλ' οὐχὶ πάντες. ἦδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦ-
 12 το εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἐστε. Ὅτε οὖν ἐνύψεν

πατέρα, - ἀγαπήσας
αὐτούς, - καὶ

ἀνέπεσεν πάλιν, τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἄνέπε-
 σεν, πάλιν ἔειπεν αὐτοῖς Γινώσκετε τί πεποίηκα ὑμῖν ;
 ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς 13
 λέγετε, εἰμὶ γάρ. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ 14
 κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ἐφείλετε ἀλλήλων
 νίπτειν τοὺς πόδας· ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς 15
 ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῇτε. ἀμὴν ἀμὴν λέγω ὑμῖν, 16
 οὐκ ἔστιν δοῦλος μεῖζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος
 μεῖζων τοῦ πέμψαντος αὐτόν. εἰ ταῦτα οἴδατε, μακάριοί 17
 ἔστε ἐὰν ποιῇτε αὐτά. οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα 18
 τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ Ὁ τρώ-
 γων μοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμέ τὴν πτέρναν
 αὐτοῦ. ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πι- 19
 στεύητε ὅταν γένηται ὅτι ἐγὼ εἰμὶ. ἀμὴν ἀμὴν λέγω 20
 ὑμῖν, ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ
 λαμβάνων λαμβάνει τὸν πέμψαντά με. Ταῦτα 21
 εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ
 εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει
 με. ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ 22
 τίνος λέγει. ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν 23
 τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα [ὁ] Ἰησοῦς· νεύει οὖν 24
 τούτῳ Σίμων Πέτρος καὶ λέγει αὐτῷ Εἰπὲ τίς ἐστιν περὶ
 οὗ λέγει. ἀναπεσὼν ἐκείνος εὕτως ἐπὶ τὸ στήθος τοῦ 25
 Ἰησοῦ λέγει αὐτῷ Κύριε, τίς ἐστιν; ἀποκρίνεται οὖν [ὁ] 26
 Ἰησοῦς Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω
 αὐτῷ· βάψας οὖν [τὸ] ψωμίον λαμβάνει καὶ δίδωσιν
 Ἰούδα Σίμωνος Ἰσκαριώτου. καὶ μετὰ τὸ ψωμίον τό- 27
 τε εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ
 Ἰησοῦς Ὁ ποιεῖς ποίησον τάχειον. τοῦτο [δὲ] οὐδεὶς 28
 ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ· τινὲς γὰρ ἐδό- 29
 κουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ
 Ἰησοῦς Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν, ἢ
 τοῖς πτωχοῖς ἵνα τι δῶ. λαβὼν οὖν τὸ ψωμίον ἐκείνος 30

their feet, and taken his garments, and ¹sat down ^{1 Gr. reclined.}
 again, he said unto them, Know ye what I have
 13 done to you? Ye call me, ²Master, and, Lord: ^{2 Or, Teacher}
 14 and ye say well; for so I am. If I then, the Lord
 and the ²Master, have washed your feet, ye also
 15 ought to wash one another's feet. For I have given
 you an example, that ye also should do as I have
 16 done to you. Verily, verily, I say unto you, A ²ser- ^{3 Gr. bondservant.}
 vant is not greater than his lord; neither ⁴one that ^{4 Gr. an apostle.}
 17 is sent greater than he that sent him. If ye know
 18 these things, blessed are ye if ye do them. I speak
 not of you all: I know whom I ⁵have chosen: but ^{5 Or, chose}
 that the scripture may be fulfilled, He that eateth
 19 ⁶my bread lifted up his heel against me. From <sup>6 Many ancient au-
thorities read his
bread with me.</sup>
 henceforth I tell you before it come to pass, that,
 when it is come to pass, ye may believe that ⁷I am ^{7 Or, I am}
 20 ^{he.} Verily, verily, I say unto you, He that receiveth
 whomsoever I send receiveth me; and he that re-
 ceiveth me receiveth him that sent me.
 21 When Jesus had thus said, he was troubled in the
 spirit, and testified, and said, Verily, verily, I say
 22 unto you, that one of you shall betray me. The dis-
 ciples looked one on another, doubting of whom he
 23 spake. There was at the table reclining in Jesus'
 24 bosom one of his disciples, whom Jesus loved. Si-
 mon Peter therefore beckoneth to him, and saith
 unto him, Tell *us* who it is of whom he speaketh.
 25 He leaning back, as he was, on Jesus' breast saith
 26 unto him, Lord, who is it? Jesus therefore answer-
 eth, He it is, for whom I shall dip the sop, and give
 it him. So when he had dipped the sop, he taketh
 and giveth it to Judas, *the son* of Simon Iscariot.
 27 And after the sop, then entered Satan into him.
 Jesus therefore saith unto him, That thou doest, do
 28 quickly. Now no man at the table knew for what
 29 intent he spake this unto him. For some thought,
 because Judas had the ⁸bag, that Jesus said unto ^{8 Or, bag}
 him, Buy what things we have need of for the feast;
 30 or, that he should give something to the poor. He
 then having received the sop

went out straightway: and it was night.

When therefore he was gone out, Jesus saith, Now ³¹ ¹Or, was is the Son of man glorified, and God is glorified in him; and God shall glorify him in himself, and ³² straightway shall he glorify him. Little children, ³³ yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new com- ³⁴ mandment I give unto you, that ye love one another; ²even as I have loved you, that ye also love one another. By this shall all men know that ³⁵ ye are my disciples, if ye have love one to another.

Simon Peter saith unto him, Lord, whither goest ³⁶ thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. Peter saith unto him, Lord, why cannot I follow ³⁷ thee even now? I will lay down my life for thee. Jesus answereth, Wilt thou lay down thy life for ³⁸ me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Let not your heart be troubled: ³ye believe in ¹⁴ God, believe also in me. In my Father's house are ² many ⁴mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go ³ and prepare a place for you, I come again, and will receive you unto myself; that where I am, ⁵there ye may be also. ⁵And whither I go, ye know the way. ⁴ Thomas saith unto him, Lord, we know not whither ⁵ thou goest; how know we the way? Jesus saith ⁶ unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but ⁶by me. If ye ⁷ had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Fa- ⁸ ther, and it sufficeth us. Jesus saith unto him, Have ⁹ I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the

* Let marg. ³ and the text exchange places.—*Am. Com.*

ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.

31 Ὅτε οὖν ἐξῆλθεν λέγει Ἰησοῦς Νῦν ἐδοξάσθη ὁ
32 υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ· καὶ ὁ
θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθύς δοξάσει αὐτόν.

Αρ.

33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμί· ζητήσετε με, καὶ καθὼς
εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ
34 δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι· ἐντολὴν καινὴν δί-
δωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς
35 ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ γινώσκονται
πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν
36 ἀλλήλοις.

Λέγει αὐτῷ Σίμων Πέτρος Κύριε,
ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς Ὅπου ὑπάγω οὐ δύνασαι
37 μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. λέγει
αὐτῷ [ὁ] Πέτρος Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολου-

Δ.α

38 θεῖν ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω· ἀποκρίνεται
Ἰησοῦς Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν
λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με
1 τρίς.

πιστεύετε, εἰς
τὸν θεὸν καὶ

Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πι-
2 στεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε. ἐν τῇ οἰκίᾳ
τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν
3 ὑμῖν, ὥστε πορεύομαι ἐτοιμάσαι τόπον ὑμῖν· καὶ ἐὰν πορευ-
θῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμ-
ψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμί ἐγὼ καὶ ὑμεῖς ᾗ-
4 τε. καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.

Λέγει
5 αὐτῷ Θωμᾶς Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς οἶδα-
6 μεν τὴν ὁδόν; λέγει αὐτῷ Ἰησοῦς Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ
ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ
7 δι' ἐμοῦ. εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἂν ᾔδει-
8 τε· ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε.

αὐτόν

Λέ-
γει αὐτῷ Φίλιππος Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ
9 ἀρκεῖ ἡμῖν. λέγει αὐτῷ [ὁ] Ἰησοῦς Ὅσον χρόνον
μεθ' ὑμῶν εἰμι καὶ οὐκ ἐγνωκάς με, Φίλιππε; ὁ ἐωρακὼς
ἐμὲ ἐώρακεν τὸν πατέρα· πῶς σὺ λέγεις Δεῖξον ἡμῖν τὸν

Τοσούτῳ χρόνῳ

πατέρα; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν 10
 ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαντοῦ οὐ
 λαλῶ· ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. πι- 11
 στευέτέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ
 αὐτοῦ | μοι δὲ μή, διὰ τὰ ἔργα τὰ αὐτὰ πιστεύετε. Ἀμὴν ἀμὴν λέγω 12
 ὑμῖν, ὁ πιστεύων εἰς ἐμέ τὰ ἔργα ἃ ἐγὼ ποιῶ κακεῖνος
 ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πα-
 τέρα πορεύομαι· καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου 13
 τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ· ἐάν τι αἰτή- 14
 σήτε [με] ἐν τῷ ὀνόματί μου τοῦτο ποιήσω. Ἐὰν 15
 ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε· καγὼ ἔρω- 16
 τήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα
 μὲθ' ὑμῶν εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ 17
 κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώ-
 σκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν
 ὑμῖν ἐστίν. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς 18
 ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς 19
 δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. ἐν ἐκείνῃ 20
 τῇ ἡμέρᾳ ὑμεῖς γνώσεσθε ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς
 ἐν ἐμοὶ καγὼ ἐν ὑμῖν. ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν 21
 αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπη-
 θήσεται ὑπὸ τοῦ πατρὸς μου, καγὼ ἀγαπήσω αὐτὸν καὶ
 ἐμφανίσω αὐτῷ ἐμαντόν. Λέγει αὐτῷ Ἰούδας, 22
 οὐχ ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις
 ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ἀπεκρίθη Ἰησοῦς 23
 καὶ εἶπεν αὐτῷ Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει,
 καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσό-
 μεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. ὁ μὴ ἀγαπῶν με 24
 τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔ-
 στιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρὸς. Ταῦ- 25
 τα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ 26
 πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου,
 ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ

πορεύομαι, αἰτήτε

ἐνὶ

μ. θ' ὑμῶν εἰς τὸν
αἰῶνα ἢ

ἔσται

10 Father? Believest thou not that I am in the Father,
and the Father in me? the words that I say unto you
I speak not from myself: but the Father abiding in
11 me doeth his works. Believe me that I am in the
Father, and the Father in me: or else believe me for
12 the very works' sake. Verily, verily, I say unto you,
He that believeth on me, the works that I do shall
he do also; and greater *works* than these shall he
13 do; because I go unto the Father. And whatsoever
ye shall ask in my name, that will I do, that the Fa-
14 ther may be glorified in the Son. If ye shall ask
15 'me any thing* in my name, that will I do. If ye
16 love me, ye will keep my commandments. And I
will ²pray the Father, and he shall give you another ²
17 ³Comforter, that he may be with you for ever, *even* ³
the Spirit of truth: whom the world cannot receive;
for it beholdeth him not, neither knoweth him: ye
know him; for he abideth with you, and shall be in
18 you. I will not leave you ⁴desolate: I come unto ⁴
19 you. Yet a little while, and the world beholdeth
me no more; but ye behold me: because I live, ⁵ye
20 shall live also. In that day ye shall know that I am
21 in my Father, and ye in me, and I in you. He that
hath my commandments, and keepeth them, he it is
that loveth me: and he that loveth me shall be loved
of my Father, and I will love him, and will mani-
22 fest myself unto him. Judas (not Iscariot) saith
unto him, Lord, what is come to pass that thou wilt
manifest thyself unto us, and not unto the world?
23 Jesus answered and said unto him, If a man love
me, he will keep my word: and my Father will love
him, and we will come unto him, and make our
24 abode with him. He that loveth me not keepeth
not my words: and the word which ye hear is not
mine, but the Father's who sent me.
25 These things have I spoken unto you, while *yet*
26 abiding with you. But the ³Comforter, *even* the
Holy Spirit, whom the Father will send in my name,
he shall teach you all things, and bring to your re-
membrance all that

¹ Many ancient authorities omit *me*.

² Gr. *make request of*.

³ Or, *Advocate*
Or, *Helper*
Gr. *Paraclete*.

⁴ Or, *orphans*

⁵ Or, *and ye shall live*

* For "shall ask me any thing" read "shall ask any thing" and let marg. ¹ read Many ancient authorities add *me*.—*Am. Com.*

I said unto you. Peace I leave with you; my peace ²⁷
 I give unto you: not as the world giveth, give I
 unto you. Let not your heart be troubled, neither
 let it be fearful. Ye heard how I said to you, I go ²⁸
 away, and I come unto you. If ye loved me, ye
 would have rejoiced, because I go unto the Father:
 for the Father is greater than I. And now I have ²⁹
 told you before it come to pass, that, when it is
 come to pass, ye may believe. I will no more speak ³⁰
 much with you, for the prince of the world cometh:
 and he hath nothing in me; but that the world may ³¹
 know that I love the Father, and as the Father gave
 me commandment, even so I do. Arise, let us go
 hence.

I am the true vine, and my Father is the husband-¹⁵
 man. Every branch in me that beareth not fruit, ²
 he taketh it away: and every *branch* that beareth
 fruit, he cleanseth it, that it may bear more fruit.
 Already ye are clean because of the word which I ³
 have spoken unto you. Abide in me, and I in you. ⁴
 As the branch cannot bear fruit of itself, except it
 abide in the vine; so neither can ye, except ye abide
 in me. I am the vine, ye are the branches: He that ⁵
 abideth in me, and I in him, the same beareth much
 fruit: for apart from me ye can do nothing. If a ⁶
 man abide not in me, he is cast forth as a branch,
 and is withered; and they gather them, and cast them
 into the fire, and they are burned. If ye abide in me, ⁷
 and my words abide in you, ask whatsoever ye will,
 and it shall be done unto you. Herein ⁸ is my Fa-
 ther glorified, ²that ye bear much fruit; and *so* shall
 ye be my disciples. Even as the Father hath loved ⁹
 me, I also have loved you: abide ye in my love. If ¹⁰
 ye keep my commandments, ye shall abide in my
 love; even as I have kept my Father's command-
 ments, and abide in his love. These things have I ¹¹
 spoken unto you, that my joy may be in you, and
 that your joy may be fulfilled. This is my com-¹²
 mandment, that ye love one another, even as I have
 loved you. Greater love hath no man than this, that ¹³
 a man

¹ Or, *was*

² Many ancient authorities read that ye bear much fruit, and be my disciples.

27 εἶπον ὑμῖν ἐγώ. Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν
 δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν.
 28 μὴ ταρασσέσθω ὑμῶν ἡ καρδιά μηδὲ δειλιάτω. ἡκούσατε
 ὅτι ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ
 ἡγαπάτέ με ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα,
 29 ὅτι ὁ πατήρ μείζων μου ἐστίν. καὶ νῦν εἶρηκα ὑμῖν πρὶν
 30 γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. οὐκέτι πολλὰ λα-
 λήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν
 31 ἐμοὶ οὐκ ἔχει οὐδέν, ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν
 πατέρα, καὶ καθὼς ἐντολὴν ἔδωκέν μοι ὁ πατήρ οὕτως ποιῶ.
 Ὑγείρεσθε, ἄγωμεν ἐντεῦθεν.

1 Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ
 2 γεωργὸς ἐστίν· πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει
 αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτό ἵνα καρπὸν
 3 πλείονα φέρῃ. ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν
 4 λελάληκα ὑμῖν· μέinate ἐν ἐμοί, καὶ ἐν ὑμῖν. καθὼς τὸ
 κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ
 ἐν τῇ ἁμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.
 5 ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ
 καὶ ἐν αὐτῷ οὗτος φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ
 6 οὐ δύνασθε ποιεῖν οὐδέν. ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη
 ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ
 7 εἰς τὸ πῦρ βάλλουσιν καὶ καίεται. Ἐὰν μένητε ἐν ἐμοὶ
 καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε αἰτήσασθε
 8 καὶ γενήσεται ὑμῖν ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου ἵνα
 9 καρπὸν πολὺν φέρητε καὶ ᾧ γένησθε ἐμοὶ μαθηταί. καθὼς
 ἡγάπησέν με ὁ πατήρ, καὶ ἐγὼ ὑμᾶς ἡγάπησα, ᾧ μέinate ἐν τῇ
 10 ἀγάπῃ τῇ ἐμῇ. ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ
 ἀγάπῃ μου, καθὼς ἐγὼ τοῦ πατρὸς τὰς ἐντολάς τετήρηκα καὶ
 11 μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χα-
 12 ρὰ ἡ ἐμὴ ἐν ὑμῖν ᾧ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. αὕτη ἐστὶν ἡ
 ἐντολὴ ἡ ἐμὴ ἵνα ἀγαπάτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς.
 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐ-

γενήσεσθε

ἡγάπησα

πατρός μου

τοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ. ὑμεῖς φίλοι μου ἔστε ἐὰν 14
 ποιῇτε ὃ ἐγὼ ἐντέλλομαι ὑμῖν. οὐκέτι λέγω ὑμᾶς δούλους, 15
 ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ
 εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου
 ἐγνώρισα ὑμῖν. οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελε- 16
 ξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν
 αἰτῆτε φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅτι ἂν αἰτήσητε
 τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. Ταῦτα 17
 ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους. Εἰ ὁ κόσμος 18
 ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.
 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ 19
 ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ
 κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. μνημονεύετε τοῦ 20
 λόγου οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστιν δοῦλος μεῖζων τοῦ
 κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν
 λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. ἀλλὰ 21
 ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι
 οὐκ οἶδασιν τὸν πέμψαντά με. Εἰ μὴ ἦλθον καὶ ἐλάλησα 22
 αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχου-
 σιν περὶ τῆς ἁμαρτίας αὐτῶν. ὁ ἐμὲ μισῶν καὶ τὸν πατέρα 23
 μου μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος 24
 ἐποίησεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασιν καὶ
 μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. ἀλλ' ἵνα πληρωθῇ 25
 ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν
 με δωρεάν. Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω 26
 ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ
 τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·
 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐ- 27
 στέ. Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδα- 1
 λισθῇτε. ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα 2
 ἵνα πᾶς ὁ ἀποκτείνας [ὑμᾶς] δόξῃ λατρείαν προσφέρειν τῷ
 θεῷ. καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα 3
 οὐδὲ ἐμέ. ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα 4

- 14 lay down his life for his friends. Ye are my friends, if ye do the things which I command you.
- 15 No longer do I call you ¹servants; for the ²servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another. If the world hateth you, ³ye know that it hath hated me before *it* hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A ²servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word may be fulfilled that is written in their law, They hated me without a cause. But when the ⁴Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which ⁵proceedeth from the Father, he shall bear witness of me: ⁶and ye also bear witness, because ye have been with me from the beginning.
- 16 These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come,

¹ Gr. *bondservants*.² Gr. *bondservant*.³ Or, *know ye*⁴ Or, *Advocate*
Or, *Helper*
Gr. *Paraclete*.⁵ Or, *goeth forth from*⁶ Or, *and bear ye also witness*

1 Or, *Advocate*
Or, *Helper*
Gr. *Paraclete*.

ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go 5 unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken 6 these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for 7 you that I go away: for if I go not away, the 'Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will 8 convict the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe 9 not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgement, be- 10 cause the prince of this world hath been judged. I 11 have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of 12 truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall 13 declare unto you the things that are to come. He 14 shall glorify me: for he shall take of mine, and shall declare *it* unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of 15 mine, and shall declare *it* unto you. A little while, 16 and ye behold me no more; and again a little while, and ye shall see me. *Some* of his disciples therefore 17 said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that 18 he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, 19 and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye 20 shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath 21 sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for

αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ
 5 ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. νῦν δὲ
 ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ
 6 με. Ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη
 7 πεπλήρωκεν ὑμῶν τὴν καρδίαν. ἀλλ' ἐγὼ τὴν ἀλήθειαν
 λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ
 ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς· ἐὰν δὲ
 8 πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. Ἐκεῖνος
 ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης
 9 καὶ περὶ κρίσεως· περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν
 10 εἰς ἐμέ· περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω
 11 καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ
 12 κόσμου τούτου κέκριται. Ἔτι πολλὰ ἔχω ὑμῖν λέγειν,
 13 ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ
 πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἑῖς τὴν ἀλήθειαν πᾶ-
 14 σαν, οὗ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἰσχυροῦς λαλήσει,
 15 καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει,
 16 ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. πάντα
 ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ
 17 ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν
 καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ
 18 με. Εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλή-
 19 λους· Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν Μικρὸν καὶ οὐ θεω-
 20 ρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ Ὅτι ὑπάγω
 πρὸς τὸν πατέρα; ἔλεγον οὖν Τί ἐστὶν τοῦτο ὃ λέγει μι-
 21 κρόν; οὐκ οἶδαμεν [τί λαλεῖ]. ἔγνω Ἰησοῦς ὅτι ἤθελον
 αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλ-
 λήλων ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν
 22 μικρὸν καὶ ὄψεσθέ με; ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε
 καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπη-
 23 θήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. ἡ γυνὴ
 ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ
 γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ

καὶ

ἐν τῇ ἀληθείᾳ
 πάσῃ
 ἀκούσει

αἶρει
οὐδέν.

τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. καὶ 22
 ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὕψομαι ὑμᾶς,
 καὶ χαρήσεται ἡμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν
 οὐδεὶς ἄρει ἂφ' ὑμῶν. καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμέ 23
 οὐκ ἐρωτήσετε ὅδέν· ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήση-
 τε τὸν πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου. ἕως ἄρτι 24
 οὐκ ᾔτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψε-
 σθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη. Ταῦτα 25
 ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οἴκετι ἐν
 παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς
 ἀπαγγελῶ ὑμῖν. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου 26
 αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα
 περὶ ὑμῶν· αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμέ 27
 πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς
 ἐξῆλθον. ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν 28
 κόσμον· πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς
 τὸν πατέρα. Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἴδε νῦν ἐν 29
 παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. νῦν 30
 οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε
 ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. ἀπε- 31
 κρίθη αὐτοῖς Ἰησοῦς Ἄρτι πιστεύετε; ἰδοὺ ἔρχεται ὥρα 32
 καὶ ἐλήλυθεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια καὶ με-
 μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ
 ἐστί. ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνῃν ἔχητε 33
 ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα
 τὸν κόσμον.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλ- 1
 μούς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ
 ὥρα· δόξασόν σου τὸν νιόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, καλῶς 2
 ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας
 αὐτῷ δώσει αὐτοῖς ζωὴν αἰώνιον. αὕτη δὲ ἐστὶν ἡ αἰώνιος 3
 ζωὴ ἵνα γινώσκωσι σέ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν
 ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα ἐπὶ τῆς 4

- 22 the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no
 23 one taketh away from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will
 24 give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.
- 25 These things have I spoken unto you in ²proverbs*: the hour cometh, when I shall no more speak unto you in ²proverbs*, but shall tell you plainly
 26 of the Father. In that day ye shall ask in my name: and I say not unto you, that I will ³pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I
 28 came forth from the Father. I came out from the Father, and am come into the world: again, I leave
 29 the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no
 30 ⁴proverb†. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from
 31 God. Jesus answered them, Do ye now believe?
 32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.
- 17 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give
 3 eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou
 4 didst send, even Jesus Christ. I glorified thee on the

¹ Or, ask me no question

² Or, parables

³ Gr. make request of.

⁴ Or, parable

* For "proverbs" read "dark sayings"—*Am. Com.*

† For "proverb" read "dark saying"—*Am. Com.*

earth, having accomplished the work which thou
 hast given me to do. And now, O Father, glorify 5
 thou me with thine own self with the glory which I
 had with thee before the world was. I manifested 6
 thy name unto the men whom thou gavest me out
 of the world: thine they were, and thou gavest them
 to me; and they have kept thy word. Now they 7
 know that all things whatsoever thou hast given me
 are from thee: for the words which thou gavest me 8
 I have given unto them; and they received *them*,
 and knew of a truth that I came forth from thee,
 1 Gr. *make request*. and they believed that thou didst send me. I 'pray 9
 for them: I 'pray not for the world, but for those
 whom thou hast given me; for they are thine: and 10
 all things that are mine are thine, and thine are
 mine: and I am glorified in them. And I am no 11
 more in the world, and these are in the world, and I
 come to thee. Holy Father, keep them in thy name
 which thou hast given me, that they may be one,
 even as we *are*. While I was with them, I kept 12
 them in thy name which thou hast given me: and I
 guarded them, and not one of them perished, but the
 son of perdition; that the scripture might be ful-
 filled. But now I come to thee; and these things I 13
 speak in the world, that they may have my joy ful-
 filled in themselves. I have given them thy word; 14
 and the world hated them, because they are not of
 the world, even as I am not of the world. I 'pray 15
 2 Gr. *out of*. not that thou shouldest take them ²from the world,
 3 Or, *evil* but that thou shouldest keep them ²from ³the evil
 one. They are not of the world, even as I am not 16
 4 Or, *Consecrate* of the world. ⁴Sanctify them in the truth: thy 17
 word is truth. As thou didst send me into the 18
 world, even so sent I them into the world. And for 19
 their sakes I ⁴sanctify myself, that they themselves
 also may be sanctified in truth. Neither for these 20
 only do I 'pray, but for them also that believe on me
 through their word; that they may all be one; even 21
 as thou, Father, *art* in me, and I in thee, that they
 also may be in us: that the world may believe

5 γῆς, τὸ ἔργον τελειώσας ὁ δέδωκάς μοι ἵνα ποιήσω· καὶ
 νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ ἔϊχον

ἦν

6 πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφανε-
 ρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ
 τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας, καὶ τὸν

7 λόγον σου τετήρηκαν. νῦν ἔγνωκαν ὅτι πάντα ὅσα
 8 ἔδωκάς μοι παρὰ σοῦ εἰσὶν· ὅτι τὰ ῥήματα ἃ ἔδωκάς

† ἔγνων†

δεδωκάς | δέδωκάς

μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς
 ὅτι παρὰ σοῦ ἐξήλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστει-

9 λας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ
 10 ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν, καὶ τὰ ἐμὰ πάντα
 11 σὰ ἔστιν καὶ τὰ σὰ ἐμὰ, καὶ δεδοξασμαι ἐν αὐτοῖς. καὶ οὐ-

οὔτοι

Αφ.

κέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσὶν, καὶ γὰρ
 πρὸς σέ ἐρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ

ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἐν καθὼς ἡμεῖς.
 12 Ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί

σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώ-
 13 λετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

νῦν δὲ πρὸς σέ ἐρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα
 ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.

14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν
 αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ

15 ἐκ τοῦ κόσμου. οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κό-
 16 σμου ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ἐκ τοῦ

κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.
 17 ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀληθείᾳ

18 ἔστιν. καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ
 19 ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· καὶ ὑπὲρ αὐτῶν [ἐγὼ]

ἀγαῶμαι ἐμαντόν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν
 20 ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον,

ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς
 21 ἐμέ, ἵνα πάντες ἐν ὧσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ καὶ γὰρ
 ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ

Αφ.

ὅτι σὺ με ἀπέστειλας. καὶ γὰρ τὴν δόξαν ἣν δέδωκάς μοι 21
 δέδωκα αὐτοῖς, ἵνα ᾧσιν ἐν καθὼς ἡμεῖς ἐν, ἐγὼ ἐν αὐτοῖς 22
 καὶ σὺ ἐν ἐμοί, ἵνα ᾧσιν τετελειωμένοι εἰς ἐν, ἵνα γινώ-
 σκη ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἡγάπησας αὐτοῖς
 καθὼς ἐμέ ἡγάπησας. Πατὴρ, ὃ δέδωκάς μοι, θέλω ἵνα 24
 ὅπου εἰμὶ ἐγὼ κακεῖνοι ᾧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν
 δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ
 καταβολῆς κόσμου. Πατὴρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔ- 25
 γνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με
 ἀπέστειλας, καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνω- 26
 ρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ἢ καὶ γὰρ ἐν
 αὐτοῖς.

Αβ.

ἐδωκάς

† τοῦ Κέδρου†

μετὰ τῶν μαθητῶν
αὐτοῦ ἐκεῖ

Ἰησοῦς

Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ 1
 πέραν τοῦ Χειμάρρου τῶν Κέδρων ὅπου ἦν κήπος, εἰς ὃν
 εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ἦδει δὲ καὶ Ἰούδας 2
 ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη
 Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ὁ οὖν Ἰούδας λα- 3
 βὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ [ἐκ] τῶν Φαρι-
 σαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων
 καὶ ὅπλων. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐ- 4
 τὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς Τίνα ζητεῖτε; ἀπεκρίθησαν 5
 αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς Ἐγὼ εἰμι. ἰσ-
 τήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.
 ὡς οὖν εἶπεν αὐτοῖς Ἐγὼ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω καὶ 6
 ἔπесαν χαμαί. πάλιν οὖν ἐπηρώτησεν αὐτοὺς Τίνα 7
 ζητεῖτε; οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον. ἀπεκρίθη 8
 Ἰησοῦς Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε,
 ἄφετε τούτους ὑπάγειν· ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν 9
 ὅτι Οὐς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.
 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ 10
 ἐπαισεν τὸν τοῦ ἀρχιερέως δούλον καὶ ἀπέκοψεν αὐτοῦ τὸ
 ὠτάριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

22 that thou didst send me. And the glory which thou
 hast given me I have given unto them; that they may
 23 be one, even as we *are* one; I in them, and thou in me,
 that they may be perfected into one; that the world
 may know that thou didst send me, and lovedst
 24 them, even as thou lovedst me. Father, that which
 thou hast given me, I will* that, where I am, they
 also may be with me; that they may behold my
 glory, which thou hast given me: for thou lovedst
 25 me before the foundation of the world. O righteous
 Father, the world knew thee not, but I knew thee;
 26 and these knew that thou didst send me; and I
 made known unto them thy name, and will make
 it known; that the love wherewith thou lovedst me
 may be in them, and I in them.

¹ Many ancient
 authorities read
those whom.

18 When Jesus had spoken these words, he went
 forth with his disciples over the ²brook ³Kidron,
 where was a garden, into the which he entered,
 2 himself and his disciples. Now Judas also, which
 betrayed him, knew the place: for Jesus oft-times
 3 resorted thither with his disciples. Judas ther,
 having received the ⁴band *of soldiers*, and officers
 from the chief priests and the Pharisees, cometh
 thither with lanterns and torches and weapons.
 4 Jesus therefore, knowing all the things that were
 coming upon him, went forth, and saith unto them,
 5 Whom seek ye? They answered him, Jesus of
 Nazareth. Jesus saith unto them, I am *he*. And
 Judas also, which betrayed him, was standing with
 6 them. When therefore he said unto them, I am *he*,
 7 they went backward, and fell to the ground. Again
 therefore he asked them, Whom seek ye? And they
 8 said, Jesus of Nazareth. Jesus answered, I told you
 that I am *he*: if therefore ye seek me, let these go
 9 their way: that the word might be fulfilled which
 he spake, Of those whom thou hast given me I lost
 10 not one. Simon Peter therefore having a sword
 drew it, and struck the high priest's ⁵servant, and cut
 off his right ear. Now the ⁵servant's name was
 Malchus.

² Or, ravine
Gr. winter-torrent.
³ Or, of the Cedars

⁴ Or, cohort

⁵ Gr. bondservant.

* For "I will" read "I desire"—*Am. Com.*

Jesus therefore said unto Peter, Put up the sword 11 into the sheath: the cup which the Father hath given me, shall I not drink it?

¹ Or, cohort

² Or, military tribune
Gr. chiliarch.

So the ¹band and the ²chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, which was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at 16 the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto 17 Peter, Art thou also one of this man's disciples? He

³ Gr. bondservants

⁴ Gr. a fire of charcoal.

saith, I am not. Now the ³servants and the officers 18 were standing *there*, having made ⁴a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I 20 have spoken openly to the world; I ever taught in ⁵synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why 21 askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said. And when he had said this, one of 22 the officers standing by struck Jesus ⁶with his hand, saying, Answerest thou the high priest so? Jesus 23 answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Annas therefore sent him bound unto Caiaphas the high priest.

⁵ Gr. synagogue.

⁶ Or, with a rod

Now Simon Peter was standing and warming 25 himself. They said therefore unto him, Art thou also one of his dis-

11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν
13 Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν καὶ ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα,
14 ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι συμφέρεי ἓνα ἄνθρωπον
15 ἀποθανεῖν ὑπὲρ τοῦ λαοῦ. Ἦκολούθει δὲ τῷ

Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητής ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ
16 Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, ὃ δὲ Πέτρος ἰσθήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσῆγαγεν
17 τὸν Πέτρον. λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὸς Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
18 λέγει ἐκεῖνος Οὐκ εἰμί. ἰσθῆκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστὼς καὶ θερμαίνόμενος.
19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν

Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. ἀπεκρίθη αὐτῷ Ἰησοῦς Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ
21 ἐλάλησα οὐδέν· τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοῦτας
22 τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν Οὕτως ἀποκρίνη τῷ ἀρχιε-
23 ρεῖ; ἀπεκρίθη αὐτῷ Ἰησοῦς Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;
24 Ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν
25 τὸν ἀρχιερέα. Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μα-

γνωστὸς ἦν

θητῶν αὐτοῦ εἶ; ἡρνήσατο ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί.
λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὢν οὗ 26
ἀπέκοψεν Πέτρος τὸ ὠτίον Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ
μετ' αὐτοῦ; πάλιν οὖν ἡρνήσατο Πέτρος· καὶ εὐθέως ἀλέ- 27
κτωρ ἐφώνησεν.

Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καιάφα εἰς τὸ 28
πραιτώριον· ἦν δὲ πρωί· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πᾶσχα.
ἐξῆλθεν οὖν ὁ Πειλᾶτος ἕξ πρὸς αὐτοὺς καὶ φησιν Τίνα 29
κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου; ἀπεκρίθησαν 30
καὶ εἶπαν αὐτῷ· Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι
παρεδώκαμεν αὐτόν. εἶπεν οὖν αὐτοῖς Πειλᾶτος Λάβετε 31
αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον
αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·
ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ 32
θανάτῳ ἤμελλεν ἀποθνήσκειν.

Εἰσῆλθεν οὖν 33
πάλιν εἰς τὸ πραιτώριον ὁ Πειλᾶτος καὶ ἐφώνησεν τὸν
Ἰησοῦν καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
ἀπεκρίθη Ἰησοῦς· Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι 34
εἰπὸν σοι περὶ ἐμοῦ; ἀπεκρίθη ὁ Πειλᾶτος· Μήτι ἐγώ 35
Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν
σε ἐμοί· τί ἐποίησας; ἀπεκρίθη Ἰησοῦς· Ἡ βασιλεία ἡ 36
ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου
τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἡγωνί-
ζοντο ἂν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ
βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. εἶπεν οὖν αὐτῷ ὁ 37
Πειλᾶτος· Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη [ὁ] Ἰησοῦς·
Σὺ λέγεις ὅτι βασιλεὺς εἰμι· ἐγὼ εἰς τοῦτο γεγέννημαι
καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ
ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.
λέγει αὐτῷ ὁ Πειλᾶτος· Τί ἐστὶν ἀλήθεια; Καὶ 38
τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει
αὐτοῖς· Ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν· ἔστιν δὲ 39

εἰμι;

26 ciples? He denied, and said, I am not. One of the
 'servants of the high priest, being a kinsman of him ^{1 Gr. bondservants}
 whose ear Peter cut off, saith, Did not I see thee in
 27 the garden with him? Peter therefore denied again:
 and straightway the cock crew.

28 They lead Jesus therefore from Caiaphas into the
 'palace: and it was early; and they themselves en- ^{2 Gr. Prætorium.}
 tered not into the 'palace, that they might not be
 29 defiled, but might eat the passover. Pilate there-
 fore went out unto them, and saith, What accusa-
 30 tion bring ye against this man? They answered
 and said unto him, If this man were not an evil-
 doer, we should not have delivered him up unto
 31 thee. Pilate therefore said unto them, Take him
 yourselves, and judge him according to your law.
 The Jews said unto him, It is not lawful for us to
 32 put any man to death: that the word of Jesus
 might be fulfilled, which he spake, signifying by
 what manner of death he should die.

33 Pilate therefore entered again into the 'palace,
 and called Jesus, and said unto him, Art thou the
 34 King of the Jews? Jesus answered, Sayest thou
 this of thyself, or did others tell it thee concerning
 35 me? Pilate answered, Am I a Jew? Thine own
 nation and the chief priests delivered thee unto me:
 36 what hast thou done? Jesus answered, My king-
 dom is not of this world: if my kingdom were of
 this world, then would my 'servants fight, that I <sup>3 Or, officers: as in
 ver. 3, 12, 18, 22.</sup>
 should not be delivered to the Jews: but now is
 37 my kingdom not from hence. Pilate therefore said
 unto him, Art thou a king then? Jesus answered,
 4 'Thou sayest that I am a king*. To this end have <sup>4 Or, Thou sayest
 it, because I am
 a king.</sup>
 I been born, and to this end am I come into the
 world, that I should bear witness unto the truth.
 Every one that is of the truth heareth my voice.
 38 Pilate saith unto him, What is truth?

And when he had said this, he went out again
 unto the Jews, and saith unto them, I find no crime
 39 in him. But

* For "Thou sayest that" etc. read "Thou sayest *it*, for I am a king" and substitute the present text for the marg. [Comp. Luke xxii. 70.]—*Am. Com.*

ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? They cried out 40 therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged 19 him. And the soldiers plaited a crown of thorns, 2 and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, 3 King of the Jews! and they struck him ¹with their hands. And Pilate went out again, and saith unto 4 them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore 5 came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man! When therefore the chief priests and 6 the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews answered him, We have a law, and 7 by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard 8 this saying, he was the more afraid; and he entered 9 into the ²palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate 10 therefore saith unto him, Speakest thou not unto me? knowest thou not that I have ³power to release thee, and have ³power to crucify thee? Jesus 11 answered him, Thou wouldest have no ³power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to release him: 12 but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king ⁴speaketh against Cæsar. When Pilate therefore heard these words, he 13 brought Jesus out, and sat down on the judgement-seat at a place called

¹ Or, with rods

² Gr. *Prætorium*.

³ Or, authority

⁴ Or, opposeth Cæsar

συνήθεια ἑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν [ἐν] τῷ πάσχα
 βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;
 40 ἐκραύγασαν οὖν πάλιν λέγοντες Μὴ τοῦτον ἀλλὰ τὸν
 Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

1 Τότε οὖν ἔλαβεν ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ ἑμαστί-
 2 γωσεν. καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν
 ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέ-
 3 βαλον αὐτόν, καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον Χαῖρε,
 ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδονσαν αὐτῷ ῥαπίσματα.
 4 Ἐξῆλθεν ἄλλοτε πάλιν ἔξω ὁ Πειλᾶτος καὶ λέγει αὐτοῖς Ἴδε
 ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω
 5 ἐν αὐτῷ. ἐξῆλθεν οὖν [ὁ] Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθι-
 νον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐ-
 6 τοῖς Ἰδού ὁ ἄνθρωπος. ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς
 καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες Σταυρώσον σταυ-
 ρωσον. λέγει αὐτοῖς ὁ Πειλᾶτος Λάβετε αὐτὸν ὑμεῖς
 καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.
 7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Ἡμεῖς νόμον ἔχομεν,
 καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ
 8 ἑαυτὸν ἐποίησεν. Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦ-
 9 τον τὸν λόγον, μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ
 πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ Πόθεν εἶ σύ; ὁ δὲ
 10 Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει οὖν αὐτῷ ὁ
 Πειλᾶτος Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω
 11 ἀπολύσαί σε καὶ ἐξουσίαν ἔχω σταυρῶσαί σε; ἀπεκρίθη
 αὐτῷ Ἰησοῦς Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ
 ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι
 12 μείζονα ἁμαρτίαν ἔχει. ἐκ τούτου ὁ Πειλᾶτος ἐζητεῖ ἀπο-
 λύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες Ἐὰν
 τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ
 13 βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν
 Πειλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν
 Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον

Ἐξῆλθεν ὁ Πει-
 λᾶτος ἔξω
 Αβ.

Αρ.

Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθά. ἦν δὲ παρα- 14
σκενὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰου-
δαίοις Ἴδε ὁ βασιλεὺς ὑμῶν. ἐκραύγασαν οὖν ἐκεῖνοι 15
Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πειλάτος
Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἄρχιερεῖς
Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. τότε οὖν παρέδωκεν 16
αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

Γολγοθ

Παρέλαβον οὖν τὸν Ἰησοῦν· καὶ βαστάζων αὐτῷ 17
τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,
ὃ λέγεται Ἑβραϊστὶ Γολγοθά, ὅπου αὐτὸν ἐσταύρωσαν. 18
καὶ μετ' αὐτοῦ ἄλλους δύο ἐitteυθεν καὶ ἐitteυθεν, μέσον δὲ
τὸν Ἰησοῦν. ἔγραψεν δὲ καὶ τίτλον ὁ Πειλάτος καὶ 19
ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον **ΙΗΣΟΥΣ**
Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, 20
ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ
Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλλη-
νιστί. ἔλεγον οὖν τῷ Πειλάτῳ οἱ ἄρχιερεῖς τῶν Ἰου- 21
δαίων Μὴ γράφῃ Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι
ἐκεῖνος εἶπεν Βασιλεὺς τῶν Ἰουδαίων εἰμὶ. ἀπεκρίθη 22
ὁ Πειλάτος Ὁ γέγραφα γέγραφα.

Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλα- 23
βον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα μέρη, ἐκάστῳ
στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος,
ἐκ τῶν ἁνωθεν ὑφαίτος δι' ὅλον· εἶπαν οὖν πρὸς ἀλλή- 24
λους Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ
τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ

ΔΙΕΜΕΡΙCΑΝΤΟ ΤΑ ΙΜΑΤΙΑ ΜΟΥ ΕΑΥΤΟΙC

καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· ἰσθίκεισαν δὲ 25
παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ
τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ
Μαγδαληνί. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν 26

- 14 The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, 15 your King! They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests 16 answered, We have no king but Cæsar. Then therefore he delivered him unto them to be crucified.
- 17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew 18 Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst. 19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE 20 KING OF THE JEWS. This title therefore read many ¹ Or, for the place of the city where Jesus was crucified was nigh at hand of the Jews: ² for the place where Jesus was crucified was nigh to the city: and it was written in 21 Hebrew, *and* in Latin, *and* in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am 22 King of the Jews. Pilate answered, What I have written I have written.
- 23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the ² coat: now the ² coat was without seam, woven from the top through- 24 out. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots.
- 25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and 26 Mary Magdalene. When Jesus therefore saw his mother, and the disciple

standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he 27 to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

After this Jesus, knowing that all things are now 28 finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of 29 vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When 30 Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

The Jews therefore, because it was the Prepara- 31 tion, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. The 32 soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that 33 he was dead already, they brake not his legs: how- 34 beit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, 35 and his witness is true: and he knoweth that he saith true, that ye also may believe. For these 36 things came to pass, that the scripture might be fulfilled, A bone of him shall not be ¹broken. And 37 again another scripture saith, They shall look on him whom they pierced.

¹ Or, *crushed*

And after these things Joseph of Arimathæa, be- 38 ing a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body. And 39 there came also Nicodemus, he who at the first came to him by night, bringing a ²mixture of myrrh and aloes, about a hundred pound *weight*. So they took 40 the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was 41 a garden; and in the garden a new tomb wherein

² Some ancient authorities read *roll*.

παρεστῶτα ὃν ἡγάπα λέγει τῇ μητρί Γύναι, ἴδε ὁ υἱός
 27 σου· εἶτα λέγει τῷ μαθητῇ Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκεί-
 νης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται
 29 ἵνα τελειωθῇ ἡ γραφὴ λέγει Διψῶ. σκευὸς ἔκειτο ὄξους
 μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑσσώπῳ περιθέν-
 30 τες προσήνεγκαν αὐτοῦ τῷ στόματι. ὅτε οὖν ἔλαβεν τὸ
 ὄξος [ὁ] Ἰησοῦς εἶπεν Τετέλεσται, καὶ κλίνας τὴν κεφα-
 31 λὴν παρέδωκεν τὸ πνεῦμα. Οἱ οὖν Ἰουδαῖοι,

Ἰησοῦς εἰδὼς

ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώ-
 ματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἡ κείνου· τοῦ
 32 σαββάτου, ἠρώτησαν τὸν Πειλάτον ἵνα κατεαγῶσιν αὐτῶν
 τὰ σκέλη καὶ ἀρθῶσιν. ἦλθον οὖν οἱ στρατιῶται, καὶ
 τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ
 33 συνσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς
 εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,
 34 ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν,
 35 καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ. καὶ ὁ ἑωρακὼς μεμαρ-
 τύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκείνος
 36 οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε. ἐγένετο
 γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ Ὅστος οὐ συντρι-
 37 βήσεται αὐτοῦ. καὶ πάλιν ἑτέρα γραφὴ λέγει Ὅψον-
 ται εἰς ὃν ἐξεκέντησαν.

ἐκείνη

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλάτον Ἰωσήφ ἀπὸ
 Ἀριμαθαίας, ὢν μαθητὴς [τοῦ] Ἰησοῦ κεκρυμμένος δὲ διὰ
 τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ·
 καὶ ἐπέτρεψεν ὁ Πειλάτος. ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα
 39 αὐτοῦ. ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν
 νυκτὸς τὸ πρῶτον, φέρων ἑλιγμα σμύρνης καὶ ἀλός ὡς
 40 λίτρας ἑκατόν. ἔλαβεν οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ
 ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος
 41 ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν. ἦν δὲ ἐν τῷ τόπῳ ὅπου
 ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν

μίγμα

ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος· ἐκεῖ οὖν διὰ τὴν παρα- 42
σκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν
τὸν Ἰησοῦν.

Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρ- 1
χεται πρῶτὸ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει
τὸν λίθον ἡρμένον ἐκ τοῦ μνημεῖου. τρέχει οὖν καὶ ἔρ- 2
χεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν
ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς Ὁραν τὸν κύ-
ριον ἐκ τοῦ μνημεῖου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐ-
τόν.

Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μα- 3
θητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ἔτρεχον δὲ οἱ δύο 4
ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμεν τάχειον τοῦ
Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, καὶ παρακύψας 5
βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ἔρχεται 6
οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς
τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια κείμενα, καὶ τὸ σου- 7
δάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων
κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον· τότε 8
οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ
μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν 9
τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ἀπῆλθον 10
οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

Μαρία δὲ 11
ἰστῆκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα, ὥς οὖν ἐκλαιεν
παρέκνυψεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν 12
λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς
τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν 13
αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις; λέγει αὐτοῖς Ὅτι Ὁραν τὸν
κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. ταῦτα εἰπούσα 14
ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ
οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν. λέγει αὐτῇ Ἰησοῦς· Γύναι, 15
τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός
ἐστιν λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι
ποῦ ἔθηκαν αὐτόν, καὶ γὰρ αὐτὸν ἀρῶ. λέγει αὐτῇ Ἰησοῦς 16

Ὅτι ἤραν

42 was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

20 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together; and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her,

¹ Or, *Teacher*

² Or, *Take not hold
on me*

Mary. She turneth herself, and saith unto him in Hebrew, *Rabboni*; which is to say, ¹Master. Jesus ¹⁷ saith to her, ²Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

When therefore it was evening, on that day, the ¹⁹ first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you. And when he had said this, he ²⁰ shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace *be* unto ²¹ you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, ²² and saith unto them, Receive ye the ³Holy Ghost: whose soever sins ye forgive, they are forgiven unto ²³ them; whose soever *sins* ye retain, they are retained.

³ Or, *Holy Spirit*

⁴ That is, *Twin*.

But Thomas, one of the twelve, called ⁴Didymus, ²⁴ was not with them when Jesus came. The other ²⁵ disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

And after eight days again his disciples were with- ²⁶ in, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither ²⁷ thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto ²⁸ him, My Lord and my God. Jesus saith unto him, ²⁹

- Μαριάμ. στραφείσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί· Ῥαβ-
 17 βουνεΐ (ὃ λέγεται Διδάσκαλε). λέγει αὐτῇ Ἰησοῦς Ἔμῃ Μὴ ἄπτον μου
 μου ἄπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πο-
 ρεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς· Ἀνα-
 βαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου
 18 καὶ θεὸν ὑμῶν. ἔρχεται Μαριάμ ἡ Μαγδαληνὴ ἀγγέλ-
 λουσα τοῖς μαθηταῖς ὅτι· Ἐώρακα τὸν κύριον καὶ ταῦτα
 εἶπεν αὐτῇ.
- 19 Οὕσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων,
 καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν
 φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ
 20 μέσον, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν. καὶ τοῦτο εἰπὼν
 ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν
 21 οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. εἶπεν οὖν αὐτοῖς [ὁ
 Ἰησοῦς]· πάλιν Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέν με ὁ
 22 πατήρ, καὶ ἐγὼ πέμπω ὑμᾶς. καὶ τοῦτο εἰπὼν ἐνεφύσησεν
 23 καὶ λέγει αὐτοῖς· Λάβετε πνεῦμα ἅγιον· ἃν τινῶν ἀφῆτε
τινος ... τινος
 τὰς ἁμαρτίας· ἀφέωνται· αὐτοῖς· ἃν τινῶν κρατῆτε κεκρά-
 τηται.
- 24 Ὡμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος,
 25 οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. ἔλεγον οὖν αὐτῷ
 οἱ ἄλλοι μαθηταὶ· Ἐώρακαμεν τὸν κύριον. ὁ δὲ εἶπεν
 αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν
 ἥλων καὶ βάλῃ τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων
 καὶ βάλῃ μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
 26 πιστεύσω. Καὶ μεθ' ἡμέρας ὁκτὼ πάλιν ἦσαν
 ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Ὡμᾶς μετ' αὐτῶν. ἔρχεται ὁ
 Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον
 27 καὶ εἶπεν· Εἰρήνῃ ὑμῖν. εἶτα λέγει τῷ Ὡμᾷ· Φέρε
 τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε
 τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γί-
 28 νου ἄπιστος ἀλλὰ πιστός. ἀπεκρίθη Ὡμᾶς καὶ εἶπεν
 29 αὐτῷ· Ὁ κύριός μου καὶ ὁ θεός μου. λέγει αὐτῷ [ὁ] Ἰη-

ἀφίοντα.

σοῦς Ὅτι ἐώρακάς με πεπίστευκας; μακάριοι οἱ μὴ
ιδόντες καὶ πιστεύσαντες.

Πολλὰ μὲν οὖν καὶ ἄλλα σημεία ἐποίησεν ὁ Ἰησοῦς ³⁰
ἐνώπιον τῶν μαθητῶν[†], ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ
βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰη- ³¹
σοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες
ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

ἐπλ.

ΜΕΤΑ ΤΑΥΤΑ ἐφανέρωσεν ἑαυτὸν πάλιν Ἰησοῦς ¹
τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνε-
ρωσεν δὲ οὕτως. Ἦσαν ἐμοῦ Σίμων Πέτρος καὶ Θω- ²
μᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς
Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν
αὐτοῦ δύο. λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἀλιεῦν· ³
λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθαν
καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν
οὐδέν. πρωίας δὲ ἤδη γινομένης ἔστη Ἰησοῦς ⁴
ἐἰς τὸν αἰγιαλόν· οὐ μέντοι ᾗδειςαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.
λέγει οὖν αὐτοῖς Ἰησοῦς Παιδιά, μή τι προσφάγιον ἔχε- ⁵
τε; ἀπεκρίθησαν αὐτῷ Οὔ. ὁ δὲ εἶπεν αὐτοῖς Βάλετε ⁶
εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὕρησθε.
ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλη-
θους τῶν ἰχθύων. λέγει οὖν ὁ μαθητὴς ἐκείνος ὃν ἠγάπα ⁷
ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος,
ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν
γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· οἱ δὲ ⁸
ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν
ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ
δίκτυον τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέ- ⁹
πουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ

Because thou hast seen me, ¹thou hast believed: blessed ¹ Or, *hast thou believed?*
 ed *are* they that have not seen, and *yet* have believed.

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this
 31 book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

21 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. There were together Simon Peter, and Thomas called ²Didymus, and ² That is, *Twin*.
 Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that
 5 it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered
 6 him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw
 7 it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked*),
 8 and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off),
 9 dragging the net *full* of fishes. So when they got out upon the land, they see ³a fire of coals there, and ³ Gr. *a fire of charcoal*.
⁴fish laid thereon, and ⁴ Or, *a fish*.

* "was naked" add marg: Or, *had on his under garment only—Am. Com.*

- 1 Or, a loaf ¹bread. Jesus saith unto them, Bring of the fish 10
which ye have now taken. Simon Peter therefore 11
went ²up, and drew the net to land, full of great
fishes, a hundred and fifty and three: and for all
there were so many, the net was not rent. Jesus 12
saith unto them, Come *and* break your fast. And
none of the disciples durst inquire of him, Who art
thou? knowing that it was the Lord. Jesus cometh, 13
and taketh the ³bread, and giveth them, and the fish
likewise. This is now the third time that Jesus was 14
manifested to the disciples, after that he was risen
from the dead.
- 4 Gr. *Joanes*. See ch. i. 42, margin.
5, 6 Love in these places represents two different Greek words. So when they had broken their fast, Jesus saith 15
to Simon Peter, Simon, *son* of ⁴John, ⁵lovest thou me
more than these? He saith unto him, Yea, Lord;
thou knowest that I ⁶love thee. He saith unto him,
Feed my lambs. He saith to him again a second 16
time, Simon, *son* of ⁴John, ⁵lovest thou me? He
saith unto him, Yea, Lord; thou knowest that I ⁶love
thee. He saith unto him, Tend my sheep. He saith 17
unto him the third time, Simon, *son* of ⁴John, ⁵lovest
thou me? Peter was grieved because he said unto
him the third time, ⁵Lovest thou me? And he said
unto him, Lord, thou knowest all things; thou ⁷know-
est that I ⁶love thee. Jesus saith unto him, Feed my
sheep. Verily, verily, I say unto thee, When thou 18
wast young, thou girdedst thyself, and walkedst
whither thou wouldest: but when thou shalt be old,
thou shalt stretch forth thy hands, and another shall
gird thee, and carry thee whither thou wouldest
not. Now this he spake, signifying by what man- 19
ner of death he should glorify God. And when he
had spoken this, he saith unto him, Follow me.
Peter, turning about, seeth the disciple whom Jesus 20
loved following; which also leaned back on his
breast at the supper, and said, Lord, who is he that
betrayeth thee? Peter therefore seeing him saith to 21
Jesus, Lord, ⁸and what shall this man do? Jesus 22
saith unto him, If I will that he tarry till I come,
what *is that* to thee? follow thou me. This saying 23
therefore went forth among the brethren, that that
disciple should not die: yet Jesus said not unto him,
that he should not

- 10 ἄρτον. λέγει αὐτοῖς [ὁ] Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν
 11 ὀψαρίων ὧν ἐπιάσατε νῦν. ἀνέβη οὖν Σίμων Πέτρος καὶ
 εἵλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων
 ἑκατὸν πενήντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη
 12 τὸ δίκτυον. λέγει αὐτοῖς [ὁ] Ἰησοῦς· Δεῦτε ἀριστήσατε.
 οὐδεὶς ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ;
 13 εἰδότες ὅτι ὁ κύριός ἐστιν. ἔρχεται Ἰησοῦς καὶ λαμβάνει
 14 τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. Τοῦ-
 το ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς
 ἐκ νεκρῶν.
 15 Ὅτε οὖν ἡρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰη-
 σοῦς· Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐ-
 τῷ· Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Βό-
 16 σκε τὰ ἄρνια μου. λέγει αὐτῷ· Πάλιν δεύτερον Σίμων
 Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας
 ὅτι φιλῶ σε. λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου.
 17 λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη
 ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν
 αὐτῷ· Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε.
 18 λέγει αὐτῷ Ἰησοῦς· Βόσκει τὰ πρόβατά μου. ἀμὴν ἀμὴν
 λέγω σοι, ὅτε ἡς νεώτερος, ἐξώνυνες σεαυτὸν καὶ περιε-
 πάτεεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς
 19 σου, καὶ ἄλλος ζώσει σε καὶ οἴσει ὅπου οὐ θέλεις. τοῦτο
 δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ
 20 τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκολουθε μοι. Ἐπι-
 στραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἡγάπα ὁ
 Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ
 στῆθος αὐτοῦ καὶ εἶπεν· Κύριε, τίς ἐστιν ὁ παραδιδούς σε;
 21 τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ
 22 τίς; λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως
 23 ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολουθε. Ἐξῆλθεν οὖν
 οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς ὅτι ὁ μαθητὴς ἐκεῖνος
 οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀ-

πρόβατά

πρόβατά

ποθνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι,
τί πρὸς σέ;

καὶ | [ὁ] καὶ

Οὗτός ἐστιν ὁ μαθητὴς ὁ Ἦ μαρτυρῶν περὶ τούτων Ἦ καὶ 24
ὁ Ἦ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία
ἐστίν.

Αρ.

Ἦ Εἰστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἃτινα 25
ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρή-
τειν τὰ γραφόμενα βιβλία.

die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

¹ Most of the ancient authorities omit John vii. 53 — viii. 11. Those which contain it vary much from each other.

²[And they went every man unto his own house: ⁵³ but Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, ²Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her? And this they said, ³tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, ¹⁰Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus ¹¹said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

² Or, Teacher

³ Or, trying

ΠΕΡΙ ΜΟΙΧΑΛΙΔΟΣ ΠΕΡΙΚΟΠΗ

[[ΚΑΤΑ ΙΩΑΝΝΗΝ VII 53 — VIII 11]]

53 [[ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ἕκαστος εἰς τὸν οἶκον αὐτοῦ,
¹/₂ Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. Ὁρθρὸν
 δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν[, καὶ πᾶς ὁ λαὸς ἤρχετο
 3 πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς]. Ἄγουσιν δὲ
 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατει-
 4 λημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ λέγουσιν αὐτῷ
 Διδάσκαλε, αὕτη ἡ γυνὴ κατέληπται ἐπ' αὐτοφώρῳ μοι-
 5 χευομένη· ἐν δὲ τῷ νόμῳ [ἡμῖν] Μωυσῆς ἐνετείλατο τὰς
 6 τοιαύτας λιθάζειν· σὺ οὖν τί λεγεις; [τοῦτο δὲ ἔλεγον
 πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ.] ὁ δὲ
 Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.
 7 ὡς δὲ ἐπέμενον ἐρωτῶντες [αὐτόν], ἀνέκυψεν καὶ εἶπεν
 [αὐτοῖς] Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω
 8 λίθον· καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν.
 9 οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν
 πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ
 10 οἴσα. ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ Γύναι, ποῦ
 11 εἰσίν; οὐδεὶς σε κατέκρινεν; ἡ δὲ εἶπεν Οὐδεὶς, κύριε.
 εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου,
 ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.]]

ἤλθι

ἐπὶ ἁμαρτίᾳ γυ-
ναῖκα
εἶπον

εἰληπται

δὲ | περὶ αὐτῆς

ἔγραφεν

[τὸν] λίθον βαλέτω

κάτω κύψας | τῷ
δακτύλῳ

Αβ.† | ὁ Ἰησοῦς

τῇ γυναικί Ποί

Αβ.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

Luke's Gospel contains story of his work on earth
 The acts commences story of his work in
 Heaven. This taken up Chh still guided the
 footsteps of the chosen disciples.
 Luke does not narrate all that Jesus
 did, but what he "Began to do" = The things
 requisite.

THE ACTS OF THE APOSTLES.

- 1 Gr. first. THE ¹former treatise I made, O Theophilus, con- 1
 cerning all that Jesus began both to do and to teach,
 2 Or, Holy Spirit: until the day in which he was received up, after 2
 and so through- that he had given commandment through the ²Holy
 out this book. Ghost unto the apostles whom he had chosen: to 3
 3 Gr. presented. whom he also ³shewed himself alive after his pas- 3
 sion by many proofs, appearing unto them by the
 space of forty days, and speaking the things con-
 4 Or, eating with cerning the kingdom of God: and, ⁴being assembled 4
 them together with them, he charged them not to depart
 from Jerusalem, but to wait for the promise of the
 Father, which, said he, ye heard from me: for John ⁵
 indeed baptized with water; but ye shall be bap-
 5 Or, in tized ⁵with the Holy Ghost not many days hence.
 They therefore, when they were come together, 6
 asked him, saying, Lord, dost thou at this time re-
 store the kingdom to Israel? And he said unto 7
 them, It is not for you to know times or seasons, 7
 6 Or, appointed by which the Father hath ⁶set within his own authori- why do
 ty.' But ye shall receive power, when the Holy still try
 Ghost is come upon you: and ye shall be my wit- 8
 nesses both in Jerusalem, and in all Judæa and Sa- not the
 maria, and unto the uttermost part of the earth.
 And when he had said these things, as they were 9
 looking, he was taken up; and a cloud received him
 out of their sight. And while they were looking 10
 stedfastly into heaven as he went, behold, two men
 stood by them in

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

1 ΤΟΝ ΜΕΝ ΠΡΩΤΟΝ ΛΟΓΟΝ ἐποιησάμην περὶ
 πάντων, ὦ Θεόφιλε, ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ
 2 διδάσκειν ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ
 3 πνεύματος ἁγίου οὓς ἐξελέξατο ἀνελήμφθη· οἷς καὶ παρέ-
 στησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς
 τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα² ὅπτανόμενος αὐτοῖς
 4 καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. καὶ συναλι-
 ζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρί-
 5 ζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν
 6 ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ
 ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς ταύτας
 7 ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἡρώτων αὐτὸν
 λέγοντες Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν
 8 βασιλείαν τῷ Ἰσραήλ; εἶπεν πρὸς αὐτοὺς Οὐχ ὑμῶν
 ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ
 9 ἰδίᾳ ἐξουσίᾳ, ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου
 πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἔν τε Ἱερου-
 10 σαλήμ καὶ [ἐν] πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως
 ἐσχάτου τῆς γῆς. καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν
 ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν
 αὐτῶν. καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευο-
 μένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παριστήκεισαν αὐτοῖς ἐν

*Only place after m.
 but. Res. & Aram.
 specified.*

*This the kind of
 immortality
 med.*

ἐσθήσεσι λευκαῖς, οἱ καὶ εἶπαν Ἄνδρες Γαλιλαῖοι, τί ἐσθή- 11
κατε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημ-
φθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν οὕτως ἐλεύσεται ὃν τρώ-
πον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. Τότε 12
ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου
Ἑλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον
ὁδόν.

Καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῶν ἀνέβη- 13
σαν οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰωάννης καὶ Ἰά-
κωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος
καὶ Μαθθαῖος, Ἰακώβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτὴς 14
καὶ Ἰούδας Ἰακώβου. οὗτοι πάντες ἦσαν προσκαρτεροῦντες
ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξὶν καὶ Μαρίας τῇ
μητρὶ [τοῦ] Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ταύταις ἀναστὰς Πέτρος 15
ἐν μέσῳ τῶν ἀδελφῶν εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ
αὐτὸ ὡς ἑκατὸν εἴκοσι) Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι 16
τὴν γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος
Δαυεὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν
Ἰησοῦν, ὅτι κατηριθμημένος ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν 17
κλῆρον τῆς διακονίας ταύτης. — Οὗτος μὲν οὖν ἐκτήσατο 18
χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος
ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.
καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, 19
ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ διαλέκτῳ αὐτῶν Ἀκελ-
δαμάχ, τοῦτ' ἐστὶν Χωρίον Αἵματος. — Γέγραπται γὰρ 20
ἐν Βίβλῳ Ψαλμῶν

ΓΕΝΗΘΗΤΩ ἡ ἐπαγγελία αὐτοῦ ἔρμος
καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ,

καί

Τὴν ἐπίσκοπὴν αὐτοῦ λαβέτω ἕτερος.

11 white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem,

13 a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the

14 Zealot, and Judas *the son* of James. These all with ^{1 Or, brother. See Jude 1.}

one accord continued stedfastly in prayer, ^{2 Or, with certain women} with the women, and Mary the mother of Jesus, and with his brethren.

15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of ^{3 Gr. names.} ^{persons gathered} together, about a hundred and

16 twenty), Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who

17 was guide to them that took Jesus. For he was numbered among us, and received his ^{4 Or, lot} ^{portion in}

18 this ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed

19 out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of

20 blood.) For it is written in the book of Psalms,

Let his habitation be made desolate,

And let no man dwell therein:

and,

His ⁵office let another take.

^{5 Gr. overseership.}

Of the men therefore which have companied with 21
 us all the time that the Lord Jesus went in and went
 out ¹among us, beginning from the baptism of John, 22
 unto the day that he was received up from us, of
 these must one become a witness with us of his res-
 urrection. And they put forward two, Joseph called 23
 Barsabbas, who was surnamed Justus, and Matthias.
 And they prayed, and said, Thou, Lord, which know- 24
 est the hearts of all men, shew of these two the one
 whom thou hast chosen, to take the place in this 25
 ministry and apostleship, from which Judas fell
 away, that he might go to his own place. And 26
 they gave lots ²for them; and the lot fell upon
 Matthias; and he was numbered with the eleven
 apostles.

³ Gr. *was being ful-
filled.*

⁴ Or, *parting among
them
Or, distributing
themselves*

And when the day of Pentecost ³was now come, **2**
 they were all together in one place. And suddenly **2**
 there came from heaven a sound as of the rushing
 of a mighty wind, and it filled all the house where
 they were sitting. And there appeared unto them **3**
 tongues ⁴parting asunder, like as of fire; and it sat
 upon each one of them. And they were all filled **4**
 with the Holy Spirit, and began to speak with other
 tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, de- **5**
 vout men, from every nation under heaven. And **6**
 when this sound was heard, the multitude came to-
 gether, and were confounded, because that every
 man heard them speaking in his own language.
 And they were all amazed and marvelled, saying, **7**
 Behold, are not all these which speak Galilæans?
 And how hear we, every man in our own language, **8**
 wherein we were born? Parthians and Medes and **9**
 Elamites, and the dwellers in Mesopotamia, in Judæa
 and Cappadocia, in Pontus and Asia, in Phrygia and **10**
 Pamphylia, in Egypt and the parts of Libya about
 Cyrene, and sojourners from Rome, both Jews and
 proselytes, Cretans and Arabians, **11**

21 δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ
 22 εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρξάμενος
 ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήμ-
 φθη ἅφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν
 23 γενέσθαι ἓνα τούτων. καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλοῦ-
 μενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰούστος, καὶ Μαθθίαν.
 24 καὶ προσευξάμενοι εἶπαν Σὺ κύριε καρδιογνώστα πάντων,
 25 ἀνάδειξον ὃν ἐξελέξω, ἐκ τούτων τῶν δύο ἓνα, λαβεῖν τὸν
 τόπον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἅφ' ἧς παρέβη
 26 Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. καὶ ἔδωκαν
 κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ κλήρος ἐπὶ Μαθθίαν, καὶ
 συνκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

1 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς
 2 ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό, καὶ ἐγένετο ἄφνω ἐκ τοῦ
 οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρω-
 3 σεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι, καὶ ὤφθησαν αὐ-
 τοῖς διαμεριζόμεναι γλῶσσαι ὥσεί πυρός, καὶ ἐκάθισεν
 4 ἐφ' ἓνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν πάντες πνεύματος
 ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις καθὼς τὸ
 5 πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς. Ἦσαν

δὲ [ἐν] Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς
 6 ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν· γενομένης δὲ τῆς
 φωνῆς ταύτης συνῆλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκου-
 7 σεν εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν· ἐξί-
 8 σταντο δὲ καὶ ἐθαύμαζον λέγοντες Ὁὐχὶ ἰδοὺ πάντες
 οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούο-
 9 μεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;
 Πάρθοι καὶ Μηδοὶ καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν
 Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ
 10 τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ
 μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες
 11 Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες,

εἰς

Οὐχ

Αφ.

ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ
 μεγαλεῖα τοῦ θεοῦ. ἐξίσταντο δὲ πάντες καὶ διηποροῦντο, ¹²
 ἄλλος πρὸς ἄλλον λέγοντες Τί θέλει τοῦτο εἶναι; ἕτεροι ¹³
 δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκους μεμεστωμένοι
 εἰσίν. Σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκα ¹⁴
 ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς Ἄνδρες
 Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, τοῦτο
 ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου. οὐ ¹⁵
 γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ
 ὥρα τρίτη τῆς ἡμέρας, ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον δια ¹⁶
 τοῦ προφήτου Ἰωήλ

Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ¹⁷

ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σὰρκα,
 καὶ προφητεύουσιν οἱ γιοὶ ἡμῶν καὶ αἱ θυγατέρες
 ἡμῶν.

καὶ οἱ νεανίσκοι ἡμῶν ὁράσεις ὄψονται,
 καὶ οἱ πρεσβύτεροι ἡμῶν ἐν γπνίοις ἐν γπνιασθή-
 σονται

καί γε ἐπὶ τοῖς δούλοισ μου καὶ ἐπὶ τὰς δούλας ¹⁸
 μου

ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύ-
 ματός μου,

καὶ προφητεύσουσιν.

Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω ¹⁹

καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,

αἶμα καὶ πῦρ καὶ ἀτμίδια καπνοῦ·

ὁ ἥλιος μεταστραφήσεται εἰς σκύτος ²⁰

καὶ ἡ σελήνη εἰς αἶμα

πρὶν ἵ ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ
 ἐπιφανῆ.

Καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσεται τὸ ὄνομα ²¹

Κυρίου σωθήσεται.

Ἄνδρες Ἰσραηλῆται, ἀκούσατε τοὺς λόγους τούτους. Ἰη- ²²

- we do hear them speaking in our tongues the mighty
 12 works of God. And they were all amazed, and were
 perplexed, saying one to another, What meaneth
 13 this? But others mocking said, They are filled with
 new wine.
- 14 But Peter, standing up with the eleven, lifted up
 his voice, and spake forth unto them, *saying*, Ye
 men of Judæa, and all ye that dwell at Jerusalem,
 be this known unto you, and give ear unto my
 15 words. For these are not drunken, as ye suppose;
 16 seeing it is *but* the third hour of the day; but this is
 that which hath been spoken ¹by the prophet Joel; ¹ Or, *through*
- 17 And it shall be in the last days, saith God,
 I will pour forth of my Spirit upon all flesh:
 And your sons and your daughters shall proph-
 esy,
 And your young men shall see visions,
 And your old men shall dream dreams:
- 18 Yea and on my ²servants and on my ³hand- ² Gr. *bondmen*.
 maidens in those days ³ Gr. *bondmaid-*
ens.
- Will I pour forth of my Spirit; and they shall
 prophesy.
- 19 And I will shew wonders in the heaven above,
 And signs on the earth beneath;
 Blood, and fire, and vapour of smoke:
- 20 The sun shall be turned into darkness,
 And the moon into blood,
 Before the day of the Lord come,
 That great and notable *day*:
- 21 And it shall be, that whosoever shall call on the
 name of the Lord shall be saved.
- 22 Ye men of Israel, hear these words: Je-

1 Or, powers.

sus of Nazareth, a man approved of God unto you by
 1mighty works and wonders and signs, which God did
 by him in the midst of you, even as ye yourselves
 know; him, being delivered up by the determinate 23
 counsel and foreknowledge of God, ye by the hand
 2 Or, men without
 the law of 2lawless men did crucify and slay: whom God 24
 raised up, having loosed the pangs of death: because
 it was not possible that he should be holden of it.
 For David saith concerning him, 25

I beheld the Lord always before my face;
 For he is on my right hand, that I should not
 be moved:

Therefore my heart was glad, and my tongue 26
 rejoiced;

3 Or, tabernacle

Moreover my flesh also shall 3dwell in hope:
 Because thou wilt not leave my soul in Hades, 27
 Neither wilt thou give thy Holy One to see
 corruption.

4 Or, in thy pres-
ence

Thou madest known unto me the ways of life; 28
 Thou shalt make me full of gladness 4with thy
 countenance.

5 Or, one should
sit

Brethren, I may say unto you freely of the patriarch 29
 David, that he both died and was buried, and his
 tomb is with us unto this day. Being therefore 30
 a prophet, and knowing that God had sworn with
 an oath to him, that of the fruit of his loins 5he
 would set one upon his throne; he foreseeing this 31
 spake of the resurrection of the Christ, that neither
 was he left in Hades, nor did his flesh see corrup-
 tion. This Jesus did God raise up, 6whereof we 32
 all are witnesses. Being therefore 7by the right 33
 hand of God exalted, and having received of the
 Father the promise of the Holy Ghost, he hath
 poured forth this, which ye see and hear. For 34
 David ascended not into the heavens: but he saith
 himself,

6 Or, of whom

7 Or, at

The Lord said unto my Lord, Sit thou on my
 right hand,

Till I make thine enemies the footstool of thy 35
 feet.

σούν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ
εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν
23 δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ οἴδατε, τοῦτον
τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον διὰ
24 χειρὸς ἀνόμων προσπήξαντες ἀνείλατε, ὃν ὁ θεὸς ἀνέστησεν
λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν
25 κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ· Δαυεὶδ γὰρ λέγει εἰς αὐτόν

Προορώμην τὸν κύριον ἐνώπιόν μοι διὰ παντός,
ὅτι ἐκ δεξιῶν μοῦ ἐστὶν ἵνα μὴ σαλεγθῶ.

26 Διὰ τοῦτο ἠγφράνθη μοι ἡ καρδιά καὶ ἠγαλλιάσατο
ἡ γλῶσσά μοι,

ἐτι δὲ καὶ ἡ σὰρξ μοι κατασκηνώσει ἐπ' ἐλπίδι·

27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μοι εἰς ᾄδην,
οὐδέ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν.

28 ἐγνωρίσας μοι ὁδοῦς ζωῆς,

πληρώσεις με ἐὺφροσύνης μετὰ τοῦ προσώπου
σου.

29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς
περὶ τοῦ πατριάρχου Δαυεὶδ, ὅτι καὶ ἐτελεύτησεν καὶ
ἐτάφη καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας
30 ταύτης· προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκω ὤμο-
σεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ καθίσει
31 ἐπὶ τὸν θρόνον αὐτοῦ, προιδὼν ἐλάλησεν περὶ τῆς ἀνα-
στάσεως τοῦ χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς ᾄδην
32 οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν. τοῦτον τὸν Ἰησοῦν
33 ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμὲν μάρτυρες. τῇ
δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς τὴν τε ἐπαγγελίαν τοῦ πνεύμα-
τος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ
34 ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε. οὐ γὰρ Δαυεὶδ ἀνέβη εἰς
τοὺς οὐρανοὺς, λέγει δὲ αὐτός

Εἶπεν Κύριος τῷ κγρίῳ μοι Κάθοι ἐκ δεξιῶν μοι

35 ἕως ἄν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν
ποδῶν σου.

Α.β.

ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον 36
αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν ὃν
ὑμεῖς ἐσταυρώσατε. Ἀκούσαντες δὲ κατενύγησαν 37
τὴν καρδίαν, εἰπὼν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς
ἀποστόλους Τί ποιήσωμεν, ἄνδρες ἀδελφοί; Πέτρος δὲ 38
πρὸς αὐτοὺς Μετανοήσατε, καὶ βαπτισθῆτω ἕκαστος ὑμῶν
ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν
ὑμῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος·
ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ 39
πᾶσι τοῖς εἰς μακρὰν ὅσοις ἂν προσκαλέσχηται Κύριος
ὁ θεὸς ὑμῶν. ἐτέροις τε λόγοις πλείοσιν διεμαρτύρατο, καὶ 40
παρεκάλει αὐτοὺς λέγων Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκο-
λιάς ταύτης. Οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ 41
ἐβαπτίσθησαν, καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ
ὡσεὶ τρισχίλιαι. ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν 42
ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς
προσευχαῖς. Ἐγίνετο δὲ πάσῃ ψυχῇ φόβος, 43
πολλὰ δὲ τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.
πάντες δὲ οἱ πιστεύσαντες ἐπὶ τὸ αὐτὸ ἔρχοντο πάντα κοινά, 44
καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον 45
αὐτὰ πᾶσιν καθότι ἂν τις χρεῖαν εἶχεν· καθ' ἡμέραν τε 46
προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε
κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ
ἀφελότητι καρδίας, αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν 47
πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομέ-
νους καθ' ἡμέραν ἐπὶ τὸ αὐτό. 1

ἄρτου,

ἦσαν ἐπὶ τὸ αὐτὸ
καὶ

Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν
ᾠραν τῆς προσευχῆς τὴν ἐνάτην, καὶ τις ἀνὴρ χωλὸς ἐκ 2
κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν
καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην
Ὁραίαν τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων
εἰς τὸ ἱερὸν, ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιε- 3

- 36 Let 'all the house of Israel therefore know assured-¹ Or, every house
ly, that God hath made him both Lord and Christ,
this Jesus whom ye crucified.
- 37 Now when they heard *this*, they were pricked in
their heart, and said unto Peter and the rest of the
38 apostles, Brethren, what shall we do? And Peter
said unto them, Repent ye, and be baptized every
one of you in the name of Jesus Christ unto the re-
mission of your sins; and ye shall receive the gift
39 of the Holy Ghost. For to you is the promise, and
to your children, and to all that are afar off, *even* as
40 many as the Lord our God shall call unto him. And
with many other words he testified, and exhorted
them, saying, Save yourselves from this crooked
41 generation. They then ²that received his word
were baptized: and there were added *unto them* in
42 that day about three thousand souls. And they con-
tinued stedfastly in the apostles' teaching and ³fel-
lowship, in the breaking of bread and the prayers.
- 43 And fear came upon every soul: and many won-
44 ders and signs were done ⁴by the apostles⁵. And all
that believed were together, and had all things com-
45 mon; and they sold their possessions and goods, and
parted them to all, according as any man had need.
- 46 And day by day, continuing stedfastly with one ac-
cord in the temple, and breaking bread at home,
they did take their food with gladness and singleness
47 of heart, praising God, and having favour with all
the people. And the Lord added ⁶to them day by
day those that were being saved*.
- 3 Now Peter and John were going up into the tem-
ple at the hour of prayer, *being* the ninth hour. And
a certain man that was lame from his mother's womb
was carried, whom they laid daily at the door of the
temple which is called Beautiful, to ask alms of them
3 that entered into the temple; who seeing Peter and
John about to go

* For "those that were being saved" read "those that were saved" with the text in the marg.—*Am. Com.*

into the temple, asked to receive an alms. And 4
 Peter, fastening his eyes upon him, with John,
 said, Look on us. And he gave heed unto them, 5
 expecting to receive something from them. But 6
 Peter said, Silver and gold have I none; but what
 I have, that give I thee. In the name of Jesus
 Christ of Nazareth, walk. And he took him by 7
 the right hand, and raised him up: and immedi-
 ately his feet and his ankle-bones received strength.
 And leaping up, he stood, and began to walk; and 8
 he entered with them into the temple, walking, and
 leaping, and praising God. And all the people saw 9
 him walking and praising God: and they took knowl- 10
 edge of him, that it was he which sat for alms at the
 Beautiful Gate of the temple: and they were filled
 with wonder and amazement at that which had hap-
 pened unto him.

And as he held Peter and John, all the people ran 11
 together unto them in the 'porch that is called Solo-
 mon's, greatly wondering. And when Peter saw it, 12
 he answered unto the people, Ye men of Israel, why
 marvel ye at this ²man? or why fasten ye your eyes
 on us, as though by our own power or godliness we
 had made him to walk? The God of Abraham, and 13
 of Isaac, and of Jacob, the God of our fathers, hath
 glorified his ³Servant Jesus; whom ye delivered up,
 and denied before the face of Pilate, when he had
 determined to release him. But ye denied the Holy 14
 and Righteous One, and asked for a murderer to be
 granted unto you, and killed the ⁴Prince of life; 15
 whom God raised from the dead; ⁵whereof we are
 witnesses. And ⁶by faith in his name hath his name 16
 made this man strong, whom ye behold and know:
 yea, the faith which is through him hath given him
 this perfect soundness in the presence of you all.
 And now, brethren, I wot that in ignorance ye did 17
 it, as did also your rulers. But the things which 18
 God foreshewed by the mouth of all the prophets,
 that his Christ should suffer, he thus fulfilled. Re- 19
 pent ye therefore, and turn again,

1 Or, portico

2 Or, thing

3 Or, Child: and so
 in ver. 28; iv.
 27, 30. See Matt.
 xii. 18; Isa. xlii.
 1; lli. 13; llii.
 11.

4 Or, Author

5 Or, of whom

6 Or, on the ground
 of

4 ναι εἰς τὸ ἱερὸν ἡρώτα ἐλεημοσύνην λαβεῖν. ἀτενίσας δὲ
 Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν Βλέψον εἰς ἡμᾶς.
 5 ὁ δὲ ἐπεῖχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν.
 6 εἶπεν δὲ Πέτρος Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι,
 ὁ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ
 7 τοῦ Ναζωραίου περιπάτει. καὶ πιάσας αὐτὸν τῆς δεξιᾶς
 χειρὸς ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν αἱ
 8 βάσεις αὐτοῦ καὶ τὰ σφυδρά, καὶ ἐξαλλόμενος ἔστη καὶ
 περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν
 9 καὶ ἀλλόμενος καὶ αἰνῶν τὸν θεόν. καὶ εἶδεν πᾶς ὁ λαὸς
 10 αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν, ἐπεγίνωσκον δὲ
 αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ
 τῇ Ὠραίᾳ Πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ
 11 ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ. Κρα-
 τούντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην συνέδραμεν
 πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶν-
 12 τος ἔκθαμβοι. ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν
 Ἄνδρες Ἰσραηλεῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί
 ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περι-
 13 πατεῖν αὐτόν; ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ,
 ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐ-
 τοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἡρνήσασθε κατὰ
 14 πρόσωπον Πειλάτου, κρίναντος ἐκείνου ἀπολύειν· ὑμεῖς δὲ
 τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ ἡτήσασθε ἄνδρα
 15 φονέα χαρισθῆναι ὑμῖν, τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτεί-
 νατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.
 16 καὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ
 οἴδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἢ δι' αὐτοῦ
 ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων
 17 ὑμῶν. καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε,
 18 ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· ὁ δὲ θεὸς ἅ προκατήγγειλεν
 διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν
 19 αὐτοῦ ἐπλήρωσεν οὕτως. μετανόησατε οὖν καὶ ἐπιστρέψατε

πρὸς τὸ ἐξαλιφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσιν ²⁰
 καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου καὶ ἀποστείλῃ
 τὸν προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, ὃν δεῖ οὐρανὸν ²¹
 μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν
 ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐ-
 τοῦ προφητῶν. Μωσῆς μὲν εἶπεν ὅτι Προφήτην ὧμιν ²²
 ἀναστήσει Κύριος ὁ θεὸς ἐκ τῶν ἀδελφῶν ὧμων ὡς
 ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς
 ὧμας. ἔσται δὲ πᾶσα ψυχὴ ἥτις ἂν μὴ ἀκούσῃ τοῦ ²³
 προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ.
 καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ²⁴
 ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. ὑμεῖς ²⁵
 ἐστὲ οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς ὁ θεὸς
 διέθετο πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ
 Καὶ ἐν τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ πα-
 τριὰς τῆς γῆς. ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα ²⁶
 αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν
 ἕκαστον ἀπὸ τῶν πονηριῶν [ὑμῶν].

ἡμῶν

ιερεῖς

Λαλούν- ¹
 των δὲ αὐτῶν πρὸς τὸν λαὸν ἐπέστησαν αὐτοῖς οἱ ἄρχιερεῖς ²
 καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, διαπονού- ³
 μενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν
 ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν, καὶ ἐπέβαλον ⁴
 αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον, ἣν
 γὰρ ἐσπέρα ἦδη. πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπί- ⁵
 στευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν ἀνδρῶν ὡς χιλιάδες πέντε.

Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ⁶
 ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν
 Ἱερουσαλὴμ (καὶ Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ ⁷
 Ἰωάννης καὶ Ἀλέξανδρος καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερα-
 τικοῦ), καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο Ἐν ⁸
 ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;
 τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς αὐτούς ⁹
 Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι, εἰ ἡμεῖς σήμερον

that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, *even* Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began*. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, ¹like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people. Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God ²made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

4 And as they spake unto the people, ³the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together **6** in Jerusalem; and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. **7** And when they had set them in the midst, they inquired, By what power, or in what name, have ye **8** done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, **9** if we this day

¹ Or, as he raised up me

² Gr. *covenanted*.

³ Some ancient authorities read *the chief priests*.

* For "since the world began" read "from of old."—*Am. Com.*

1 Or, *in whom*2 Or, *saved*3 Or, *this name*

are examined concerning a good deed done to an impotent man, ¹by what means this man is ²made whole; be it known unto you all, and to all the 10 people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in ³him doth this man stand here before you whole. He is the stone which was set 11 at nought of you the builders, which was made the head of the corner. And in none other is there sal- 12 vation: for neither is there any other name under heaven, that is given among men, whereⁱⁿ we must be saved.

4 Gr. *sign*.

Now when they beheld the boldness of Peter and 13 John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with 14 them, they could say nothing against it. But when 15 they had commanded them to go aside out of the council, they conferred among themselves, saying, 16 What shall we do to these men? for that indeed a notable ⁴miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among 17 the people, let us threaten them, that they speak henceforth to no man in this name. And they call- 18 ed them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John 19 answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the 20 things which we saw and heard. And they, when 21 they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty 22 years old, on whom this ⁴miracle of healing was wrought.

And being let go, they came to their own company, 23 and reported all that the chief priests and the elders had said unto them. And they, when they heard it, 24 lifted up

ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενούς, ἐν τίνι
 10 οὗτος σέσωσται, γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ
 λαῷ Ἰσραὴλ ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζω-
 ραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν,
 11 ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. οὗτός
 ἐστὶν ὁ λίθος ὁ ἐξογθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδό-
 12 μων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. καὶ οὐκ ἔστιν
 ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον
 ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆ-
 13 ναι ἡμᾶς. Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν
 καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί
 εἰσιν καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν
 14 τῷ Ἰησοῦ ἦσαν, τὸν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς
 15 ἐστῶτα τὸν τεθεραπευμένον οὐδὲν εἶχον ἀντειπεῖν. κελεύ-
 σαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλλον
 16 πρὸς ἀλλήλους λέγοντες Τί ποιήσωμεν τοῖς ἀνθρώποις
 τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν
 πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνά-
 17 μεθα ἀρνεῖσθαι· ἀλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν
 λαόν, ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι
 18 τούτῳ μηδενὶ ἀνθρώπων. καὶ καλέσαντες αὐτοὺς παρήγ-
 γειλαν καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ
 19 ὀνόματι [τοῦ] Ἰησοῦ. ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκρι-
 θέντες εἶπαν πρὸς αὐτοὺς Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ
 20 θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ κρίνατε, οὐ δυνάμεθα
 21 γὰρ ἡμεῖς ἂ εἶδαμεν καὶ ἠκούσαμεν μὴ λαλεῖν. οἱ δὲ
 προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εἰρίσκοντες
 τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες
 22 ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι· ἐτῶν γὰρ ἦν πλείονων
 τεσσεράκοντα ὁ ἄνθρωπος ἐφ' ὃν γέγονει τὸ σημεῖον τοῦτο
 23 τῆς ἰάσεως. Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς
 ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ
 24 πρεσβύτεροι εἶπαν. οἱ δὲ ἀκούσαντες ὁμολυμαδὸν ἦραν

Αρ.†

φωνήν πρὸς τὸν θεὸν καὶ εἶπαν Δέσποτα, σὺ ὁ ποιήσας
τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα
τὰ ἐν αὐτοῖς, ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου 25
στόματος Δαυεὶδ παιδὸς σου εἰπών

Ἵνα τί ἐφργάζαν ἔθνη

καὶ λαοὶ ἐμελέτησαν κενά;

παρέστησαν οἱ βασιλεῖς τῆς γῆς

26

καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτό

κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ.

συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν 27
ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ
Πόντιος Πειλᾶτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραὴλ, ποιῆσαι 28
ὅσα ἡ χεὶρ σου καὶ ἡ βουλή προώρισεν γενέσθαι. καὶ τὰ 29
νῦν, κύριε, ἐπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις
σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, ἐν τῷ 30
τὴν χεῖρα ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα καὶ τέρατα
γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ.
καὶ δεηθέντων αὐτῶν ἑσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμέ- 31
νοι, καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ
ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.

Αρ.

Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδία καὶ ψυχὴ 32
μία, καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι,
ἀλλ' ἦν αὐτοῖς πάντα κοινά. καὶ δυνάμει μεγάλῃ ἀπεδί- 33
δουν τὸ μαρτύριον οἱ ἀπόστολοι τοῦ κυρίου Ἰησοῦ τῆς
ἀναστάσεως, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. οὐδὲ 34
γὰρ ἐνδεής τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ
οἰκῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρα-
σκομένων καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· 35
διεδίδετο δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν. Ἰωσήφ δὲ 36
ὁ ἐπικληθεὶς Βαρνάβας ἀπὸ τῶν ἀποστόλων, ὃ ἐστιν μεθερ-
μηνευόμενος Υἱὸς Παρακλήσεως, Λευείτης, Κύπριος τῷ
γένει, ὑπάρχοντος αὐτῷ ἀγροῦ πωλήσας ἤνεγκεν τὸ χρῆμα 37

- their voice to God with one accord, and said, O ¹ Or, *Master*
¹ Lord, ² thou that didst make the heaven and the ² Or, *thou art he*
25 earth and the sea, and all that in them is: ³ who by ³ The Greek text
the Holy Ghost, *by* the mouth of our father David in this clause is
thy servant, didst say, somewhat uncertain.
- Why did the Gentiles rage,
And the peoples ⁴ imagine vain things? ⁴ Or, *meditate*
- 26 The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his ⁵ Anointed: ⁵ Gr. *Christ*.
- 27 for of a truth in this city against thy holy Servant
Jesus, whom thou didst anoint, both Herod and
Pontius Pilate, with the Gentiles and the peoples of
28 Israel, were gathered together, to do whatsoever thy
hand and thy counsel foreordained to come to pass.
- 29 And now, Lord, look upon their threatenings: and
grant unto thy ⁶ servants to speak thy word with all ⁶ Gr. *bondservants*.
- 30 boldness, while thou stretchest forth thy hand to
heal; and that signs and wonders may be done
31 through the name of thy holy Servant Jesus. And
when they had prayed, the place was shaken where-
in they were gathered together; and they were all
filled with the Holy Ghost, and they spake the word
of God with boldness.
- 32 And the multitude of them that believed were of
one heart and soul: and not one *of them* said that
aught of the things which he possessed was his own;
33 but they had all things common. And with great
power gave the apostles their witness of the resurrec-
tion of the Lord Jesus⁷: and great grace was upon
34 them all. For neither was there among them any
that lacked: for as many as were possessors of lands
or houses sold them, and brought the prices of the
35 things that were sold, and laid them at the apostles'
feet: and distribution was made unto each, accord-
ing as any one had need.
- 36 And Joseph, who by the apostles was surnamed
Barnabas (which is, being interpreted, Son of ⁸ exhor- ⁸ Or, *consolation*
37 tation), a Levite, a man of Cyprus by race, having a
field, sold it, and brought the money,

and laid it at the apostles' feet.

But a certain man named Ananias, with Sapphira **5**
 his wife, sold a possession, and kept back *part* of **2**
 the price, his wife also being privy to it, and brought
 a certain part, and laid it at the apostles' feet. But **3**
 Peter said, Ananias, why hath Satan filled thy heart
 to 'lie to the Holy Ghost, and to keep back *part* of
 the price of the land? Whiles it remained, did it not **4**
 remain thine own? and after it was sold, was it not
 in thy power? How is it that thou hast conceived
 this thing in thy heart? thou hast not lied unto men,
 but unto God. And Ananias hearing these words **5**
 fell down and gave up the ghost: and great fear
 came upon all that heard it. And the ²young men **6**
 arose and wrapped him round, and they carried him
 out and buried him.

¹ Or, *deceive*

² Gr. *younger*.

And it was about the space of three hours after, **7**
 when his wife, not knowing what was done, came
 in. And Peter answered unto her, Tell me whether **8**
 ye sold the land for so much. And she said, Yea,
 for so much. But Peter *said* unto her, How is it **9**
 that ye have agreed together to tempt the Spirit of
 the Lord? behold, the feet of them which have
 buried thy husband are at the door, and they shall
 carry thee out. And she fell down immediately at **10**
 his feet, and gave up the ghost: and the young men
 came in and found her dead, and they carried her
 out and buried her by her husband. And great fear **11**
 came upon the whole church, and upon all that
 heard these things.

³ Or, *and there were the more added to them, believing on the Lord*

And by the hands of the apostles were many signs **12**
 and wonders wrought among the people; and they
 were all with one accord in Solomon's porch. But **13**
 of the rest durst no man join himself to them: how-
 beit the people magnified them; ³and believers were **14**
 the more added to the Lord, multitudes both of
 men and women; insomuch that they even carried **15**
 out the sick into the streets, and laid them on beds
 and couches, that, as Peter came by, at the least his
 shadow might overshadow some one of them. And **16**
 there also came together

καὶ ἔθηκεν παρὰ τοὺς πόδας τῶν ἀποστόλων.

- 1 Ἀνὴρ δέ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ
 2 αὐτοῦ ἐπώλησεν κτῆμα καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς,
 3 συνειδυίης καὶ τῆς γυναικός, καὶ ἐνέγκας μέρος τι παρὰ
 4 τῶν πόδας τῶν ἀποστόλων ἔθηκεν. εἶπεν δὲ ὁ Πέτρος
 5 Ἀνανία, διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου
 6 ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ
 7 τῆς τιμῆς τοῦ χωρίου; οὐχὶ μένον σοὶ ἔμενον καὶ πραθὲν
 8 ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου
 9 τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ.
 10 ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξεν.
 11 καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας. ἀνα-
 12 στάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες
 13 ἔθαψαν. Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα
 14 καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσῆλθεν. ἀπε-
 15 κρίθη δὲ πρὸς αὐτὴν Πέτρος Εἰπέ μοι, εἰ τοσούτου τὸ
 16 χωρίον ἀπέδοσθε; ἡ δὲ εἶπεν Ναί, τοσούτου. ὁ δὲ Πέ-
 17 τρος πρὸς αὐτὴν Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ
 18 πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα
 19 σου ἐπὶ τῇ θύρᾳ καὶ ἐξοίσουσίν σε. ἔπεσεν δὲ παραχρῆμα
 20 πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν. εἰσελθόντες δὲ οἱ
 21 νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν
 22 πρὸς τὸν ἄνδρα αὐτῆς. Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην
 23 τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

- 24 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ
 25 τέρατα πολλά ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν πάντες ἐν
 26 τῇ Στοᾷ Σολομῶντος· τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολ-
 27 λᾶσθαι αὐτοῖς· ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός, μᾶλλον δὲ
 28 προσετίθεντο πιστεύοντες τῷ κυρίῳ πλήθη ἀνδρῶν τε καὶ
 29 γυναικῶν· ὥστε καὶ εἰς τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς
 30 καὶ τιθέναι ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα ἐρχομένου
 31 Πέτρου κἂν ἡ σκιά ἐπισκιάσει τινὲς αὐτῶν. συνήρχετο δὲ

καὶ τὸ πλῆθος τῶν πέριξ πόλεων Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ 17 οὔσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου καὶ 18 ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. Ἄγγελος δὲ Κυρίου διὰ νυκτὸς ἤνοιξε 19 τὰς θύρας τῆς φυλακῆς ἐξαγαγόν τε αὐτοὺς εἶπεν Πο- 20 ρεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ἀκούσαντες δὲ εἰσῆλθον ὑπὸ 21 τὸν ὄρθρον εἰς τὸ ἱερόν καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμοτήριον ἀχθῆναι αὐτούς. οἱ δὲ παραγενόμενοι 22 ὑπηρέται οὐχ εὔρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες ὅτι Τὸ δεσμοτήριον εὔρομεν 23 κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα εὔρομεν. ὥς δὲ 24 ἤκουσαν τοὺς λόγους τούτους ὁ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο. Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς ὅτι Ἰδοὺ οἱ 25 ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν. τότε ἀπελθὼν ὁ στρατηγὸς σὺν 26 τοῖς ὑπηρέταις ἦγεν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, μὴ λιθασθῶσιν· ἀγαγόντες δὲ αὐτοὺς ἔστησαν 27 ἐν τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς λέγων Παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ 28 τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. ἀποκριθεὶς δὲ Πέτρος καὶ οἱ 29 ἀπόστολοι εἶπαν Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχει- 30 ρίσασθε κρεμάσαντες ἐπὶ ξύλου· τοῦτον ὁ θεὸς ἀρχηγόν 31

the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and
18 they were filled with jealousy, and laid hands on
19 the apostles, and put them in public ward. But an
angel of the Lord by night opened the prison doors,
20 and brought them out, and said, Go ye, and stand
and speak in the temple to the people all the words
21 of this Life. And when they heard *this*, they entered
into the temple about daybreak, and taught. But
the high priest came, and they that were with him,
and called the council together, and all the senate
of the children of Israel, and sent to the prison-
22 house to have them brought. But the officers that
came found them not in the prison; and they re-
23 turned, and told, saying, The prison-house we found
shut in all safety, and the keepers standing at the
doors: but when we had opened, we found no man
24 within. Now when the captain of the temple and
the chief priests heard these words, they were much
perplexed concerning them whereunto this would
25 grow. And there came one and told them, Behold,
the men whom ye put in the prison are in the tem-
26 ple standing and teaching the people. Then went
the captain with the officers, and brought them, *but*
without violence; for they feared the people, lest
27 they should be stoned. And when they had brought
them, they set them before the council. And the
28 high priest asked them, saying, We straitly charged
you not to teach in this name: and behold, ye have
filled Jerusalem with your teaching, and intend to
29 bring this man's blood upon us. But Peter and the
apostles answered and said, We must obey God
30 rather than men. The God of our fathers raised up
31 Jesus, whom ye slew, hanging him on a tree. Him
did God

¹ Or, at² Some ancient authorities add in him.³ Gr. sayings.⁴ Some ancient authorities read and God hath given the Holy Ghost to them that obey him.

exalt ¹with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses² of these ³things; ³²and *so is* the Holy Ghost, whom God hath given to them that obey him.

But they, when they heard this, were cut to the ³³heart, and were minded to slay them. But there ³⁴stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of ³⁵Israel, take heed to yourselves as touching these men, what ye are about to do. For before these ³⁶days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up Judas of ³⁷Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, ³⁸and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ³⁹ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. And ⁴⁰to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. They therefore departed from the pres- ⁴¹ence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name. And ⁴²every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

Now in these days, when the number of the dis- ⁶ciples was multiplying, there arose a murmuring of the ⁵Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration.

⁵ Gr. Hellenists.

καὶ σωτήρα ὑψωσεν τῇ δεξιᾷ αὐτοῦ, [τοῦ] δοῦναι μετάνοιαν
 32 τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν· καὶ ἡμεῖς ἔσμεν^{ἐν αὐτῷ ν. ἐσμεν} μάρ-
 τυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον^{αὐτῷ} ὃ
 33 ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. οἱ δὲ ἀκούσαντες^{τούτων· καὶ τὸ}
 34 διεπρίοντο καὶ ἐβούλοντο ἀνελεῖν αὐτούς. Ἀναστὰς δέ τις^{πνεῦμα τὸ ἅγιον}
 ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδά-
 σκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τοὺς
 35 ἀνθρώπους ποιῆσαι, εἰπέν τε πρὸς αὐτούς· Ἄνδρες Ἰσραη-
 λεῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί
 36 μέλλετε πράσσειν. πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη
 Θεοδᾶς, λέγων εἶναί τινα ἑαυτόν, ᾧ προσεκλίθη ἀνδρῶν
 ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνηρέθη, καὶ πάντες ὅσοι
 37 ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. μετὰ
 τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς
 ἀπογραφῆς καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ· κἀκεῖνος
 ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίστη-
 38 σαν. καὶ [τὰ] νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώ-
 πων τούτων καὶ ἄφετε αὐτούς· (ὅτι ἐὰν ᾗ^{ἴρ.} ἐξ ἀνθρώπων
 39 ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ
 θεοῦ ἐστίν, οὐ δυνήσεσθε καταλῦσαι αὐτούς·) μὴ ποτε καὶ
 40 θεομάχοι εὗρεθῇτε. ἐπείσθησαν δὲ αὐτῷ, καὶ προσκαλε-
 σάμενοι τοὺς ἀποστόλους· δεῖραντες παρήγγειλαν μὴ λαλεῖν
 41 ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ καὶ ἀπέλυσαν. Οἱ μὲν οὖν
 ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου ὅτι
 42 κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι· πᾶσάν τε
 ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκον-
 τες καὶ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.

1 EN ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ταύταις πληθυνόντων τῶν
 μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς
 Ἑβραίους ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ

[δ.]

MSS πλήρης

αἱ χῆραι αὐτῶν. προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλή- 2
 θος τῶν μαθητῶν εἶπαν Οὐκ ἀρεστόν ἐστιν ἡμᾶς καταλεί-
 ψαντας τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζαις· ἐπισκέ- 3
 ψασθε [δὲ], ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτά
 πλήρεις πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς 4
 χρείας ταύτης· ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ
 λόγου προσκαρτερήσομεν. καὶ ἤρρεσεν ὁ λόγος ἐνώπιον 5
 παντὸς τοῦ πλήθους, καὶ ἐξελέξαντο Στέφανον, ἄνδρα
 [πλήρη] πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ
 Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ
 Νικόλαον προσήλυτον Ἀντιοχέα, οὓς ἔστησαν ἐνώπιον τῶν 6
 ἀποστόλων, καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.
 Καὶ ὁ λόγος τοῦ θεοῦ ἠϋξάνεν, καὶ ἐπληθύνετο ὁ ἀρι- 7
 θμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος
 τῶν ἱερέων ὑπήκουον τῇ πίστει.

Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα 8
 καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. Ἀνέστησαν δέ τινες τῶν 9
 ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρη-
 ναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας
 συνζητοῦντες τῷ Στεφάνῳ, καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ 10
 σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. τότε ὑπέβαλον ἄνδρας 11
 λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλά-
 σφημα εἰς Μωσῆν καὶ τὸν θεόν· συνεκίνησάν τε τὸν λαόν 12
 καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες
 συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον, ἔστησάν 13
 τε μάρτυρας ψευδεῖς λέγοντας Ὁ ἄνθρωπος οὗτος οὐ παύε-
 ται λαλῶν ῥήματα κατὰ τοῦ τέπου τοῦ ἁγίου[τούτου] καὶ
 τοῦ νόμου, ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ 14
 Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει
 τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωσῆς. καὶ ἀτενίσαντες εἰς 15
 αὐτὸν πάντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδαν τὸ πρόσ-
 ωπον αὐτοῦ ὥστε πρόσωπον ἀγγέλου. Εἶπεν 1

- 2 And the twelve called the multitude of the disciples unto them, and said, It is not ¹fit that we should forsake the word of God, and ²serve tables.
- 3 ³Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business.
- 4 But we will continue stedfastly in prayer, and in 5 the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parnenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.
- 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.
- 8 And Stephen, full of grace and power, wrought 9 great wonders and signs among the people. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them 10 of Cilicia and Asia, disputing with Stephen. And they were not able to withstand the wisdom and the 11 Spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous 12 words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought 13 him into the council, and set up false witnesses, which said, This man ceaseth not to speak words 14 against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which 15 Moses delivered unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

¹ Gr. *pleasing*.² Or, *minister* *in* *tables*³ Some ancient authorities read *But, brethren, look ye out from among you.*

And the high priest said, Are these things so? 7
And he said, 2

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said 3 unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldæ- 4 ans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell: and he gave him none in- 5 heritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no child. And God spake on this wise, that his 6 seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hundred years. And the nation to which 7 they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of cir- 8 cumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve patriarchs. And the patri- 9 archs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, and delivered 10 him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a famine over all Egypt and Canaan, 11 and great affliction: and our fathers found no sustenance. But when Jacob heard that there was 12 corn in Egypt, he sent forth our fathers the first time. And at the second time Joseph was made 13 known to his brethren; and Joseph's race became manifest unto Pharaoh. And Joseph sent, and called 14 to him Jacob his father, and all his kindred, three-score and fifteen souls. And Jacob went down 15

2 δὲ ὁ ἀρχιερεὺς Εἰ ταῦτα οὕτως ἔχει· ὁ δὲ ἔφη Ἄνδρες
 ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ θεὸς τῆς δόξης
 ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ
 3 πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, καὶ εἶπεν πρὸς
 αὐτόν Ἐξελθε ἐκ τῆς γῆς σου καὶ τῆς συγγενείας
 4 σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δεῖξω· τότε ἐξελ-
 θὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρράν. καὶ κείμενος μετὰ
 τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετόικισεν αὐτὸν εἰς τὴν γῆν
 5 ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε, καὶ οὐκ ἔδωκεν αὐτῷ
 κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός, καὶ ἐπηγγείλατο
 δοῦναι αὐτῷ εἰς κατάρχεσιν αὐτὴν καὶ τῷ σπέρματι
 6 αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. ἐλάλησεν δὲ
 οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ
 ἄλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τε-
 7 τρακός· καὶ τὸ ἔθνος ᾧ ἂν δουλεύουσιν κρινῶ ἐγώ,
 ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύ-
 8 σουσίν μοι ἐν τῷ τόπῳ τούτῳ. καὶ ἔδωκεν αὐτῷ διαθήκην
 περιτομῆς· καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ περιέτε-
 9 μεν αὐτόν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ Ἰσαὰκ τὸν Ἰακώβ,
 καὶ Ἰακώβ τοὺς δώδεκα πατριάρχας. Καὶ οἱ πατριάρχαι
 10 ἦσαν ὁ θεὸς μετ' αὐτοῦ, καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν
 θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναν-
 τίων Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτόν
 11 ἡγοῦμενον ἐπ' Αἰγύπτου καὶ ὅλον τὸν οἶκον αὐτοῦ.
 ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἰγύπτου καὶ Χαναν
 καὶ θλίψις μεγάλη, καὶ οὐχ ἠῦρισκον χορτάσματα οἱ πα-
 12 τέρες ἡμῶν· ἀκούσας δὲ Ἰακώβ ὄντα σιτία εἰς Αἰγύπτου
 13 ἐξαπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον· καὶ ἐν τῷ δευ-
 τέρῳ ἔγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανε-
 14 ρὸν ἐγένετο τῷ Φαραὼ τὸ γένος Ἰωσήφ. ἀποστείλας δὲ
 15 τὴν συγγένειαν ἐν ψυχαῖς ἑβδομήκοντα πέντε, κατέβη

ἐκ

ἐφ'

ἀνεγνωρίσθη

καὶ κατέβη

δεῖ Ἰακώβ [εἰς Αἴγυπτον]. καὶ ἐτελεύτησεν αὐτός καὶ
 οἱ πατέρες ἡμῶν, καὶ μετετέθησαν εἰς Συγχέμ καὶ ἐτέθη- 16
 σαν ἐν τῷ μνήματι ᾧ ὤνήσατο Ἀβραὰμ τιμῆς ἀργυρίου
 παρὰ τῶν γίων Ἑμμώρ ἐν Συγχέμ. Καθὼς δὲ ἤγγιζεν 17
 ὁ χρόνος τῆς ἐπαγγελίας ἧς ὡμολόγησεν ὁ θεὸς τῷ Ἀβραάμ,
 ἠῤῥῆσεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρι οὗ 18
 ἀνέστη βασιλεὺς ἕτερος ἐπ' Αἴγυπτον, ὃς οὐκ ᾔδει τὸν
 Ἰωσήφ. οὗτος κατασκοφίσάμενος τὸ γένος ἡμῶν ἐκάκω- 19
 σεν τοὺς πατέρας τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν εἰς
 τὸ μὴ ζωογονεῖσθαι. ἐν ᾧ καιρῷ ἐγεννήθη Μωυσῆς, καὶ 20
 ἦν ἄστέιος τῷ θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ
 τοῦ πατρός· ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο αὐτὸν ἡ θύγά- 21
 τηρ Φαραὼ καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς γίον. καὶ 22
 ἐπαιδεύθη Μωυσῆς πάσῃ σοφίᾳ Αἰγυπτίων, ἦν δὲ δυνατὸς
 ἐν λόγοις καὶ ἔργοις αὐτοῦ. Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσα- 23
 ρακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέ-
 ψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς γίους Ἰσραὴλ. καὶ 24
 ἰδὼν τινα ἀδικούμενον ἡμύνατο καὶ ἐποίησεν ἐκδίκησιν τῷ
 καταπονουμένῳ πατάζας τὸν Αἰγύπτιον. ἐνόμιζεν δὲ 25
 συνιέναι τοὺς ἀδελφοὺς ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν
 σωτηρίαν αὐτοῖς, οἱ δὲ οὐ συνήκαν. τῇ τε ἐπιούσῃ ἡμέρᾳ 26
 ὤφθη αὐτοῖς μαχομένοις καὶ συνήλασσαν αὐτοὺς εἰς εἰρή-
 νην εἰπὼν Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί ἀδικεῖτε ἀλλήλους;
 ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν εἰπὼν Τίς σέ 27
 κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; μὴ 28
 ἀνελεῖν με σὺ θέλεις ὅν τρόπον ἀνεῖλες ἐχθρὸς τὸν
 Αἰγύπτιον; ἔφυγεν δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, 29
 καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς
 δύο. Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ὤφθη αὐτῷ 30
 ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινὰ ἄγγελος ἐν φλογὶ πυρὸς
 βάτογ· ὁ δὲ Μωυσῆς ἰδὼν ἐθαύμασεν τὸ ὄραμα· προσερ- 31
 χομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο φωνὴ Κυρίου Ἐγὼ 32
 ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ

into Egypt; and he died, himself, and our fathers;
 16 and they were carried over unto Shechem, and laid in
 the tomb that Abraham bought for a price in silver
 17 of the sons of ¹Hamor in Shechem. But as the time ¹ Gr. *Emmor.*
 of the promise drew nigh, which God vouchsafed
 unto Abraham, the people grew and multiplied in
 18 Egypt, till there arose another king over Egypt,
 19 which knew not Joseph. The same dealt subtilly
 with our race, and evil entreated our fathers, that
²they should cast out their babes to the end they ² Or, *he*
 20 might not ³live. At which season Moses was born, ³ Gr. *be preserved*
 and was ⁴exceeding fair; and he was nourished three ⁴ Or, *fair unto God*
 21 months in his father's house: and when he was cast
 out, Pharaoh's daughter took him up, and nourished
 22 him for her own son. And Moses was instructed in
all the wisdom of the Egyptians; and he was mighty
 23 in his words and works. But when he was well-
 nigh forty years old, it came into his heart to visit
 24 his brethren the children of Israel. And seeing one
 of *them* suffer wrong, he defended him, and avenged
 25 him that was oppressed, smiting the Egyptian: and
 he supposed that his brethren understood how that
 God by his hand was giving them ⁵deliverance; but ⁵ Or, *salvation*
 26 they understood not. And the day following he
 appeared unto them as they strove, and would have
 set them at one again, saying, Sirs, ye are brethren;
 27 why do ye wrong one to another? But he that did
 his neighbour wrong thrust him away, saying, Who
 28 made thee a ruler and a judge over us? Wouldest
 thou kill me, as thou killedst the Egyptian yester-
 29 day? And Moses fled at this saying, and became a
 sojourner in the land of Midian, where he begat two
 30 sons. And when forty years were fulfilled, an angel
 appeared to him in the wilderness of mount Sinai,
 31 in a flame of fire in a bush. And when Moses saw
 it, he wondered at the sight: and as he drew near to
 32 behold, there came a voice of the Lord, I am the God
 of thy fathers, the God of Abraham, and of Isaac,

and of Jacob. And Moses trembled, and durst not behold. And the Lord said unto him, Loose 33 the shoes from thy feet: for the place whereon thou standest is holy ground. I have surely seen the 34 affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt. This Moses whom they refused, saying, 35 Who made thee a ruler and a judge? him hath God sent to be both a ruler and a 'deliverer with the hand of the angel which appeared to him in the bush. This man led them forth, having wrought wonders 36 and signs in Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which 37 said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, ²like unto me. This is he that was in the ³church in 38 the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us: to whom our 39 fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, saying unto Aaron, Make us gods which shall go 40 before us: for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and 41 brought a sacrifice unto the idol, and rejoiced in the works of their hands. But God turned, and gave 42 them up to serve the host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices
 Forty years in the wilderness, O house of Israel?
 And ye took up the tabernacle of Moloch, 43
 And the star of the god Rephan,
 The figures which ye made to worship them:
 And I will carry you away beyond Babylon.

¹ Gr. redeemer.

² Or, as he raised up me

³ Or, congregation

καὶ Ἰακώβ. ἔντρομος δὲ γενόμενος Μωυσῆς οὐκ ἐτόλμα
 33 κατανοῆσαι. εἶπεν δὲ αὐτῷ ὁ κύριος Λῆσον τὸ ὑπό-
 δημα τῶν ποδῶν σου, ὁ γὰρ τόπος ἐφ' ᾧ ἔστηκας γῆ
 34 ἁγία ἐστίν. ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μοι
 τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτοῦ ἥκοῦσα, καὶ
 κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε
 35 εἰς Αἰγύπτον. Τοῦτον τὸν Μωυσήν, ὃν ἠρνήσαντο εἰπόν-
 τες Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον
 ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ
 36 ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. οὗτος ἐξήγαγεν
 αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ καὶ ἐν
 Ἐρυθρᾷ Θαλάσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα.
 37 οὗτός ἐστιν ὁ Μωυσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ Προ-
 φήτην ἡμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ἡμῶν
 38 ὡς ἐμέ. οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ
 ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει
 Σινὰ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι
 39 ἡμῖν, ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν
 ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν
 40 εἰς Αἰγύπτον, εἰπόντες τῷ Ἀαρών Ποίησον ἡμῖν
 θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος,
 41 ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί
 ἐγένετο αὐτῷ. καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις
 καὶ ἀνήγαγον θύσιαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς
 42 ἔργοις τῶν χειρῶν αὐτῶν. ἔστρεψεν δὲ ὁ θεὸς καὶ παρέ-
 δωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς
 γέγραπται ἐν Βίβλῳ τῶν προφητῶν

ἡμῖν

Μὴ σφάγια καὶ θυσίας προσκυνέκατέ μοι

ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ;
 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ
 καὶ τὸ ἄστρον τοῦ θεοῦ Ῥομφά,

Αρ

τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς.

καὶ μετοικίω ἡμᾶς ἐπέκεινα Βαβυλῶνος.

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατρίσιν ἡμῶν ἐν τῇ 44
 ἐρήμῳ, καθὼς διετάξατο ὁ ἀλλῶν τῷ Μωϋσῇ ποιῆσαι
 αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει, ἣν καὶ εἰσήγαγον 45
 διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατα-
 σχέσει τῶν ἐθνῶν ὧν ἐξῴσεν ὁ θεὸς ἀπὸ προσώπου τῶν
 πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαυεὶδ· ὃς εὗρεν χάριν 46
 ἐνώπιον τοῦ θεοῦ καὶ ᾔτήσατο εἶρεῖν σκηνώμα τῷ
 ῥ'θεῶ ῥ'ϊακῶB. Σολομῶν δὲ οἰκοδόμησεν αὐτῷ οἶκον. 47
 ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ· καθὼς ὁ 48
 προφήτης λέγει

Ὁ οὐρανὸς μοι θρόνος,

49

ἡ δὲ

καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου·
 ποῖον οἶκον οἰκοδομήσετέ μοι, λέγει Κύριος,
 ἢ τίς τόπος τῆς καταπαύσεώς μου;

οὐχὶ ἡ χεὶρ μου ἐποίησεν τὰ πάντα; 50

καρδίας

Σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίαις καὶ τοῖς 51
 ὤσιν, ὑμεῖς αἰετῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὥς
 οἱ πατέρες ὑμῶν καὶ ὑμεῖς. τίνα τῶν προφητῶν οὐκ ἐδίωξαν 52
 οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγέλαντας
 περὶ τῆς ἐλεύσεως τοῦ δικαίου οὗ νῦν ὑμεῖς προδότες καὶ
 φονεῖς ἐγένεσθε, οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς 53
 ἀγγέλων, καὶ οὐκ ἐφυλάξατε. Ἀκούοντες δὲ 54

ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς
 ὀδόντας ἐπ' αὐτόν. ὑπάρχων δὲ πλήρης πνεύματος ἁγίου 55
 ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα
 ἐκ δεξιῶν τοῦ θεοῦ, καὶ εἶπεν Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς; 56
 διανοιγμένους καὶ τὸν νιὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα
 τοῦ θεοῦ. κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα 57
 αὐτῶν, καὶ ᾤρησαν ὁμοθυμαδὸν ἐπ' αὐτόν, καὶ ἐκβαλόντες 58
 ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ
 ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου.
 καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγον- 59
 τα Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου· θεὸς δὲ τὰ γόνατα 60

- 44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure
 45 that he had seen. Which also our fathers, in their turn, brought in with Joshua when they entered ^{1 Gr. Jesus.} on the possession of the nations, which God thrust out before the face of our fathers, unto the days of
 46 David; who found favour in the sight of God, and asked to find a habitation for the God of Jacob.
 47 But Solomon built him a house. Howbeit the Most
 48 High dwelleth not in *houses* made with hands; as saith the prophet,
 49 The heaven is my throne,
 And the earth the footstool of my feet:
 What manner of house will ye build me? saith the Lord:
 Or what is the place of my rest?
 50 Did not my hand make all these things?
 51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets did not
 52 your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and mur-
 53 derers; ye who received the law ^{2 as it was ordained by angels, and kept it not.} as it was ordained
 54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their
 55 teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
 56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
 57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;
 58 and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the
 59 feet of a young man named Saul. And they stoned Stephen, calling upon *the Lord*, and saying, Lord
 60 Jesus, receive my spirit. And he kneeled down, and

² Or, as the ordinance of angels
 Gr. unto ordinances of angels.

cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death. **8**

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men buried Stephen, and made great **2** lamentation over him. But Saul laid waste the **3** church, entering into every house, and haling men and women committed them to prison.

They therefore that were scattered abroad went **4** about preaching the word. And Philip went down **5** to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with **6** one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. ¹For *from* many of those which had un- **7** clean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in **8** that city.

¹ Or, *For many of those which had unclean spirits that cried with a loud voice came forth*

But there was a certain man, Simon by name, **9** which beforetime in the city used sorcery, and amazed the ²people of Samaria, giving out that himself was some great one: to whom they all gave **10** heed, from the least to the greatest, saying, This man is that power of God which is called Great. And they gave heed to him, because that of long **11** time he had amazed them with his sorceries. But **12** when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and **13** being baptized, he continued with Philip; and beholding signs and great ³miracles wrought, he was amazed.

³ Gr. *powers*.

Now when the apostles which were at Jerusalem **14** heard that Samaria had received the word of God, they sent unto them Peter and John: who, when **15**

ἔκραξεν φωνῇ μεγάλῃ Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν
 1 ἁμαρτίαν· καὶ τοῦτο εἰπὼν ἐκοιμήθη. Σαῦλος
 δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν
 ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες [δὲ] διεσπάρησαν
 κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρίας πλὴν τῶν
 2 ἀποστόλων. συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλα-
 3 βεῖς καὶ ἐποίησαν κοπετόν μέγαν ἐπ' αὐτῷ. Σαῦλος δὲ
 ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμε-
 νος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

4 Οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν
 5 λόγον. Φίλιππος δὲ κατελθὼν εἰς τὴν πόλιν τῆς Σαμα-
 6 ρίας ἐκήρυσσε αὐτοῖς τὸν χριστόν. προσεῖχον δὲ οἱ ὄχλοι
 τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν τῷ
 7 ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει· πολλοὶ
 γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ με-
 γάλῃ ἐξήρχοντο, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ
 8 ἐθεραπεύθησαν· ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει
 9 ἐκείνῃ. Ἀνὴρ δέ τις ὀνόματι Σίμων προυπῆρχεν

ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρίας,
 10 λέγων εἶναί τινα ἑαυτὸν μέγαν, ᾧ προσεῖχον πάντες ἀπὸ
 μικροῦ ἕως μεγάλου λέγοντες Οὗτός ἐστιν ἡ Δύναμις τοῦ
 11 θεοῦ ἢ καλουμένη Μεγάλη. προσεῖχον δὲ αὐτῷ διὰ τὸ
 12 ἱκανῶ χρόνῳ ταῖς μαγίαις ἐξεστακέναι αὐτούς. ὅτε δὲ
 ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας
 τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο
 13 ἄνδρες τε καὶ γυναῖκες. ὁ δὲ Σίμων καὶ αὐτὸς ἐπί-
 στευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ,
 θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξί-
 14 στατο. Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις

ἀπόστολοι ὅτι δέδεκται ἡ Σαμαρία τὸν λόγον τοῦ θεοῦ
 15 ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην, οἵτινες κατα-

βάντες προσηύξαντο περὶ αὐτῶν ὅπως λάβωσιν πνεῦμα
 ἅγιον· οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον 16
 δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
 τότε ἐπέτιθσαν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον 17
 πνεῦμα ἅγιον. Ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν 18
 χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα προσήνεγκεν
 αὐτοῖς χρήματα λέγων Δότε καὶ μοὶ τὴν ἐξουσίαν ταύτην 19
 ἵνα ὡς ἐὰν ἐπιθῶ τὰς χεῖρας λαμβάνῃ πνεῦμα ἅγιον. Πέ- 20
 τρος δὲ εἶπεν πρὸς αὐτόν Τὸ ἀργύριόν σου σὺν σοὶ εἴη
 εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ χρημά-
 των κτᾶσθαι. οὐκ ἔστιν σοι μερὶς οὐδὲ κλήρος ἐν τῷ λόγῳ 21
 τούτῳ, ἡ γὰρ καρδίᾳ σου οὐκ ἔστιν εὐθεῖα ἔναντι τοῦ
 θεοῦ. μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ 22
 δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεταιί σοι ἡ ἐπίνοια τῆς
 καρδίας σου· εἰς γὰρ χολὴν πικρίας καὶ σὺνδесμον δδικί- 23
 ας ὁρῶ σε ὄντα. ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Δεήθητε ὑμεῖς 24
 ὑπὲρ ἐμοῦ πρὸς τὸν κύριον ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὡς
 εἰρήκατε[†]. Οἱ μὲν οὖν διαμαρτυράμενοι καὶ 25
 λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεφον εἰς Ἱεροσό-
 λυμα, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐγγερίζοντο.

† ὅς πολλὰ κλαίων
 οὐ διελίμπανεν†

Ἄγγελος δὲ Κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων 26
 Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν
 καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν
 ἔρημος. καὶ ἀναστὰς ἐπορεύθη, καὶ ἰδοὺ ἀνὴρ Αἰθίοψ 27
 εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθιοπῶν, ὃς ἦν
 ἐπὶ πάσης τῆς γάζης αὐτῆς, [ὅς] ἐληλύθει προσκυνήσων εἰς
 Ἱερουσαλὴμ, ἦν δὲ ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ 28
 ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἠσαΐαν.
 εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ Πρόσελθε καὶ κολλήθητι 29
 τῷ ἄρματι τούτῳ. προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν 30
 αὐτοῦ ἀναγινώσκοντος Ἠσαΐαν τὸν προφήτην, καὶ εἶπεν
 Ἀρά γε γινώσκεις ἃ ἀναγινώσκεις; ὁ δὲ εἶπεν Πῶς γὰρ 31
 ἂν δυναίμην εἰ μὴ τις ὁδηγήσει με; παρεκάλεσέν τε τὸν

they were come down, prayed for them, that they
 16 might receive the Holy Ghost: for as yet he was
 fallen* upon none of them: only they had been bap-
 17 tized into the name of the Lord Jesus. Then laid
 they their hands on them, and they received the
 18 Holy Ghost. Now when Simon saw that through
 the laying on of the apostles' hands the 'Holy Ghost
 19 was given, he offered them money, saying, Give me
 also this power, that on whomsoever I lay my hands,
 20 he may receive the Holy Ghost. But Peter said unto
 him, Thy silver perish with thee, because thou hast
 thought to obtain the gift of God with money.
 21 Thou hast neither part nor lot in this ²matter: for ²Gr. word.
 22 thy heart is not right before God. Repent there-
 fore of this thy wickedness, and pray the Lord, if
 perhaps the thought of thy heart shall be forgiven ³
 23 thee. For I see that thou ³art in the gall of bitter-
 24 ness and in the bond of iniquity. And Simon an-
 swered and said, Pray ye for me to the Lord, that
 none of the things which ye have spoken come upon
 me.
 25 They therefore, when they had testified and
 spoken the word of the Lord, returned to Jeru-
 salem, and preached the gospel to many villages of
 the Samaritans.
 26 But an angel of the Lord spake unto Philip, say-
 ing, Arise, and go ⁴toward the south unto the way ⁴Or, at noon
 that goeth down from Jerusalem unto Gaza: the
 27 same is desert. And he arose and went: and be-
 hold, a man of Ethiopia, a eunuch of great authority
 under Candace, queen of the Ethiopians, who was
 over all her treasure, who had come to Jerusalem
 28 for to worship; and he was returning and sitting in
 his chariot, and was reading the prophet Isaiah.
 29 And the Spirit said unto Philip, Go near, and join
 30 thyself to this chariot. And Philip ran to him, and
 heard him reading Isaiah the prophet, and said, Un-
 31 derstandest thou what thou readest? And he said,
 How can I, except some one shall guide me? And
 he besought

¹ Some ancient au-
 thorities omit
 Holy.

³ Or, wilt become
 gall (or, a gall
 root) of bitterness
 and a bond of in-
 iquity.

* For "he was fallen" read "it was fallen"—*Am. Com.*

Philip to come up and sit with him. Now the place 32
of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
In his humiliation his judgement was taken 33
away:

His generation who shall declare?

For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray 34
thee, of whom speaketh the prophet this? of him-
self, or of some other? And Philip opened his 35
mouth, and beginning from this scripture, preached

1 Some ancient au-
thorities insert,
wholly or in part,
ver. 37 And Phil-
ip said, If thou
believest with all
thy heart, thou
mayest. And he
answered and
said, I believe
that Jesus Christ
is the Son of God.

unto him Jesus. And as they went on the way, 36
they came unto a certain water; and the eunuch
saith, Behold, *here is* water; what doth hinder me to
be baptized?¹ And he commanded the chariot to 38
stand still: and they both went down into the water,
both Philip and the eunuch; and he baptized him.
And when they came up out of the water, the Spirit 39
of the Lord caught away Philip; and the eunuch
saw him no more, for he went on his way rejoicing.
But Philip was found at Azotus: and passing 40
through he preached the gospel to all the cities, till
he came to Cæsarea.

But Saul, yet breathing threatening and slaugh- 1
ter against the disciples of the Lord, went unto the
high priest, and asked of him letters to Damascus 2
unto the synagogues, that if he found any that were
of the Way, whether men or women, he might bring
them bound to Jerusalem. And as he journeyed, 3
it came to pass that he drew nigh unto Damascus:
and suddenly there shone round about him a light
out of heaven: and he fell

4

32 Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη,

καὶ ὡς ἄμνος ἐναντίον τοῦ ῥέοντος ἁγίου,
ἀφωτός,

κείμενος

οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

33 Ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη·
τὴν γενεὰν αὐτοῦ τίς διηγήσεται;

ὅτι αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

34 ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν Δέομαί σου,
περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ

35 ἑτέρου τινός; ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ
ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν

36 Ἰησοῦν. ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι
ὔδωρ, καὶ φησιν ὁ εὐνοῦχος Ἰδοὺ ὔδωρ· τί κωλύει με

38 βαπτισθῆναι; Ἦ καὶ ἐκέλευσεν στήναι τὸ ἄρμα, καὶ κατέ-
βησαν ἀμφότεροι εἰς τὸ ὔδωρ ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος,

39 καὶ ἐβάπτισεν αὐτόν. ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος,
πνεῦμα Κυρίου ἤρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτόν

οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.
40 Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον, καὶ διερχόμενος εὐηγγε-

λίζετο τὰς πόλεις πάσας ἕως τοῦ ἑλθεῖν αὐτόν εἰς Και-
σαρίαν.

1 Ὁ δὲ Σαῦλος, ἔτι ἐνπνέων ἀπειλῆς καὶ φόβου εἰς τοὺς

2 μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεὶ ἠτήσατο
παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς,

ὅπως εἰάν τις εὕρῃ τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ γυναί-
3 κας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. Ἐν δὲ

τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, ἐξέ-

4 φνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ, καὶ πεσὼν

* εἶπεν δὲ αὐτῷ [ὁ Φίλιππος] εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας σου [, ἔξεστιν]. ἀποκριθεὶς δὲ εἶπεν
Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν [Χριστόν].-†

ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ Σαοὺλ Σαοὺλ, τί με διώκεις; εἶπεν δέ Τίς εἶ, κύριε; ὁ δέ Ἐγώ εἰμι 5 Ἰησοῦς ὃν σὺ διώκεις· ἀλλὰ ἀνάστηθι καὶ εἴσελθε εἰς τὴν 6 πόλιν, καὶ λαληθήσεται σοι ὅτι σε δεῖ ποιεῖν. οἱ δὲ 7 ἄνδρες οἱ συνοδεύοντες αὐτῷ ἰστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς φωνῆς μηδὲνα δὲ θεωροῦντες. ἡγέρθη δὲ Σαῦλος 8 ἀπὸ τῆς γῆς, ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν 9 οὐδὲ ἔπιεν.

Ἀναστάς

Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, 10 καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ εἶπεν Ἰδοὺ ἐγώ, κύριε. ὁ δὲ κύριος πρὸς αὐτόν Ἄνάστα 11 πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα, ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἄνδρα [ἐν ὁράματι] Ἀνανίαν ὀνό- 12 ματι εἰσελθόντα καὶ ἐπιθέντα αὐτῷ [τὰς] χεῖρας ὅπως ἀναβλέψῃ. ἀπεκρίθη δὲ Ἀνανίας Κύριε, ἤκουσα ἀπὸ πολλῶν 13 περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ τοῖς ἀγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ· καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων 14 δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. εἶπεν 15 δὲ πρὸς αὐτὸν ὁ κύριος Πορεύου, ὅτι σκευὸς ἐκλογῆς ἐστίν μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον[τῶν] ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραὴλ, ἐγὼ γὰρ ὑποδείξω αὐτῷ 16 ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. Ἀπῆλθεν 17 δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπεν Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ἣ ἤρχου, ὅπως ἀναβλέψῃς 18 καὶ πλησθῇς πνεύματος ἁγίου. καὶ εὐθέως ἀπέπεσαν αὐτοῦ 19 ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες, ἀνέβλεψέν τε, καὶ ἀναστάς ἐβαπτίσθη, καὶ λαβὼν τροφὴν ἐνισχύθη.

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς, καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν 20

- upon the earth, and heard a voice saying unto him,
 5 Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he *said*, I am
 6 Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou
 7 must do. And the men that journeyed with him stood speechless, hearing the ¹voice, but beholding
 8 no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.
 9 And he was three days without sight, and did neither eat nor drink.
 10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*,
 11 Lord. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of
 12 Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands
 13 on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jeru-
 14 salem: and here he hath authority from the chief
 15 priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a
 16 ²chosen vessel unto me, to bear my name before the
 17 Gentiles and kings, and the children of Israel: for I will shew him how many things he must suffer for
 18 my name's sake. And Ananias departed, and entered into the house; and laying his hands on him
 19 said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest,
 hath sent me, that thou mayest receive thy sight,
 20 and be filled with the Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was bap-
 21 tized; and he took food and was strengthened.

And he was certain days with the disciples which
 20 were at Damascus. And straightway in the synagogues he proclaimed Jesus,

that he is the Son of God. And all that heard him ²¹ were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and ²² founded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews ²³ took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but ²⁵ his disciples took him by night, and let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed ²⁶ to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the ²⁷ apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them ²⁸ going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and ²⁹ disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew ³⁰ it, they brought him down to Cæsarea, and sent him forth to Tarsus.

¹ Gr. *Hellenists*.

So the church throughout all Judæa and Galilee ³¹ and Samaria had peace, being ²edified; and, walking ³in the fear of the Lord and ³in the comfort of the Holy Ghost, was multiplied.

² Gr. *builded up*

³ Or, *by*

And it came to pass, as Peter went throughout all ³² parts, he came down also to the saints which dwelt at Lydda. And there he found a certain man ³³ named Æneas,

21 ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. ἐξίσταντο δὲ πάντες οἱ
 ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν
 Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε
 εἰς ταῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς
 22 ἀρχιερεῖς; Σαῦλος δὲ μᾶλλον ἐνεδυναμούτο καὶ συνέχυνεν
 Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συνβιβάζων ὅτι
 23 οὗτός ἐστιν ὁ χριστός. Ὡς δὲ ἐπληροῦντο ἡμέ-
 ραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν.
 24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετηροῦντο
 δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλω-
 25 σιν· λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τεύχους
 26 καθήκαν αὐτὸν χαλάσαντες ἐν σφυρίδι. Παρα-
 γενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπείραζεν κολλᾶσθαι τοῖς
 μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες
 27 ὅτι ἐστὶν μαθητής. Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγα-
 γεν πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν
 τῇ ὁδῷ εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν
 28 Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι Ἰησοῦ. καὶ ἦν
 μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερου-
 29 σαλὴμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, ἐλάλει
 τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν
 30 ἀνελεῖν αὐτόν. ἐπιγιόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν
 εἰς Καισαρίαν καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.
 31 Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλι-
 λαίας καὶ Σαμαρίας εἶχεν εἰρήνην οἰκοδομουμένην, καὶ
 πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ
 ἀγίου πνεύματος ἐπληθύνετο.

32 ΕΓΕΝΕΤΟ ΔΕ ΠΕΤΡΟΝ διερχόμενον διὰ πάντων
 κατελθεῖν καὶ πρὸς τοὺς ἀγίους τοὺς κατοικοῦντας Λύδδα.
 33 εὔρεν δὲ ἐκεῖ ἄνθρωπὸν τινα ὀνόματι Αἰνέαν ἐξ ἐτῶν ὀκτώ

κατακείμενον ἐπὶ κραβάττου, ὃς ἦν παραλελυμένος. καὶ 34
εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰάταί σε Ἰησοῦς Χριστός·
ἀνάστηθι καὶ στρώσον σεαυτῷ· καὶ εὐθέως ἀνέστη. καὶ 35
εἶδαν αὐτὸν πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα,
οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

Εἰν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβειθά, ἣ 36
διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων
ἀγαθῶν καὶ ἐλεημοσυῶν ὧν ἐποίει. ἐγένετο δὲ ἐν ταῖς 37
ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες
αὐτὴν δὲ ἔθηκαν[†] ἐν ὑπερῷ. ἐγγὺς δὲ οὔσης Λύδδας τῇ Ἰόππῃ 38
οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστει-
λαν δύο ἄνδρας πρὸς αὐτὸν παρακαλοῦντες Μὴ ὀκνησης
διελθεῖν ἕως ἡμῶν· ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· 39
ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστη-
σαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι
χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὕσα ἡ Δορκάς.
ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ θεὸς τὰ γόνατα 40
προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπεν Ταβειθά,
ἀνάστηθι. ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα
τὸν Πέτρον ἀνεκάθισεν. δούς δὲ αὐτῇ χεῖρα ἀνέστησεν 41
αὐτήν, φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν
αὐτὴν ζῶσαν. γνωστὸν δὲ ἐγένετο καθ' ὅλης Ἰόππης, καὶ 42
ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύριον. Ἐγένετο δὲ ἡμέρας 43
ικανὰς μείναι ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

Ἀνὴρ δέ τις ἐν Καισαρίᾳ ὀνόματι Κορνήλιος, ἑκατον- 1
τάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, εὐσεβὴς καὶ 2
φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλε-
μοσύνας πολλὰς τῷ λαῷ καὶ δεόμενος τοῦ θεοῦ διὰ παντός,
εἶδεν ἐν ὁράματι φανερώς ὥσπερ περὶ ὥραν ἐνάτην τῆς ἡμέ- 3
ρας ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα
αὐτῷ Κορνήλιε. ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμβοσος γενό- 4
μενος εἶπεν Τί ἐστίν, κύριε; εἶπεν δὲ αὐτῷ Αἰ προσευχαί

- which had kept his bed eight years; for he was
 34 palsied. And Peter said unto him, Æneas, Jesus
 Christ healeth thee: arise, and make thy bed. And
 35 straightway he arose. And all that dwelt at Lydda
 and in Sharon saw him, and they turned to the
 Lord.
- 36 Now there was at Joppa a certain disciple named
 Tabitha, which by interpretation is called ¹Dorcas: ¹ That is, *Gazelle*.
 this woman was full of good works and almsdeeds
 37 which she did. And it came to pass in those days,
 that she fell sick, and died: and when they had
 washed her, they laid her in an upper chamber.
 38 And as Lydda was nigh unto Joppa, the disciples,
 hearing that Peter was there, sent two men unto
 him, intreating him, Delay not to come on unto us.
 39 And Peter arose and went with them. And when
 he was come, they brought him into the upper
 chamber: and all the widows stood by him weep-
 ing, and shewing the coats and garments which
 40 Dorcas made, while she was with them. But Peter
 put them all forth, and kneeled down, and prayed;
 and turning to the body, he said, Tabitha, arise.
 And she opened her eyes; and when she saw Peter,
 41 she sat up. And he gave her his hand, and raised
 her up; and calling the saints and widows, he pre-
 42 sented her alive. And it became known through-
 43 out all Joppa: and many believed on the Lord. And
 it came to pass, that he abode many days in Joppa
 with one Simon a tanner.
- 10 Now *there was* a certain man in Cæsarea, Corne-
 lius by name, a centurion of the band called the
 2 Italian ²band, a devout man, and one that feared ² Or, *colored*
 God with all his house, who gave much alms to the
 3 people, and prayed to God alway. He saw in a
 vision openly, as it were about the ninth hour of
 the day, an angel of God coming in unto him, and
 4 saying to him, Cornelius. And he, fastening his
 eyes upon him, and being affrighted, said, What is
 it, Lord? And he said unto him, Thy prayers

and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one 5 Simon, who is surnamed Peter: he lodgeth with one 6 Simon a tanner, whose house is by the sea side. And 7 when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; and having rehearsed all things unto them, he sent 8 them to Joppa.

Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while 9 they made ready, he fell into a trance; and he beheldeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner 12 of fourfooted beasts and creeping things of the earth and fowls of the heaven. And there came a voice 13 to him, Rise, Peter; kill and eat. But Peter said, 14 Not so, Lord; for I have never eaten any thing that is common and unclean. And a voice *came* unto 15 him again the second time, What God hath cleansed, make not thou common. And this was done thrice: 16 and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself 17 what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, which 18 was surnamed Peter, were lodging there. And while 19 Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and 20 get thee down, and go with them, nothing doubting: for I have sent them. And Peter went down to 21 the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And 22 they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God.

σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἔμ-
 5 προσθεν τοῦ θεοῦ· καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην καὶ
 6 μετὰπεμφθαι Σίμωνά τινα ὃς ἐπικαλεῖται Πέτρος· οὗτος
 7 ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ θά-
 8 λασσαν. ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας
 9 αὐτοὺς εἰς τὴν Ἰόππην.

Τῇ δὲ ἐπαύριον ὁδοι-
 πορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων ἀνέβη Πέτρος
 10 ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἑκτην. ἐγένετο δὲ
 11 πρόσπεινος καὶ ἠθέλεν γεύσασθαι· παρασκευαζόντων δὲ
 12 αὐτῶν ἐγένετο ἐπ' αὐτὸν ἑκστασις, καὶ θεωρεῖ τὸν οὐρανὸν
 13 ἀνεωγμένον καὶ καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην
 14 τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς, ἐν ᾧ ὑπῆρχεν
 15 πάντα τὰ τετράποδα καὶ ἑρπετὰ τῆς γῆς καὶ πετεινὰ τοῦ
 16 οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς αὐτόν Ἀναστάς, Πέτρε,
 17 θύσον καὶ φάγε. ὁ δὲ Πέτρος εἶπεν Μηδαμῶς, κύριε, ὅτι
 18 οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον. καὶ φωνὴ
 19 πάλιν ἐκ δευτέρου πρὸς αὐτόν Ἀ ὁ θεὸς ἐκαθάρισεν σὺ μὴ
 20 κοῖνου. τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμφθη τὸ
 21 σκεῦος εἰς τὸν οὐρανόν.

Ὡς δὲ ἐν ἑαυτῷ διη-
 πόρει ὁ Πέτρος τί ἂν εἶη τὸ ὄραμα ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες
 οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου διερωτήσαντες τὴν
 18 οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα, καὶ φωνή-
 19 σαντες Ἐπύθοντο· εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐν-
 20 θάδε ξενίζεται. Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ
 21 ὁράματος εἶπεν τὸ πνεῦμα Ἱδοὺ ἄνδρες ἄνδρες ἑξήκοντες σε·
 22 ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς μηδὲν
 23 διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. καταβὺς δὲ Πέ-
 24 τρος πρὸς τοὺς ἄνδρας εἶπεν Ἱδοὺ ἐγὼ εἰμι ὃν ζητεῖτε· τίς
 25 ἢ αἰτία δι' ἣν ἄρεστε; οἱ δὲ εἶπαν Κορνήλιος ἑκατον-
 26 τάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεὸν μαρτυρού-
 27 μενος τε ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη

ἐπυνθάνοντο

αὐτῷ | [τρεις]

ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. εἰσκαλεσάμενος οὖν αὐτοὺς 23 ἐξένισεν.

Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθαν αὐτῷ. τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισαρίαν· 24 ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς συνκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. ὁ δὲ Πέτρος 26 ἤγειρεν αὐτὸν λέγων Ἀνάστηθι· καὶ ἐγὼ αὐτὸς ἄνθρωπος εἰμι. καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὗρίσκει συνελθῆ 27 λυθότας πολλοὺς, ἔφη τε πρὸς αὐτοὺς Ὑμεῖς ἐπίστασθε 28 ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ· καὶ μοι ὁ θεὸς ἔδειξεν μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· διὸ καὶ ἀναντιρῆτως ἦλθον 29 μεταπεμφθεῖς. πυνθάνομαι οὖν τίνι λόγῳ μετεπέμψασθέ με. καὶ ὁ Κορνήλιος ἔφη Ἀπὸ τετάρτης ἡμέρας μέχρι 30 ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ καὶ φησι Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή καὶ 31 αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ· πέμψον 32 οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν. ἐξαυτῆς οὖν ἔπεμψα πρὸς σέ, σύ τε καλῶς 33 ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ κυρίου. ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν 34 Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήμπτης ὁ θεός, ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐ- 35 τὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστίν. Τὸν 36 λόγον ᾠπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων κύριος. ὑμεῖς οἴδατε τὸ γινόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, 37

ὃν ἀπέστειλεν....
Χριστοῦ (οὗτος...
κύριος) ὑμεῖς οἴδα-
τε, τὸ

by a holy angel to send for thee into his house,
23 and to hear words from thee. So he called them
in and lodged them.

And on the morrow he arose and went forth with
them, and certain of the brethren from Joppa ac-
24 companied him. And on the morrow ¹they entered
into Cæsarea. And Cornelius was waiting for them,
having called together his kinsmen and his near
25 friends. And when it came to pass that Peter en-
tered, Cornelius met him, and fell down at his feet,
26 and worshipped him. But Peter raised him up,
27 saying, Stand up; I myself also am a man. And
as he talked with him, he went in, and findeth
28 many come together: and he said unto them, Ye
yourselves know ²how that it is an unlawful thing
for a man that is a Jew to join himself or come
unto one of another nation; and *yet* unto me hath
God shewed that I should not call any man com-
29 mon or unclean: wherefore also I came without
gainsaying, when I was sent for. I ask therefore
30 with what intent ye sent for me. And Cornelius
said, Four days ago, until this hour, I was keeping
the ninth hour of prayer in my house; and behold,
31 a man stood before me in bright apparel, and saith,
Cornelius, thy prayer is heard, and thine alms are
32 had in remembrance in the sight of God. Send
therefore to Joppa, and call unto thee Simon, who
is surnamed Peter; he lodgeth in the house of Si-
33 mon a tanner, by the sea side. Forthwith therefore
I sent to thee; and thou hast well done that thou
art come. Now therefore we are all here present
in the sight of God, to hear all things that have been
34 commanded thee of the Lord. And Peter opened
his mouth, and said,

Of a truth I perceive that God is no respecter of
35 persons: but in every nation he that feareth him,
and worketh righteousness, is acceptable to him.
36 ³The word which he sent unto the children of Israel,
preaching ⁴good tidings of peace by Jesus Christ
37 (he is Lord of all)—that saying ye yourselves know,
which was published throughout all Judæa,

¹ Some ancient au-
thorities read *he*.

² Or, *how unlawful*
it is for a man
&c.

³ Many ancient au-
thorities read *He*
sent the word unto.

⁴ Or, *the gospel*

beginning from Galilee, after the baptism which John preached; *even* Jesus of Nazareth, how that God 38 anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did 39 both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him 40 God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the 42 people, and to testify that this is he which is ordained of God *to be* the Judge of quick and dead. To him bear all the prophets witness, that through 43 his name every one that believeth on him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost 44 fell on all them which heard the word. And they 45 of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the 48 name of Jesus Christ. Then prayed they him to tarry certain days.

Now the apostles and the brethren that were in 11 Judæa heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men 3 uncircumcised, and didst eat with them. But Peter began, and expounded *the matter* unto them in order, saying, I was in the city of Joppa praying: 5 and in a trance I saw a vision,

ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκή-
 38 ρυξεν Ἰωάννης, Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν
 ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν
 καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ
 39 διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ· καὶ ἡμεῖς μάρτυρες
 πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ
 Ἱερουσαλὴμ· ὃν καὶ ἀνείλαν κρεμάσαντες ἐπὶ ἕλλογ.
 40 τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν
 41 ἐμφανῆ γενέσθαι, οὐ παντὶ τῷ λαῷ ἀλλὰ μάρτυσι τοῖς
 προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφά-
 γομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ
 42 νεκρῶν· καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ δια-
 μαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ
 43 κριτὴς ζώντων καὶ νεκρῶν. τούτῳ πάντες οἱ προφῆται
 μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος
 44 αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

Ἔτι

λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσε τὸ πνεῦμα
 45 τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. καὶ
 ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅτι συνῆλθαν τῷ Πέτρῳ,
 ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ πνεύματος τοῦ ἁγίου ἐκκέ-
 46 χυται· ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυ-
 47 νόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος Μήτι τὸ ὕδωρ
 δύναται κωλύσαι τις τοῦ μὴ βαπτισθῆναι τούτους οἵτινες
 48 τὸ πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς; προσέταξεν δὲ
 αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι. τότε
 ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

δοσε

1 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ
 τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.

Ap.

2 Ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς
 3 αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν πρὸς ἄνδρας
 4 ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν αὐτοῖς. ἀρξάμενος
 5 δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων Ἐγὼ ἡμῖν ἐν
 πόλει Ἰόππῃ προσευχόμενος καὶ εἶδον ἐν ἐκστάσει ὄραμα,

Εἰσῆλθες πρὸς...
... καὶ συνέφαγες

καταβαίνον σκευός τι ὡς ὁθόνην μεγάλην τέσσαρσιν ἀρχαῖς
καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ· εἰς ἣν 6
ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ
τὰ θηρία καὶ τὰ ἔρπετα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ· ἤκουσα 7
δὲ καὶ φωνῆς λεγούσης μοι Ἀναστάς, Πέτρε, θύσον καὶ
φάγε. εἶπον δέ Μηδαμῶς, κύριε, ὅτι κοινὸν ἡ ἀκάθαρτον 8
φωνὴ ἐκ δευτέρου οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. ἀπεκρίθη δὲ ἔκ δευτέ- 9
ρου φωνῇ ἐκ τοῦ οὐρανοῦ Ἄ ὁ θεὸς ἐκαθάρισεν σὺ μὴ
κοίνου. τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ ἀνеспάσθη πάλιν 10
ἅπαντα εἰς τὸν οὐρανόν. καὶ ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες 11
ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμεν, ἀπεσταλμένοι ἀπὸ
Καισαρίας πρὸς με. εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν 12
αὐτοῖς μηδὲν διακρίναντα. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἐξ
ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός.
ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ 13
σταθέντα καὶ εἰπόντα Ἀπόστειλον εἰς Ἰόππην καὶ μετά-
πεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ὃς λαλήσει 14
ῥήματα πρὸς σέ ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.
ἐν δὲ τῷ ἄρξασθαί με λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον 15
ἐπ' αὐτοὺς ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ἐμνήσθη δὲ τοῦ 16
ῥήματος τοῦ κυρίου ὡς ἔλεγεν Ἰωάννης μὲν ἐβάπτισεν
ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. εἰ οὖν 17
τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν πιστεῦ-
σασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ τίς ἡμῖν δυνατὸς
κωλύσαι τὸν θεόν; ἀκούσαντες δὲ ταῦτα ἡσύχασαν καὶ 18
ἐδόξασαν τὸν θεὸν λέγοντες Ἄρα καὶ τοῖς ἔθνεσιν ὁ θεὸς
τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομέ- 19
νης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ
Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰου-
δαίοις. Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ 20
Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν καὶ

a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came
6 even unto me: upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping
7 things and fowls of the heaven. And I heard also a
8 voice saying unto me, Rise, Peter; kill and eat. But I said, Not so, Lord: for nothing common or unclean
9 hath ever entered into my mouth. But a voice answered the second time out of heaven, What God hath
10 cleansed, make not thou common. And this was done thrice: and all were drawn up again into heaven.
11 And behold, forthwith three men stood before the house in which we were, having been sent from
12 Cæsarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the
13 man's house: and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter;
14 who shall speak unto thee words, whereby thou
15 shalt be saved, thou and all thy house. And as I began to speak, the Holy Ghost fell on them, even
16 as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed
baptized with water; but ye shall be baptized ¹with ¹Or, in
17 the Holy Ghost. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could
18 withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.
19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking
20 the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake

¹ Many ancient authorities read *Grecian Jews.*

² Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.*

³ Gr. *in.*

⁴ Gr. *the inhabited earth.*

⁵ Gr. *for ministry.*

unto the ¹Greeks also, preaching the Lord Jesus. And ²¹ the hand of the Lord was with them: and a great number that believed turned unto the Lord. And ²² the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was ²³ come, and had seen the grace of God, was glad; and he exhorted them all, ²that with purpose of heart they would cleave unto the Lord: for he was a good ²⁴ man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. And he ²⁵ went forth to Tarsus to seek for Saul: and when he ²⁶ had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together ³with the church, and taught much, people; and that the disciples were called Christians first in Antioch.

Now in these days there came down prophets ²⁷ from Jerusalem unto Antioch. And there stood up ²⁸ one of them named Agabus, and signified by the Spirit that there should be a great famine over all ²⁹ the world: which came to pass in the days of Claudius. And the disciples, every man according ³⁰ to his ability, determined to send ⁵relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

Now about that time Herod the king put forth ¹² his hands to afflict certain of the church. And he ² killed James the brother of John with the sword. And when he saw that it pleased the Jews, he pro- ³ ceeded to seize Peter also. And *those* were the days of unleavened bread. And when he had taken him, ⁴ he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the passover to bring him forth to the people. Peter therefore

5

πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν.
 21 καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν, πολὺς τε ἀριθμὸς ὁ πιστεύ-
 22 σας ἐπέστρεψεν ἐπὶ τὸν κύριον. Ἠκούσθη δὲ ὁ λόγος εἰς
 τὰ ὦτα τῆς ἐκκλησίας τῆς οὔσης ἐν Ἱεροισαλήμ περὶ
 23 αὐτῶν, καὶ ἐξαπέστειλαν Βαρνάβαν ἕως Ἀντιοχείας· ὃς
 παραγενόμενος καὶ ἰδὼν τὴν χάριν τὴν τοῦ θεοῦ ἐχάρη
 καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας. προσμένειν
 24 [ἐν] τῷ κυρίῳ, ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύμα-
 τος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ
 25 κυρίῳ. ἐξῆλθεν δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον, καὶ
 26 εὗρὼν ἤγαγεν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῖς καὶ ἐνι-
 αὐτὸν ὄλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον
 ἱκανόν, χρηματίζειν τε πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς
 Χριστιανούς.

Αρ.

27 ΕΝ ΤΑΥΤΑΙΣ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ κατήλθον ἀπὸ
 28 Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν· ἀναστὰς δὲ εἰς ἐξ
 αὐτῶν ὀνόματι Ἀγαβὸς ἑστήμαιεν· διὰ τοῦ πνεύματος λιμὼν
 29 ἐγένετο ἐπὶ Κλαυδίου. τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις
 ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν
 30 ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ὃ καὶ ἐποίησαν ἀποστείλαντες
 πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.
 1 Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασι-
 λεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλη-
 2 σίας. ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρῃ.
 3 ἰδὼν δὲ ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις προσέθετο συλ-
 λαβεῖν καὶ Πέτρον, (ἦσαν δὲ ἡμέραι τῶν ἀζύμων,)·
 4 ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσιν
 τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ
 5 τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ὁ μὲν οὖν Πέτρος

ἐστήμαιεν

ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενῶς γινομένη
 ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ. Ὅτε δὲ 6
 προσιγαγεῖν ἤμελλεν ᾠπροσαγαγεῖν αὐτὸν ὁ Ἑρῳδῆς, τῇ νυκτὶ ἐκείνῃ ἦν
 ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος
 ἀλύσειν δυσίν, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν
 φυλακὴν. καὶ ἰδοὺ ἄγγελος Κυρίου ἐπέστη, καὶ φῶς 7
 ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ
 Πέτρου ἤγειρεν αὐτὸν λέγων Ἀνάστα ἐν τάχει· καὶ ἐξέ-
 πεσαν αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. εἶπεν δὲ ὁ ἄγ- 8
 γελος πρὸς αὐτόν Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου·
 ἐποίησεν δὲ οὕτως. καὶ λέγει αὐτῷ Περιβαλοῦ τὸ ἱμάτιόν
 σου καὶ ἀκολούθει μοι· καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ᾔδει 9
 ὅτι ἀληθὲς ἐστὶν τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ
 ὄραμα βλέπειν. διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέ- 10
 ραν ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρὰν τὴν φέρουσαν εἰς
 τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίγη αὐτοῖς, καὶ ἐξελθόντες
 προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος
 ἀπ' αὐτοῦ. καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος εἶπεν Νῦν 11
 οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν ὁ κύριος τὸν ἄγγελον αὐ-
 τοῦ καὶ ἐξείλατό με ἐκ χειρὸς Ἑρῳδοῦ καὶ πάσης τῆς
 προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. συνιδὼν τε ἦλθεν ἐπὶ 12
 τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου
 Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.
 κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος ᾠπροσῆλθε 13
 παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδη, καὶ ἐπιγνοῦσα τὴν 14
 φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ᾔνοιξεν τὸν πυλῶνα,
 εἰσδραμοῦσα δὲ ἀπήγγειλεν εἰστάναι τὸν Πέτρον πρὸ τοῦ
 πυλῶνος. οἱ δὲ πρὸς αὐτὴν εἶπαν Μαίνη. ἡ δὲ δισχυρί- 15
 ζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον Ὁ ἄγγελός ἐστιν αὐτοῦ.
 ὁ δὲ Πέτρος ἐπέμενεν κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν 16
 καὶ ἐξέστησαν. κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν διηγῆ- 17
 σατο αὐτοῖς πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς,
 εἰπὲν τε Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφῷς ταῦτα.

was kept in the prison: but prayer was made earnestly of the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed; and he wist not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. But Peter continued knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren.

And he departed, and went to another place. Now 18
as soon as it was day, there was no small stir among
the soldiers, what was become of Peter. And when 19
Herod had sought for him, and found him not, he
examined the guards, and commanded that they
should be 'put to death. And he went down from
Judæa to Cæsarea, and tarried there.

¹ Gr. *led away to death.*

Now he was highly displeased with them of Tyre 20
and Sidon: and they came with one accord to him,
and, having made Blastus the king's chamberlain
their friend, they asked for peace, because their
country was fed from the king's country. And 21
upon a set day Herod arrayed himself in royal ap-
parel, and sat on the ²throne, and made an oration
unto them. And the people shouted, *saying*, The 22
voice of a god, and not of a man. And immedi- 23
ately an angel of the Lord smote him, because he
gave not God the glory: and he was eaten of worms,
and gave up the ghost.

² Or. *judgement-seat*

But the word of God grew and multiplied. 24
And Barnabas and Saul returned ³from Jerusa- 25
lem, when they had fulfilled their ministration, tak-
ing with them John whose surname was Mark.

³ Many ancient authorities read *to Jerusalem.*

Now there were at Antioch, in the church that 1
was *there*, prophets and teachers, Barnabas, and
Symeon that was called Niger, and Lucius of Cy-
rene, and Manaen the foster-brother of Herod the
tetrarch, and Saul. And as they ministered to the 2
Lord, and fasted, the Holy Ghost said, Separate me
Barnabas and Saul for the work whereunto I have
called them. Then, when they had fasted and 3
prayed and laid their hands on them, they sent
them away.

So they, being sent forth by the Holy Ghost, 4
went down to Seleucia; and from thence they sail-
ed to Cyprus. And when they were at Salamis, 5
they proclaimed the word of God in the synagogues
of the Jews: and they had also John as their at-
tendant. And when they had gone through the 6
whole island unto Paphos, they found a certain
sorcerer, a false prophet, a Jew,

⁴ Gr. *Magus*: as in
Matt. ii. 1, 7, 16.

18 καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. Γενομένης δὲ ἡμέ-
 19 ρας ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ
 20 Πέτρος ἐγένετο. Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρὼν
 ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι, καὶ κατελθὼν
 21 ἀπὸ τῆς Ἰουδαίας εἰς Καισαρίαν διέτριβεν. Ἦν

δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ πα-
 ρῆσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ
 κοιτῶνος τοῦ βασιλέως ἡτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι
 22 αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. τακτῇ δὲ ἡμέρᾳ
 [ὁ] Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν καθίσας ἐπὶ
 23 τοῦ βήματος ἐδημηγόρει πρὸς αὐτούς· ὁ δὲ δῆμος ἐπεφώνει
 Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. παραχρῆμα δὲ ἐπάταξεν αὐ-
 τὸν ἄγγελος Κυρίου ἀνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ θεῷ,
 24 καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν. Ὁ δὲ

λόγος τοῦ κυρίου ᾗ ᾤξανε καὶ ἐπληθύνετο. θεοῦ
 25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἔξ Ἱερουσαλὴμ
 πληρώσαντες τὴν διακονίαν, συνπαραλαβόντες Ἰωάννην τὸν Ἀρ.[†]
 ἐπικληθέντα Μάρκον.

1 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν ἐκκλησίαν προ-
 φῆται καὶ διδάσκαλοι ὃ τε Βαρνάβας καὶ Συμεὼν ὁ καλού-
 2 μενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου
 τοῦ τετραάρχου σύντροφος καὶ Σαῦλος. Λειτουργούντων
 δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ
 3 ἅγιον Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ
 ἔργον ὃ προσκέκλημαι αὐτούς. τότε νηστεύσαντες καὶ
 προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν.
 4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος
 κατήλθον εἰς Σελευκίαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς Κύπρον,
 5 καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θε-
 οῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάν-
 6 νην ὑπηρετήν. Διελθόντες δὲ ὅλην τὴν νῆσον
 ἄχρι Πάφου εὗρον ἄνδρα τινὰ μύγον ψευδοπροφήτην Ἰου-

δαῖον ᾧ ὄνομα Βαριησοῦς, ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ 7
 Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν
 καὶ Σαῦλον ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ· ἀν- 8
 θίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος, οὕτως γὰρ μεθερμη-
 νεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέφαι τὸν ἀνθύπατον
 ἀπὸ τῆς πίστεως. Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς 9
 πνεύματος ἁγίου ἀτενίσας εἰς αὐτὸν εἶπεν Ὡς πλήρης παν- 10
 τὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ
 πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς τοῦ
 κυρίου τὰς εὐθείας; καὶ νῦν ἰδοὺ χεῖρ Κυρίου ἐπὶ σέ, καὶ 11
 ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. παρα-
 χρῆμα δὲ ἔπεσεν ἐπ' αὐτὸν ἄχλὺς καὶ σκότος, καὶ περιάγων
 ἐζήτει χειραγωγούς· τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός 12
 ἐπίστευσεν ἐκπληττόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον ἦλθον 13
 εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας
 ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. Αὐτοὶ δὲ διελ- 14
 θόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν
 Πισιδίαν, καὶ ἐλθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν
 σαββάτων ἐκάθισαν. μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου 15
 καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐ-
 τοὺς λέγοντες Ἄνδρες ἀδελφοί, εἴ τις ἔστιν ἐν ὑμῖν λόγος
 παρακλήσεως πρὸς τὸν λαόν, λέγετε. ἀναστὰς δὲ Παῦλος 16
 καὶ κατασείσας τῇ χειρὶ εἶπεν Ἄνδρες Ἰσραηλιῖται καὶ οἱ
 φοβούμενοι τὸν θεόν, ἀκούσατε. Ὁ θεὸς τοῦ λαοῦ τούτου 17
 Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὑψώσεν
 ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ μετὰ βραχίονος
 ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αἰγύπτου, καί, ὡς τεσσαρεσκον- 18
 ταετὴ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ,
 καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν κατεκληρο- 1
 νόμησεν τὴν γῆν αὐτῶν ὡς ἔτεσι τετρακοσίοις καὶ πεντή- 2
 κοντα. καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ προ-
 φήτου. κακεῖθεν ᾗτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς :

Κυρίου

παραχρῆμά τε

καὶ ὡς... ἐρήμῳ,
 καὶ καθελὼν
 Αρ.

7 whose name was Bar-Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and 8 sought to hear the word of God. But Elymas the ¹sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from 9 the faith. But Saul, who is also *called* Paul, filled 10 with the Holy Ghost, fastened his eyes on him, and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun ²for a season. And immediately there fell on him ²Or, *until* a mist and a darkness; and he went about seeking 12 some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the 15 sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. 16 And Paul stood up, and beckoning with the hand said,

Men of Israel, and ye that fear God, hearken. 17 The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth 18 out of it. And for about the time of forty years 19 ³suffered he their manners* in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, 20 for about four hundred and fifty years: and after these things he gave *them* judges until Samuel the 21 prophet. And afterward they asked for a king: and God gave unto them

¹ Gr. *Magus*: as in Matt. ii. 1, 7, 16.

³ Many ancient authorities read *bare he them as a nursing-father in the wilderness*. See Deut. i. 31.

* For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners*"—*Am. Com.*

Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he 22 had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my will. Of this 23 man's seed hath God according to promise brought unto Israel a Saviour, Jesus; when John had first 24 preached ²before his coming the baptism of repentance to all the people of Israel. And as John was 25 fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. Brethren, children of the stock of 26 Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they 27 that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*. And though they found no cause of 28 death *in him*, yet asked they of Pilate that he should be slain. And when they had fulfilled all things 29 that were written of him, they took him down from the tree, and laid him in a tomb. But God raised 30 him from the dead: and he was seen for many days 31 of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise 32 made unto the fathers, how that God hath fulfilled 33 the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the 34 dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David. Because he saith also in 35 another *psalm*, Thou wilt not give thy Holy One to see corruption. For David, after he had ³in his 36 own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no cor- 37

1 Gr. *wills*.

2 Gr. *before the face of his entering in*.

3 Or, *served his own generation by the counsel of God, fell on sleep*.
Or, *served his own generation, fell on sleep by the counsel of God*.

ὁ θεὸς τὸν Σαοὺλ υἱὸν Κεῖς, ἄνδρα ἐκ φυλῆς Βενιαμείν,
 22 ἔτη τεσσεράκοντα· καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν
 Δανεῖδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας Εὔρην
 Δαγείδ τὸν τοῦ Ἰεσσαί, [ἄνδρα] κατὰ τὴν καρδίαν μου,
 23 ὃς ποιήσει πάντα τὰ θελήματά μου. τούτου ὁ θεὸς ἀπὸ
 τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ σωτήρα
 24 Ἰησοῦν, προκηρύξαντος Ἰωάνου πρὸ προσώπου τῆς εἰσόδου
 25 αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. ὥς δὲ
 ἐπλήρου Ἰωάνης τὸν δρόμον, ἔλεγεν Τί ἐμὲ ὑπονοεῖτε
 εἶναι; οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμὶ
 26 ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. Ἄνδρες ἀδελφοί, υἱὸι
 γένους Ἀβραάμ καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ἡμῖν
 27 ὁ λόγος τῆς σωτηρίας ταύτης ἐξαπεστάλη. οἱ γὰρ κατοι-
 κοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τούτον
 ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν
 28 σάββατον ἀναγινωσκομένας κρίναντες ἐπλήρωσαν, καὶ
 μηδεμίαν αἰτίαν θανάτου εὐρόντες ᾗτήσαντο Πειλᾶτον
 29 ἀναιρεθῆναι αὐτόν· ὥς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ
 γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνη-
 30 μεῖον. ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν· ὃς ὥφθη ἐπὶ
 31 ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας
 εἰς Ἱερουσαλὴμ, οἵτινες [νῦν] εἰσὶ μάρτυρες αὐτοῦ πρὸς τὸν
 32 λαόν. καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς
 33 πατέρας ἐπαγγελίαν γενομένην ὅτι ταύτην ὁ θεὸς ἐκπεπλή-
 ρωκεν τοῖς τέκνοις ἡμῶν ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ
 34 ψαλμῷ γέγραπται τῷ δευτέρῳ Υἱὸς μου εἶ σὺ, ἐγὼ
 σήμερον γεγέννηκά σε. ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν
 35 μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν
 ὅτι Δώσω ὑμῖν τὰ ὅσια Δαγείδ τὰ πιστά· διότι καὶ
 ἐν ἑτέρῳ λέγει Οὐ δώσεις τὸν ὅσιόν σου ἰδέϊν διαφθο-
 36 ράν· Δαγείδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ
 βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ
 37 καὶ εἶδεν διαφθοράν, ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν δια-

εἶναι, οὐκ

ᾗτησαν τὸν

γεγραμμένα περὶ
αὐτοῦ

Αρ.†

Αρ.

φθοράν. Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ 38
 τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, καὶ ἀπὸ πάν-
 των ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωυσέως δικαιοθῆναι ἐν 39
 τούτῳ πᾶς ὁ πιστεύων δικαιοῦται. βλέπετε οὖν μὴ ἐπέλ- 40
 θῇ τὸ εἰρημένον ἐν τοῖς προφήταις

Ἴδετε, οἱ καταφρονηταί, καὶ θαγμάσατε καὶ ἀφα- 41
 νίσθητε,

ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ἡμῶν,
 ἔργον ὃ οὐ μὴ πιστεύσχητε ἄν τις ἐκδιηγῆται
 ὑμῖν.

Ἀρ.† Ἐξιώντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον 42
 λαληθῆναι αὐτοῖς· τὰ ῥήματα ταῦτα. Ἐλθείσης δὲ τῆς 43
 συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν
 σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ, οἵτινες
 προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι
 τοῦ θεοῦ. Τῷ δὲ ἔρχομένῳ σαββάτῳ σχε- 44
 δὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.
 ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου καὶ 45
 ἀντέλεγον τοῖς ὑπὸ Παύλου λαλουμένοις βλασφημοῦντες.
 παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπαν 46
 Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ·
 ἐπειδὴ ἂπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς
 τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη· οὕτω γὰρ 47
 ἐντέταλται ἡμῖν ὁ κύριος

Τέθεικά σε εἰς φῶς ἐθνῶν

τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.
 ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ 48
 θεοῦ, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν
 αἰώνιον· διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς 49
 χώρας. οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖ- 50
 κας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως καὶ
 ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν, καὶ
 ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. οἱ δὲ ἐκτιναξάμε- 51

τε | ἐρχομένῳ
 κυρίου

ἐπειδὴ

κυρίου

38 ruption. Be it known unto you therefore, brethren,
that through this man is proclaimed unto you re-
39 mission of sins: and by him every one that be-
lieveth is justified from all things, from which ye
40 could not be justified by the law of Moses. Beware
therefore, lest that come upon *you*, which is spoken
in the prophets;

41 Behold, ye despisers, and wonder, and ¹perish; ¹ Or, *vanish away*
For I work a work in your days,
A work which ye shall in no wise believe, if
one declare it unto you.

42 And as they went out, they besought that these
words might be spoken to them the next sabbath.
43 Now when the synagogue broke up, many of the
Jews and of the devout proselytes followed Paul
and Barnabas: who, speaking to them, urged them
to continue in the grace of God.

44 And the next sabbath almost the whole city was
45 gathered together to hear the word of ²God. But ² Many ancient au-
when the Jews saw the multitudes, they were filled ^{thorities read the}
with jealousy, and contradicted the things which ^{Lord.}
46 were spoken by Paul, and ³blasphemed. And Paul ³ Or, *railed*
and Barnabas spake out boldly, and said, It was
necessary that the word of God should first be
spoken to you. Seeing ye thrust it from you, and
judge yourselves unworthy of eternal life, lo, we
47 turn to the Gentiles. For so hath the Lord com-
manded us, *saying*,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the
uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and
glorified the word of ²God: and as many as were or-
49 dained to eternal life believed. And the word of
the Lord was spread abroad throughout all the re-
50 gion. But the Jews urged on the devout women of
honourable estate, and the chief men of the city,
and stirred up a persecution against Paul and Bar-
51 nabas, and cast them out of their borders. But
they shook

off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the gospel.

And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be 'made whole*, said with a loud voice, Stand upright on thy feet. And he leaped up and walked. And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, ²Jupiter; and Paul, ³Mercury, because he was the chief speaker. And the priest of ³Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are men of like 'passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth

¹ Or, *saved*

² Gr. *Zeus*.
³ Gr. *Hermes*.

⁴ Or, *nature*

* "made whole" omit marg. ¹—*Am. Com.*

νοι τὸν κοινορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον,
 52 ὅτι τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

οἱ δὲ

1 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς
 εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε
 2 πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. οἱ δὲ
 ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς
 3 τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. ἱκανὸν μὲν οὖν χρόνον
 διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι
 τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα
 4 γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ἐσχίσθη δὲ τὸ πλῆθος
 τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν
 5 τοῖς ἀποστόλοις. ὥς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ
 Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολή-
 6σαι αὐτοὺς, συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυ-
 7καονίας Λύστραν καὶ Δέρβην καὶ τὴν περὶχωρον, κακεῖ
 8 εὐαγγελιζόμενοι ἦσαν.

Αρ.

Καί τις ἀνὴρ ἀδύνατος
 ἐν Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς
 9 αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν. οὗτος ἤκουεν τοῦ Παύ-
 λου λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν
 10 τοῦ σωθῆναι εἶπεν μεγάλη φωνῇ Ἀνάστηθι ἐπὶ τοὺς πό-
 11δας σου ὀρθός· καὶ ἤλατο καὶ περιεπάτει. οἱ τε ὄχλοι
 ἰδόντες ὃ ἐποίησεν Παῦλος ἐπῆραν τὴν φωνὴν αὐτῶν Λυ-
 καονιστὴ λέγοντες Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέ-
 12βησαν πρὸς ἡμᾶς, ἐκάλουν τε τὸν Βαρνάβαν Δία, τὸν δὲ
 Παῦλον Ἑρμῆν ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.
 13 ὁ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους
 καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις
 14 ἤθελεν θύειν. ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ
 Παῦλος, διαρρηξάντες τὰ ἱμάτια ἑαυτῶν ἐξεπῆδησαν
 5 εἰς τὸν ὄχλον, κρίζοντες καὶ λέγοντες Ἄνδρες, τί ταῦτα
 ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμέν ὑμῖν ἄνθρωποι, εὐαγ-
 γελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν
 ἐπὶ θεὸν ζῶντα ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν

αὐτῶν

καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· ὃς ἐν ταῖς 16
 παρῳχημέναις γενεαῖς εἶασεν πάντα τὰ ἔθνη πορεύεσθαι
 ταῖς ὁδοῖς αὐτῶν· καίτοι οὐκ ἁμάρτυρον αὐτὸν ἀφήκεν 17
 ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς
 καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρ-
 δίας ὑμῶν. καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς 18
 ὄχλους τοῦ μὴ θύειν αὐτοῖς. Ἐπῆλθαν δὲ ἀπὸ 19
 Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους
 καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομί-
 ζοντες αὐτὸν τεθνηκέναι. κυκλωσάντων δὲ τῶν μαθητῶν 20
 αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ τῇ ἐπαυρίον
 ἐξῆλθεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. εὐαγγελισάμενοί 21
 τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρε-
 ψαν εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ [εἰς] Ἀντιόχειαν,
 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες 22
 ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς
 εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. χειροτονήσαντες δὲ 23
 αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους προσευξάμενοι μετὰ
 νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκει-
 σαν. καὶ διελθόντες τὴν Πισιδίαν ἦλθαν εἰς τὴν Παμ- 24
 φυλίαν, καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν 25
 εἰς Ἀτταλίαν, κακεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν 26
 ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ
 ἐπλήρωσαν. Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν 27
 ἐκκλησίαν ἀνήγγελλον ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν
 καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως. διέτριβον δὲ 28
 χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

εἰς τὴν Πέργην

ΚΑΙ ΤΙΝΕΣ ΚΑΤΕΛΘΟΝΤΕΣ ἀπὸ τῆς Ἰουδαίας 1
 ἐδίδασκον τοὺς ἀδελφούς ὅτι Ἐὰν μὴ περιτμηθῇτε τῷ
 ἔθει τῷ Μωυσέως, οὐ δύνασθε σωθῆναι. γενομένης δὲ 2

16 and the sea, and all that in them is: who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, 18 filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, sup- 20 posing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas 21 to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, 22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. 23 And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had 24 believed. And they passed through Pisidia, and 25 came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the 27 work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith 28 unto the Gentiles. And they tarried no little time with the disciples.

15 And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circum- cised after the custom of Moses, ye cannot be saved. 2 And when

Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being 3 brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Je- 4 rusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. But there rose up 5 certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

And the apostles and the elders were gathered to- 6 gether to consider of this matter. And when there 7 had been much questioning, Peter rose up, and said unto them,

¹ Gr. from early days.

Brethren, ye know how that ¹a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare 8 them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between 9 us and them, cleansing their hearts by faith. Now 10 therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we be- 11 lieve that we shall be saved through the grace of the Lord Jesus, in like manner as they.

And all the multitude kept silence; and they 12 hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, 13 James answered, saying,

Brethren, hearken unto me: Symeon hath re- 14 hearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this 15 agree the words

Αρ

στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος

3 τούτου. Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς

ἐκκλησίας διήρχοντο τὴν τε Φοινίκην καὶ Σαμαρίαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν

4 μεγάλην πᾶσι τοῖς ἀδελφοῖς. παραγενόμενοι δὲ εἰς Ἱεροσόλυμα παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς

5 ἐποίησεν μετ' αὐτῶν. Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι δεῖ

περιτέμνειν αὐτοὺς παραγγέλλειν τε τηρεῖν τὸν νόμον

Μωυσέως.

6 Συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν

7 περὶ τοῦ λόγου τούτου. Πολλῆς δὲ ζητήσεως γενομένης ἀναστὰς Πέτρος εἶπεν πρὸς αὐτοὺς Ἄνδρες ἀδελφοί, ὑμεῖς

ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατι

ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον

8 τοῦ εὐαγγελίου καὶ πιστεῦσαι, καὶ ὁ καρδιογνώστης θεὸς

ἐμαρτύρησεν αὐτοῖς δοὺς τὸ πνεῦμα τὸ ἅγιον καθὼς

9 καὶ ἡμῖν, καὶ οὐθὲν διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν,

10 τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν. νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν

μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν

11 βαστάσαι; ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεῦο-

12 μεν σωθῆναι καθ' ὃν τρόπον ἀκείνοι. Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλου ἐξηγουμένων

ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν

13 δι' αὐτῶν. Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος

14 λέγων Ἄνδρες ἀδελφοί, ἀκούσατέ μου. Συμεὼν ἐξηγή-

σατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν

15 λαὸν τῷ ὀνόματι αὐτοῦ. καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι

οὐδὲν

τῶν προφητῶν, καθὼς γέγραπται

Μετὰ ταῦτα ἀναστρέψω

16

καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαγείδ τὴν πεπτω-
κύναν

καὶ τὰ κατεστραμμένα αὐτῆς ἀνοικοδομήσω

καὶ ἀνορθώσω αὐτήν,

ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώ- 17

πων τὸν κύριον,

καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομα

μου ἐπ' αὐτούς,

λέγει Κύριος ποιῶν ταῦτα ἡνωστὰ ἀπ' αἰῶνος. 18

διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέ- 19

φουσιν ἐπὶ τὸν θεόν, ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι 20

τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ πικτοῦ

καὶ τοῦ αἵματος· Μωυσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν 21

τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν

σάββατον ἀναγινωσκόμενος.

Τότε ἔδοξε τοῖς 22

ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ

ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀιτιόχειαν σὺν

τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν καλούμενον Βαρσαβ- 23

βᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, γρά-

ψαντες διὰ χειρὸς αὐτῶν· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι

ἀδελφοὶ τοῖς κατὰ τὴν Ἀιτιόχειαν καὶ Συρίαν καὶ Κιλικίαν

ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν. Ἐπειδὴ ἠκούσαμεν ὅτι 24

τινὲς ἐξ ἡμῶν ἐτάραξαν ὑμᾶς λόγοις ἀσκευάζοντες τὰς

ψυχὰς ὑμῶν, οἷς οὐ διεστείλαμεθα, ἔδοξεν ἡμῖν γενομένοις 25

ὁμοθυμαδὸν ἑκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν

τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ἀνθρώποις 26

παραδεδοκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ἀπεστάλκαμεν οὖν Ἰούδαν 27

καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.

ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπι- 28

τίθешαι ὑμῖν βάρος πλὴν τούτων τῶν ἐπάναγκες, ἀπέχεσθαι

ἡ γινωσκὼν ἀπ' αἰῶνος [ἔστιν] τῷ κυρίῳ τὸ ἔργον αὐτοῦ.

Αρ.

ἐκλεξαμένους

- of the prophets; as it is written,
 16 After these things I will return,
 And I will build again the tabernacle of David,
 which is fallen;
 And I will build again the ruins thereof,
 And I will set it up:
 17 That the residue of men may seek after the Lord,
 And all the Gentiles, upon whom my name is called,
 18 Saith the Lord, ¹who maketh these things known ¹Or, who doeth these things which were known
 from the beginning of the world*.
 19 Wherefore my judgement is, that we trouble not them
 20 which from among the Gentiles turn to God; but that
 we ²write unto them, that they abstain from the pollu- ²Or, enjoin them
 tions of idols, and from fornication, and from what is
 21 strangled, and from blood. For Moses from genera-
 tions of old hath in every city them that preach him,
 being read in the synagogues every sabbath.
 22 Then it seemed good to the apostles and the elders,
 with the whole church, to choose men out of their com-
 pany, and send them to Antioch with Paul and Barna-
 bas; *namely*, Judas called Barsabbas, and Silas, chief
 23 men among the brethren: and they wrote *thus* by them,
 The apostles and the elder brethren† unto the brethren
 which are of the Gentiles in Antioch and Syria and
 24 Cilicia, greeting: Forasmuch as we have heard that
 certain ³which went out from us have troubled you ³Some ancient au-
 with words, subverting your souls; to whom we gave ³thorities omit
 25 no commandment; it seemed good unto us, having ³which went out.
 come to one accord, to choose out men and send
 them unto you with our beloved Barnabas and Paul,
 26 men that have hazarded their lives for the name of
 27 our Lord Jesus Christ. We have sent therefore Judas
 and Silas, who themselves also shall tell you the same
 28 things by word of mouth. For it seemed good to the
 Holy Ghost, and to us, to lay upon you no greater bur-
 29 den than these necessary things; that ye abstain from

* For "from the beginning of the world" read "from of old"—
Am. Com.

† For "The apostles and the elder brethren" read "The apostles and
 the elders, brethren," and put the present text into the marg.—*Am. Com.*

things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

So they, when they were dismissed, came down 30 to Antioch; and having gathered the multitude together, they delivered the epistle. And when they 31 had read it, they rejoiced for the 'consolation. And 32 Judas and Silas, being themselves also prophets,² exhorted the brethren with many words, and confirmed them. And after they had spent some time *there*, 33 they were dismissed in peace from the brethren unto those that had sent them forth³. But Paul and Bar- 35 nabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

¹ Or, exhortation

² Or, comforted

³ Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide here.*

And after some days Paul said unto Barnabas, 36 Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare. And Barnabas was minded 37 to take with them John also, who was called Mark. But Paul thought not good to take with them him 38 who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp 39 contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went 40 forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

And he came also to Derbe and to Lystra: and **16** behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the 2 brethren that were at Lystra and Iconium. Him 3 would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that

29 εἰδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε[†]. Ἐρρωσθε.

† φερόμενοι ἐν τῷ ἁγίῳ πνεύματι†

30 Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν, καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολὴν· ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν· ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς.[†]

23

Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἐτέρων πολλῶν τὸν λόγον τοῦ κυρίου.

36 Μετὰ δέ τινας ἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦλος Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πόλιν πᾶσαν ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου, πῶς ἔχουσιν. Βαρνάβας δὲ ἐβούλετο συνπαραλαβεῖν καὶ τὸν Ἰωάννην τὸν καλούμενον Μάρκον· Παῦλος δὲ ἤξιον, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συνπαραλαμβάνειν τοῦτον. ἐγένετο δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον. Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθεν παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν, διήρχετο δὲ τὴν Συρίαν καὶ [τὴν] Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας.[†]

Κατήντησεν δὲ καὶ εἰς Δέρβην καὶ εἰς Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς πατρὸς δὲ Ἑλλήνος, ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν· τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις, ᾗδειςαν γὰρ ἅπαντες ὅτι Ἑλλήν ὁ

* † ἐξῆγεν δὲ τῷ Σίλᾳ ἐπιμειναι αὐτοὺς (v. αὐτοῦ) [·, μόνος δὲ Ἰούδας ἐπορεύθη].†

πατήρ αὐτοῦ ὑπῆρχεν. Ὡς δὲ διεπορεύοντο τὰς πόλεις, 4
 παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα
 ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύ-
 μοις. Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ 5
 πίστει καὶ ἐπερίσσευν τῷ ἀριθμῷ καθ' ἡμέραν.

Διῆλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυ- 6
 θέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ
 Ἀσίᾳ, ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν 7
 Βιθυνίαν πορευθῆναι καὶ οὐκ εἶασεν αὐτοὺς τὸ πνεῦμα
 Ἰησοῦ· παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα. 8
 καὶ ὄραμα διὰ νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδόν 9
 τις ἦν ἐστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων Διαβὰς
 εἰς Μακεδονίαν βοήθησον ἡμῖν. ὥς δὲ τὸ ὄραμα εἶδεν, 10
 εὐθέως ἐξητήσαμεν ἐξελθεῖν εἰς Μακεδονίαν, συνβιβάζοντες
 ὅτι προσκέκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς.

Ἀναχθέντες οὖν ἀπὸ Τρωάδος εὐθυδρομήσαμεν εἰς 11
 Σαμοθράκην, τῇ δὲ ἐπιούσῃ εἰς Νέαν Πόλιν, κακέϊθεν εἰς 12
 Φιλίππους, ἣτις ἐστὶν ἡ πρώτη τῆς μερίδος Μακεδονίας
 πόλις, κολωνία.

Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει
 διατρίβοντες ἡμέρας τινάς. τῇ τε ἡμέρᾳ τῶν σαββάτων 13
 ἐξήλθομεν ἔξω τῆς πύλης παρὰ ποταμὸν οὗ ἐνομίζομεν
 προσευχὴν εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθού-
 σαις γυναῖξιν. καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρό- 14
 πώλις πόλεως Θυατείρων σεβομένη τὸν θεόν, ἤκουεν, ἣς
 ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς λαλουμένοις
 ὑπὸ Παύλου. ὥς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρε- 15
 κάλεσεν λέγουσα. Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι,
 εἰσελθόντες εἰς τὸν οἶκόν μου μένετε· καὶ παρεβιάσατο
 ἡμᾶς.

Ἐγένετο δὲ πορευομένων ἡμῶν εἰς τὴν 16
 προσευχὴν παιδίσκην τινα ἔχουσαν πνεῦμα πύθωνα ὑπαντή-
 σαι ἡμῖν, ἣτις ἐργασίαν πολλὴν παρεῖχεν τοῖς κυρίοις
 αὐτῆς μαντευομένη· αὕτη κατακολουθοῦσα [τῷ] Παύλῳ 17
 καὶ ἡμῖν ἔκραζεν λέγουσα Οὗτοι οἱ ἄνθρωποι δούλοι τοῦ

4 his father was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the 5 apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy 7 Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them 8 not; and passing by Mysia, they came down to Troas.

9 And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a 12 *Roman* colony: and we were in this city tarrying 13 certain days. And on the sabbath day we went

forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come 14 together. And a certain woman named Lydia, a

seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were 15 spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we were going to the place of prayer, that a certain maid having ¹a spirit of divination met us, which brought her masters much gain 17 by soothsaying. The same following after Paul and us cried out, saying, These men are ²servants of the

¹ Gr. a spirit, a Python.

² Gr. bondservants.

1 Or, a way

Most High God, which proclaim unto you ¹the way of salvation. And this she did for many days. 18 But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

2 Gr. come out.

3 Gr. praetors.

But when her masters saw that the hope of their 19 gain was ²gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the ³magis- 20 trates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which 21 it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against 22 them: and the ³magistrates rent their garments off them, and commanded to beat them with rods. And 23 when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, 24 cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and 25 Silas were praying and singing hymns unto God, and the prisoners were listening to them: and sud- 26 denly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's hands were loosed. And the jailor being roused out 27 of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a 28 loud voice, saying, Do thyself no harm: for we are all here. And he called for lights, and sprang in, 29 and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what 30 must I do to be saved? And they said, Believe on 31 the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of ⁴the Lord 32 unto him, with all that were in his house. And he 33 took them the same hour of the night, and washed their stripes; and

4 Some ancient authorities read God.

θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν
 18 σωτηρίας. τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονη-
 θεὶς δὲ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν Πα-
 ραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελεῖν ἀπ' αὐτῆς·
 19 καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι
 ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν ἐπιλαβόμενοι τὸν
 Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς
 20 ἄρχοντας, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπαν
 Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι
 21 ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν
 22 παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὖσιν. καὶ συνεπέστη
 ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιρήξαντες αὐτῶν
 23 τὰ ἱμάτια ἐκέλευον ῥαβδίζειν, πολλὰς δὲ ἐπιθέντες αὐτοῖς
 πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύ-
 24 λακι ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγελίαν τοιαύτην
 λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς
 25 πόδας ἡσφαλίσατο αὐτῶν εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσο-
 νύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουσαν τὸν θεόν,
 26 ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι· ἄφνω δὲ σεισμὸς ἐγένετο
 μέγας ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοφυλακίου, ἠνεώ-
 χθησαν δὲ [παρακρήμα] αἱ θύραι πᾶσαι, καὶ πάντων τὰ
 27 δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ
 ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς σπασάμενος τὴν
 μάχαιραν ἠμέλλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι
 28 τοὺς δεσμίους. ἐφώνησεν δὲ Παῦλος μεγάλη φωνῇ λέγων
 Μηδὲν πράξης σεαυτῷ κακόν, ἅπαντες γάρ ἐσμεν ἐνθάδε.
 29 αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος γενόμενος προσ-
 30 ἔπεσεν τῷ Παύλῳ καὶ Σίλᾳ, καὶ προαγαγὼν αὐτοὺς ἔξω
 31 ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπαν
 Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ
 32 ὁ οἶκός σου. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ ἑαυτοῦ συν
 33 πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν αὐτοὺς ἐν
 ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ

Καὶ ἰδόντες

πολλὰς τε

Ἀφ.

κυρίου

ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ ἅπαντες παραχρήμα, ἀναγα- 34
γών τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν τράπεζαν, καὶ ἡγαλ-
λιάσατο πανοικεῖ πεπιστευκῶς τῷ θεῷ. Ἡμέρας δὲ γενομέ- 35
νης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες
Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. ἀπήγγειλεν δὲ ὁ δε- 36
σμοφύλαξ τοὺς λόγους πρὸς τὸν Παῦλον, ὅτι Ἀπέσταλ-
καν οἱ στρατηγοὶ ἵνα ἀπολυθῇτε· νῦν οὖν ἐξελθόντες πορεύ-
εσθε ἐν εἰρήνῃ. ὁ δὲ Παῦλος ἔφη πρὸς αὐτοὺς Δείραντες 37
ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρ-
χοντας, ἔβαλαν εἰς φυλακὴν· καὶ νῦν λάθρα ἡμᾶς ἐκβάλ-
λουσιν; οὐ γάρ, ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.
ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα 38
ταῦτα· ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν, καὶ 39
ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἡρώτων
ἀπελθεῖν ἀπὸ τῆς πόλεως. ἐξελθόντες δὲ ἀπὸ τῆς φυλακῆς 40
εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ ἰδόντες παρεκάλεσαν τοὺς
ἀδελφούς καὶ ἐξῆλθαν.

Χριστὸς Ἰησοῦς

Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν 1
ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγὴ τῶν Ἰουδαίων.
κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ ἐπὶ 2
σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν, διανοί- 3
γων καὶ παρατιθέμενος ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ
ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ χριστός, ὁ 4
Ἰησοῦς· ὃν ἐγὼ καταγγέλλω ὑμῖν. καὶ τινες ἐξ αὐτῶν 4
ἐπέισθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ [τῷ] Σίλῳ,
τῶν τε σεβομένων Ἑλλήνων πληθὺς πολὺ γυναικῶν τε 5
τῶν πρώτων οὐκ ὀλίγαι. Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ 5
προσλαβόμενοι τῶν ἀγοραίων αἰδρας τινὰς πονηροὺς καὶ
ὄχλοποιήσαντες ἐθορύβουν τὴν πόλιν, καὶ ἐπιστάντες τῇ
οἰκίᾳ Ἰάσονος ἐζήτουν αὐτοὺς προαγαγεῖν εἰς τὸν δῆμον·
μὴ εἰρόντες δὲ αὐτοὺς ἔσυρον Ἰάσονα καὶ τινὰς ἀδελφούς 6
ἐπὶ τοὺς πολιτάρχας, βοῶντες ὅτι Οἱ τὴν οἰκουμένην
ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρευσιν, οὓς ὑποδέ- 7

34 was baptized, he and all his, immediately. And he brought them up into his house, and set ¹ *Gr. a table.* meat before them, and rejoiced greatly, with all his house, ² *Or, having believed God* hav- ^{be-} ing believed in God.

35 But when it was day, the ³ *Gr. prators.* magistrates sent the

36 ⁴ *Gr. lictors.* serjeants, saying, Let those men go. And the jailor

reported the words to Paul, *saying*, The ³ magistrates have sent to let you go: now therefore come forth,

37 and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them

38 come themselves and bring us out. And the ⁴ serjeants reported these words unto the ³ magistrates:

and they feared, when they heard that they were

39 Romans; and they came and besought them; and when they had brought them out, they asked them

40 to go away from the city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they ⁵ *Or, exhorted* comforted them, and departed.

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where

2 was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three ⁶ *Or, weeks* sabbath

3 days reasoned with them from the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ.

4 And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them

6 forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned

7 ⁷ *Gr. the inhabited earth.* the world upside down are come hither also; whom

Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus. And they troubled the multitude 8 and the rulers of the city, when they heard these things. And when they had taken security from 9 Jason and the rest, they let them go.

And the brethren immediately sent away Paul 10 and Silas by night unto Berea: who when they were come thither went into the synagogue of the Jews. Now these were more noble than those in 11 Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many of them there- 12 fore believed; also of the Greek women of honourable estate, and of men, not a few. But when the 13 Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren 14 sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that con- 15 ducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

Now while Paul waited for them at Athens, his 16 spirit was provoked within him, as he beheld the city full of idols. So he reasoned in the synagogue with 17 the Jews and the devout persons, and in the marketplace every day with them that met with him. And 18 certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange ¹gods: because he preached Jesus and the resurrection. And they took hold of him, 19 and brought him ²unto the ³Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things 20 to our ears:

¹ Gr. *demons*.

² Or, *before*

³ Or, *the hill of Mars*

δεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων
 Καίσαρος πράσσουσι, βασιλέα ἕτερον λέγοντες εἶναι Ἰη-
 8 σούν. ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιάρχας ἀκούον-
 9 τας ταῦτα, καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ
 10 τῶν λοιπῶν ἀπέλυσαν αὐτούς. Οἱ δὲ ἀδελφοὶ

εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν
 εἰς Βέροϊαν, οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν
 11 Ἰουδαίων ἀπῆρσαν· οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσ-
 σαλονίῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προ-
 θυμίας, [τὸ] καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι
 12 ταῦτα οὕτως. πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ
 τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν
 13 οὐκ ὀλίγοι. Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης
 Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου
 ὁ λόγος τοῦ θεοῦ, ἦλθον κακεῖ σαλεύοντες καὶ ταρασσόντες
 14 τοὺς ὄχλους. εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ
 ἀδελφοὶ πορεύεσθαι ἕως ἐπὶ τὴν θάλασσαν· ὑπέμεινάν τε
 15 ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. οἱ δὲ καθιστάνοντες τὸν
 Παῦλον ἤγαγον ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν πρὸς
 τὸν Σίλαν καὶ τὸν Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσιν πρὸς
 αὐτὸν ἐξήρσαν.

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου,
 παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδω-
 17 λον οὔσαν τὴν πόλιν. διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ
 τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ ἀγορᾷ κατὰ
 18 πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. τινὲς δὲ καὶ
 τῶν Ἐπικουρίων καὶ Στωικῶν φιλοσόφων συνέβαλλον
 αὐτῷ, καὶ τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολόγος οὗτος
 λέγειν; οἱ δὲ Ἑένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι·
 19 ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐγγελίζετο. ἐπιλα-
 βόμενοι δὲ αὐτοῦ ἐπὶ τὸν Ἀρειὸν Πάγον ἤγαγον, λέγοντες
 Δυνάμεθα γινῶναι τίς ἡ καινὴ αὕτη [ἡ] ὑπὸ σοῦ λαλουμένη
 20 διδαχὴ; ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν·

βουλόμεθα οὖν γινῶναι τίνα θέλει ταῦτα εἶναι. Ἀθηναῖοι 21
 δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον ἡν-
 καίρου· ἢ λέγειν τι ἢ ἀκούειν τι καινότερον. σταθεῖς δὲ 22
 Παῦλος ἐν μέσῳ τοῦ Ἀρείου Πάγου ἔφη Ἄνδρες Ἀθη-
 ναῖοι, κατὰ πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ·
 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εἶδον 23
 καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο ΑΓΝΩΣΤΩ ΘΕΩ. ὁ οὖν
 ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν. ὁ 24
 θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος
 οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς
 κατοικεῖ οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεό- 25
 μένος τινος, αὐτὸς διδοῦς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ
 πάντα· ἐποίησέν τε ἐξ ἑνὸς πάν ἔθνος ἀνθρώπων κατοικεῖν 26
 ἐπὶ παντὸς προσώπου τῆς γῆς, ὀρίσας προστεταγμένους
 καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, ζητεῖν τὸν 27
 θεὸν εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὔροιεν, καὶ γε οὐ
 μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. ἐν αὐτῷ γὰρ 28
 ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὥς καὶ τινες τῶν καθ' ὑμᾶς
 ποιητῶν εἰρήκασιν

Τοῦ γὰρ καὶ γένος ἐσμέν.

γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν 29
 χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως
 ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. τοὺς μὲν οὖν χρόνους 30
 τῆς ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ νῦν ἀπαγγέλλει τοῖς ἀνθρώ-
 ποις πάντας πανταχοῦ μετανοεῖν, καθότι ἔστησεν ἡμέραν 31
 ἐν ᾗ μέλλει κρίνειν τὴν οἰκογμένην ἐν δικαιοσύνῃ
 ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν παρασχὼν πᾶσιν ἀναστήσας
 αὐτὸν ἐκ νεκρῶν. ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ 32
 μὲν ἐχλεύαζον οἱ δὲ εἶπαν Ἀκουσόμεθά σου περὶ τούτου
 καὶ πάλιν. οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν· 33
 τινες δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ 34
 Διονύσιος [ὁ] Ἀρεοπαγίτης καὶ γυνὴ ὀνίματι Δάμαρις καὶ
 ἕτεροι σὺν αὐτοῖς.

we would know therefore what these things mean.
 21 (Now all the Athenians and the strangers sojourn-
 ing there 'spent their time in nothing else, but either
 22 to tell or to hear some new thing.) And Paul stood
 in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye
 23 are somewhat ²superstitious*. For as I passed along, and observed the objects of your worship, I found
 also an altar with this inscription, ³TO AN UNKNOWN
 GOD. What therefore ye worship in ignorance, this
 24 set I forth unto you. The God that made the world
 and all things therein, he, being Lord of heaven and
 earth, dwelleth not in ⁴temples made with hands; ⁴Or, sanctuaries
 25 neither is he served by men's hands, as though he
 needed any thing, seeing he himself 'giveth to all
 26 life, and breath, and all things; and he made of one
 every nation of men for to dwell on all the face of
 the earth, having determined *their* appointed sea-
 27 sons, and the bounds of their habitation; that they
 should seek God, if haply they might feel after him,
 and find him, though he is not far from each one of
 28 us: for in him we live, and move, and have our be-
 ing; as certain even of your own poets have said,
 29 For we are also his offspring. Being then the off-
 spring of God, we ought not to think that ⁵the God-
 head is like unto gold, or silver, or stone, graven by
 30 art and device of man. The times of ignorance
 therefore God overlooked; but now he ⁶command-
 31 eth men that they should all everywhere repent: in-
 asmuch as he hath appointed a day, in the which he
 will judge ⁷the world in righteousness ⁸by ⁹the man
 whom he hath ordained; whereof he hath given as-
 surance unto all men, in that he hath raised him
 from the dead.

32 Now when they heard of the resurrection of the
 dead, some mocked; but others said, We will hear
 33 thee concerning this yet again. Thus Paul went out
 34 from among them. But certain men clave unto
 him, and believed: among whom also was Dionysi-
 us the Areopagite, and a woman named Damaris,
 and others with them.

* For "somewhat superstitious" read "very religious" and put
 the present text in the marg.—*Am. Com.*

After these things he departed from Athens, and **18**
 came to Corinth. And he found a certain Jew named **2**
 Aquila, a man of Pontus by race, lately come from
 Italy, with his wife Priscilla, because Claudius had
 commanded all the Jews to depart from Rome: and
 he came unto them; and because he was of the same **3**
 trade, he abode with them, and they wrought; for
 by their trade they were tentmakers. And he rea- **4**
 soned in the synagogue every sabbath, and 'persuaded
 Jews and Greeks.

¹ Gr. sought to per-
 suade.

But when Silas and Timothy came down from **5**
 Macedonia, Paul was constrained by the word, testi-
 fying to the Jews that Jesus was the Christ. And **6**
 when they opposed themselves, and ²blasphemed,
 he shook out his raiment, and said unto them, Your
 blood *be* upon your own heads; I am clean: from
 henceforth I will go unto the Gentiles. And he de- **7**
 parted thence, and went into the house of a certain
 man named Titus Justus, one that worshipped God,
 whose house joined hard to the synagogue. And **8**
 Crispus, the ruler of the synagogue, ³believed in the
 Lord with all his house: and many of the Corin-
 thians hearing believed, and were baptized. And the **9**
 Lord said unto Paul in the night by a vision, Be not
 afraid, but speak, and hold not thy peace: for I am **10**
 with thee, and no man shall set on thee to harm
 thee: for I have much people in this city. And he **11**
 dwelt *there* a year and six months, teaching the
 word of God among them.

² Or, railled

³ Gr. believed *in*
 Lord.

But when Gallio was proconsul of Achaia, the **12**
 Jews with one accord rose up against Paul, and
 brought him before the judgement-seat, saying, **13**
 This man persuadeth men to worship God contrary
 to the law. But when Paul was about to open his **14**
 mouth, Gallio said unto the Jews, If indeed it were
 a matter of wrong or of wicked villany, O ye Jews,
 reason would that I should bear with you: but if **15**
 they are questions about words and names and your
 own law, look to it yourselves;

1 Μετὰ ταῦτα χωρισθεῖς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κό-
 2 ρινθον. καὶ εὗρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντι-
 κὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ
 Πρίσκιλλαν γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι Κλαύδιον
 3 χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσ-
 ἦλθεν αὐτοῖς, καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενεν παρ' αὐ-
 4 τοῖς καὶ ἠργάζοντο, ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ.
 5 διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἐπειθὲν
 6 τε Ἰουδαίους καὶ Ἕλληνας. Ὡς δὲ κατῆλθον
 ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνέχετο
 τῷ λόγῳ ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις εἶναι
 7 τὸν χριστὸν Ἰησοῦν. ἀντιτασσομένων δὲ αὐτῶν καὶ βλα-
 σφημούντων ἐκτιναζάμενος τα ἱμάτια εἶπεν πρὸς αὐτοὺς
 Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· ἀπὸ
 8 τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. καὶ μεταβίς ἐκείθεν
 ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομέ-
 9 νου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.
 Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν
 ὅλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες
 10 ἐπίστευον καὶ ἐβαπτίζοντο. Εἶπεν δὲ ὁ κύριος ἐν νυκτὶ
 δι' ὀράματος τῷ Παύλῳ Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ
 11 σιωπήσῃς, διότι ἐγώ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται
 σοι τοῦ κακῶσαι σε, διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει
 12 ταύτῃ. Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἑξ' διδάσκων ἐν
 αὐτοῖς τὸν λόγον τοῦ θεοῦ. Γαλλίωνος δὲ ἀνθυ-
 13 πάτου ὄντος τῆς Ἀχαΐας κατεπέστησαν οἱ Ἰουδαῖοι ὁμοθυ-
 14 μᾶδὸν τῷ Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες
 ὅτι Παρὰ τὸν νόμον ἀναπείθει οὗτος τοὺς ἀνθρώπους
 15 σέβεσθαι τὸν θεόν. μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν
 τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους Εἰ μὲν
 ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρόν, ὃ Ἰουδαῖοι, κατὰ
 λόγον ἂν ἀνεσχόμεν ὑμῶν· εἰ δὲ ζητήματά ἐστιν περὶ
 λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὤψεσθε αὐτοῖς·

ἠργάζετο

ἐγὼ ἀπὸ

ὁμοθυμαδὸν οἱ
Ἰουδαῖοι

κριτῆς ἐγὼ τούτων οὐ βούλομαι εἶναι. καὶ ἀπήλασεν 16
αὐτοὺς ἀπὸ τοῦ βήματος. ἐπιλαβόμενοι δὲ πάντες Σωσθέ- 17
νην τὸν ἀρχισυναγωγὸν ἔτυπτον ἔμπροσθεν τοῦ βήματος·
καὶ οὐδὲν τούτων τῷ Γαλλίῳι ἔμελεν. Ὁ δὲ 18

Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀπο-
ταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα
καὶ Ἀκύλας, κειράμενος ἐν Κενχρεαῖς τὴν κεφαλὴν, εἶχεν
γὰρ εὐχήν. κατήντησαν δὲ εἰς Ἔφεσον, κακείνους κατέ- 19
λιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέ-
ξατο τοῖς Ἰουδαίοις. ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλεόνα 20
χρόνον μείναι οὐκ ἐπένευσεν, ἀλλὰ ἀποταξάμενος καὶ εἰπὼν 21
* Ἰαῦλιν ἄνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος ἀνήχθη
ἀπὸ τῆς Ἐφέσου, καὶ κατελθὼν εἰς Καισαρίαν, ἀναβὰς 22
καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν,
καὶ ποιήσας χρόνον τινα ἐξῆλθεν, διερχόμενος καθεξῆς 23
τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, στηρίζων πάντας τοὺς
μαθητάς.

Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ 24
γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν
Κυρίου ταῖς γραφαῖς. οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, 25
καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ
τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. οὗτός 26
τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ· ἀκούσαντες
δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας προσελάβοντο αὐτὸν καὶ 27
‡ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ. βουλο-
μένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαίαν προτρεψάμενοι
οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν·
ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν
διὰ τῆς χάριτος· ἐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγ- 28
χετο δημοσίᾳ ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν χριστὸν

* ἸΔεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· [et iterum]†

‡ Ἰ ἐν δὲ τῇ Ἐφέσῳ ἐπιδημοῦντές τινες Κορίνθιοι καὶ ἀκούσαντες αὐτοῦ παρεκάλουν διελθεῖν σὺν αὐ-
τοῖς εἰς τὴν πατρίδα αὐτῶν· συνεκατανεύσαντος δὲ αὐτοῦ οἱ Ἐφέσιοι ἔγραψαν τοῖς ἐν Κορίνθῳ μαθη-
ταῖς ὅπως ἀποδέξωνται τὸν ἄνδρα·†

- 16 I am not minded to be a judge of these matters.
 17 And he drave them from the judgement-seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.
- 18 And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a
 19 vow. And they came to Ephesus, and he left them there: but he himself entered into the synagogue,
 20 and reasoned with the Jews. And when they asked him to abide a longer time, he consented not;
 21 but taking his leave of them, and saying, I will return again unto you, if God will, he set sail from
 22 Ephesus. And when he had landed at Cæsarea, he went up and saluted the church, and went down to
 23 Antioch. And having spent some time *there*, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.
- 24 Now a certain Jew named Apollos, an Alexandrian by race, ¹a learned man, came to Ephesus;
 25 and he was mighty in the scriptures. This man had been ²instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the
 26 baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded
 27 ed unto him the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he ³helped
 28 them much which had believed through grace: for he powerfully confuted the Jews, ⁴and that publicly, shewing by the scriptures that Jesus was the Christ.

¹ Or, an eloquent man² Gr. taught by word of mouth.³ Or, helped much through grace them which had believed⁴ Or, shewing publicly

And it came to pass, that, while Apollos was at **19**
Corinth, Paul having passed through the upper
country came to Ephesus, and found certain dis-
ciples: and he said unto them, Did ye receive the **2**
Holy Ghost when ye believed? And they *said* unto
him, Nay, we did not so much as hear whether ¹the
Holy Ghost was *given*. And he said, Into what **3**
then were ye baptized? And they said, Into John's
baptism. And Paul said, John baptized with the **4**
baptism of repentance, saying unto the people, that
they should believe on him which should come
after him, that is, on Jesus. And when they heard **5**
this, they were baptized into the name of the Lord
Jesus. And when Paul had laid his hands upon **6**
them, the Holy Ghost came on them; and they
spake with tongues, and prophesied. And they **7**
were in all about twelve men.

¹ Or, there is a Holy
Ghost

And he entered into the synagogue, and spake **8**
boldly for the space of three months, reasoning and
persuading *as to* the things concerning the kingdom
of God. But when some were hardened and disobe- **9**
dient, speaking evil of the Way before the multi-
tude, he departed from them, and separated the
disciples, reasoning daily in the school of Tyrannus.
And this continued for the space of two years; so **10**
that all they which dwelt in Asia heard the word
of the Lord, both Jews and Greeks. And God **11**
wrought special ²miracles by the hands of Paul:
insomuch that unto the sick were carried away **12**
from his body handkerchiefs or aprons, and the
diseases departed from them, and the evil spirits
went out. But certain also of the strolling Jews, **13**
exorcists, took upon them to name over them which
had the evil spirits the name of the Lord Jesus,
saying, I adjure you by Jesus whom Paul preach-
eth. And there were seven sons of one Sceva, a **14**
Jew, a chief priest, which did this. And the evil **15**
spirit answered and said unto them,

² Gr. powers.

- 1 Ἰησοῦν. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι
 ἐν Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν
 2 εἰς Ἐφεσον καὶ εὐρεῖν τινὰς μαθητάς, εἶπέν τε^{*} πρὸς αὐτοὺς
 Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτόν
 3 Ἀλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. Ἐἶπέν τε^{*} Εἰς
 τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν Εἰς τὸ Ἰωάνου βάπτισμα.
 4 εἶπεν δὲ Παῦλος Ἰωάνης ἐβάπτισεν βάπτισμα μετανοίας,
 τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσω-
 5 σιν, τοῦτ' ἔστιν εἰς τὸν Ἰησοῦν. ἀκούσαντες δὲ ἐβαπτίσθη-
 6 σαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ καὶ ἐπιθέντος αὐτοῖς
 τοῦ Παύλου χεῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς,
 7 ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευν. ἦσαν δὲ οἱ πάντες
 8 ἄνδρες ὡσεὶ δώδεκα. Εἰσελθὼν δὲ εἰς τὴν συνα-
 γωγὴν ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ
 9 πείθων περὶ τῆς βασιλείας τοῦ θεοῦ. ὥς δέ τινες ἐσκλη-
 ρύνοντο καὶ ἠπειθουν κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ
 πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισεν τοὺς μαθητάς,
 10 καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου[†]. τοῦτο
 δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν
 Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ
 11 Ἕλληνας. Δυνάμεις τε οὐ τὰς τυχούσας ὁ θεὸς
 12 ἐποίει διὰ τῶν χειρῶν Παύλου, ὥστε καὶ ἐπὶ τοὺς ἀσθενούν-
 τας ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίν-
 θια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰ νόσους, τὰ τε πνεύ-
 13 ματα τὰ πονηρὰ ἐκπορεύεσθαι. Ἐπεχείρησαν δέ τινες καὶ
 τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς
 ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ
 λέγοντες Ὅρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.
 14 ἦσαν δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο
 15 ποιοῦντες. ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν αὐ-

ὁ δὲ εἶπεν

† ἀπὸ ὧρας 6 ἕως
δεκάτης†

* Ἡθέλοντος δὲ τοῦ Παύλου κατὰ τὴν ἰδίαν βουλὴν πορεύεσθαι εἰς Ἱεροσόλυμα εἶπεν αὐτῷ τὸ πνεῦμα ὑποστρέφειν εἰς τὴν Ἀσίαν· διελθὼν δὲ τὰ ἀνωτερικὰ μέρη ἔρχεται εἰς Ἐφεσον, καὶ εὐρύν τινες μαθητάς εἶπεν†

τοῖς Τὸν [μὲν] Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ἐπίστα-
μαι, ὑμεῖς δὲ τίνες ἐστέ; καὶ ἐφαλόμενος ὁ ἄνθρωπος 16
ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν κατακυριεύσας
ἀμφοτέρων ἰσχυρεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετρα-
ματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. τοῦτο δὲ 17
ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς
κατοικοῦσιν τὴν Ἔφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντας
αὐτούς, καὶ ἐμεγαλίνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ 18
ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ἱκανοὶ δὲ τῶν τὰ πε- 19
ρίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον
ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ
εὗρον ἀργυρίου μυριάδας πέντε. Οὕτως κατὰ κράτος τοῦ 20
κυρίου ὁ λόγος ἤξανε καὶ ἰσχυεν.

ΩΣ ΔΕ ΕΠΑΗΡΩΘΗ ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ 21
πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαίαν πορεύεσθαι
εἰς Ἱεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ
με καὶ Ῥώμην ἰδεῖν. ἀποστείλας δὲ εἰς τὴν Μακεδονίαν 22
δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον, αὐτὸς
ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν. Ἐγένετο δὲ 23
κατὰ τὸν καιρὸν ἐκείνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.
Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς 24
[ἀργυροῦς] Ἀρτέμιδος παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην
ἐργασίαν, οὓς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργά- 25
τας εἶπεν Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας
ἡ εὐπορία ἡμῖν ἐστίν, καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον 26
Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος
πέισας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ
οἱ διὰ χειρῶν γινόμενοι. οὐ μόνον δὲ τοῦτο κινδυνεύει 27
ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγά-

Jesus I know, and Paul I know; but who are ye? ^{1 Or, recognise}
 16 And the man in whom the evil spirit was leaped on
 them, and mastered both of them, and prevailed
 against them, so that they fled out of that house naked
 17 and wounded. And this became known to all, both
 Jews and Greeks, that dwelt at Ephesus; and fear
 fell upon them all, and the name of the Lord Jesus
 18 was magnified. Many also of them that had be-
 lieved came, confessing, and declaring their deeds.
 19 And not a few of them that practised ²curious arts ^{2 Or, magical}
 brought their books together, and burned them in
 the sight of all: and they counted the price of them,
 20 and found it fifty thousand pieces of silver. So
 mightily grew the word of the Lord and prevailed.
 21 Now after these things were ended, Paul pur-
 posed in the spirit, when he had passed through
 Macedonia and Achaia, to go to Jerusalem, saying,
 After I have been there, I must also see Rome.
 22 And having sent into Macedonia two of them that
 ministered unto him, Timothy and Erastus, he him-
 self stayed in Asia for a while.
 23 And about that time there arose no small stir con-
 24 cerning the Way. For a certain man named De-
 metrius, a silversmith, which made silver shrines of
³Diana, brought no little business unto the crafts- ^{3 Gr. Artemis.}
 25 men; whom he gathered together, with the work-
 men of like occupation, and said, Sirs, ye know that
 26 by this business we have our wealth. And ye see
 and hear, that not alone at Ephesus, but almost
 throughout all Asia, this Paul hath persuaded and
 turned away much people, saying that they be no
 27 gods, which are made with hands: and not only is
 there danger that this our trade come into dis-
 repute; but also that the

1 Gr. *Artemis*.

2 Gr. *the inhabited earth*.

3 Gr. *Asiarchs*.

4 Or, *And some of the multitude instructed Alexander*

5 Or, *heaven*

6 Or, *court days are kept*

7 Or, *accused of riot concerning this day*

temple of the great goddess ¹Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and ²the world worshipeth. And when they heard this, they were filled with ²⁸wrath, and cried out, saying, Great *is* ¹Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul ³⁰was minded to enter in unto the people, the disciples suffered him not. And certain also of the ³¹chief officers of Asia*, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one thing, and some another: for ³²the assembly was in confusion; and the more part knew not wherefore they were come together. ³³And ³⁴they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was ³⁵a Jew, ³⁶all with one voice about the space of two hours cried out, Great *is* ¹Diana of the Ephesians. And when the ³⁷townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great ³⁸¹Diana, and of the *image* which fell down from ³⁹¹Jupiter? Seeing then that these things cannot be ⁴⁰gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought *hither* these men, which are neither ⁴¹robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with ⁴²him, have a matter against any man, ⁴³the courts are open, and there are proconsuls: let them accuse one another. But if ye seek any thing about other matters, ⁴⁴it shall be settled in the regular assembly. For indeed ⁴⁵we are in danger to be ⁴⁶accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account of this concourse. And ⁴⁷when he had thus spoken, he dismissed the assembly. And after the uproar was ceased, Paul having ⁴⁸20

* For "chief officers of Asia" read "Asiarchs" (with marg. i. e. officers having charge of festivals in the Roman province of Asia.)—*Am. Com.*

λης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐθέν λογισθῆναι, μέλλειν
 τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς, ἣν ὅλη
 28 [ἡ] Ἀσία καὶ [ἡ] οἰκουμένη σέβεται. ἀκούσαντες δὲ καὶ
 γενόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες Μεγάλη ἡ
 29 Ἀρτεμις Ἐφεσίων. καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως,
 ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον συναρπάσαντες
 Γαῖον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου.
 30 Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἶων
 31 αὐτὸν οἱ μαθηταί· τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ
 φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑα-
 32 τὸν εἰς τὸ θέατρον. ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἣν
 γὰρ ἡ ἐκκλησία συνεκχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν
 33 τίνος ἕνεκα συνεληλύθεισαν. ἐκ δὲ τοῦ ὄχλου συνεβίβα-
 σαν Ἀλέξανδρον προβαλόντων αὐτὸν τῶν Ἰουδαίων, ὁ δὲ
 Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι
 34 τῷ δῆμῳ. ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν φωνὴ ἐγένετο
 μία ἐκ πάντων ὥσεί· ἐπὶ ὥρας δύο ἔκραζόντων· Μεγάλη ἡ
 35 Ἀρτεμις Ἐφεσίων. καταστείλας δὲ τὸν ὄχλον ὁ γραμ-
 ματεὺς φησιν Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἀνθρώπων
 ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς
 36 μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς; ἀναντιρῆτων οὖν
 ὄντων τούτων δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν
 37 καὶ μηδὲν προπητὲς πράσσειν. ἡγάγετε γὰρ τοὺς ἄνδρας
 τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν
 38 ἡμῶν. εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται
 ἔχουσιν πρὸς τινα λόγον, ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί
 39 εἰσιν, ἐγκαλεῖτωσαν ἀλλήλοις. εἰ δέ τι περαιτέρω ἐπιζη-
 40 τεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. καὶ γὰρ
 κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον μη-
 δεῖος αἰτίου ὑπάρχοντος, περὶ οὗ οὐ δυνησόμεθα ἀποδοῦναι
 41 λόγον περὶ τῆς συστροφῆς ταύτης. καὶ ταῦτα εἰπὼν ἀπέ-
 λυσεν τὴν ἐκκλησίαν.

Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμφάμενος

ἡδραμόντες εἰς τὸ
 ἀμφοδοῦν

ὡς | κράζοντες

Μεγάλη ἡ Ἀρτε-
 μιν Ἐφεσίων

Αρ.†

ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας ἀσπασάμενος
 ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν. διελθὼν δὲ τὰ μέρη 2
 ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ ἦλθεν εἰς τὴν
 Ἑλλάδα, ποιήσας τε μῆνας τρεῖς γενομένης ἐπιβουλῆς 3
 αὐτῷ ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν
 ἐγένετο γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας. συνει- 4
 πετο δὲ αὐτῷ [†] Σώπατρος Πύρρου Βεροιαῖος, Θεσσαλονι-
 κῶν δὲ Ἀρίσταρχος καὶ Σέκουνδος καὶ Γαῖος Δερβαῖος καὶ
 Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος καὶ Τρόφιμος· οὗτοι δὲ 5
 προσελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι· ἡμεῖς δὲ ἐξεπλεύσα- 6
 μεν μετὰ τὰς ἡμέρας τῶν αἰζύμων ἀπὸ Φιλίππων, καὶ ἦλθο-
 μεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν πέντε, οὓς
 διετρίψαμεν ἡμέρας ἑπτά. Ἐν δὲ τῇ μιᾷ τῶν 7
 σαββάτων συνηγμένων ἡμῶν κλάσαι ἄρτον ὁ Παῦλος διε-
 λέγετο αὐτοῖς, μέλλον ἐξέναι τῇ ἐπαύριον, παρέτεινέν τε
 τὸν λόγον μέχρι μεσονυκτίου. ἦσαν δὲ λαμπάδες ἱκαναὶ 8
 ἐν τῷ ὑπερώῳ οὓς ἡμεῖς συνηγμένοι· καθεζόμενος δὲ τις 9
 νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος
 ὑπνῷ βαθεῖ διαλεγομένου τοῦ Παύλου ἐπὶ πλείον, κατε-
 νεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστεγού κάτω καὶ
 ἦρθη νεκρός. καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ 10
 συνπεριλαβὼν εἶπεν Ὁ Μὴ θορυβεῖσθε, ἡ γὰρ ψυχὴ αὐτοῦ
 ἐν αὐτῷ ἐστίν. ἀναβὰς δὲ [καὶ] κλάσας τὸν ἄρτον καὶ 11
 γευσάμενος ἐφ' ἱκανόν τε ὁμιλήσας ἄχρι αὐγῆς οὕτως
 ἐξῆλθεν. ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν 12
 οὐ μετρίως. Ἡμεῖς δὲ προσελθόντες ἐπὶ τὸ 13
 πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀνα-
 λαμβάνειν τὸν Παῦλον, οὕτως γὰρ διατεταγμένος ἦν μέλ-
 λων αὐτὸς πεζεύειν. ὥς δὲ συνέβαλλεν ἡμῶν εἰς τὴν Ἀσσον, 14
 ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην, κακεῖθεν ἀπο- 15
 πλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου, τῇ
 δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον, τῇ δὲ ἑχομένη ἦλθομεν
 εἰς Μίλητον· κεκρίκει γὰρ ὁ Παῦλος παραπλεύσαι τὴν 16

ἄχρι τῆς Ἀσίας [†]

Αρ.

προελθόντες

Παύλου, ἐπὶ πλείον
κατενεχθεὶς

μὴ θορυβεῖσθαι

προσελθόντες

ἑσπέρα [†] καὶ με-
νάντες ἐν Τρωγυ-
λῳ τῇ [†]

- sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia.
- 2 And when he had gone through those parts, and had given them much exhortation, he came into
- 3 Greece. And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined
- 4 to return through Macedonia. And there accompanied him ¹as far as Asia Sopater of Berea, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy;
- 5 and of Asia, Tychicus and Trophimus. But these ²had gone before, and were waiting for us at Troas.
- 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.
- 7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.
- 8 And there were many lights in the upper chamber,
- 9 where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up
- 10 dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is
- 11 in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed.
- 12 And they brought the lad alive, and were not a little comforted.
- 13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he
- 14 appointed, intending himself to go ³by land. And when he met us at Assos, we took him in, and came
- 15 to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day ⁴we touched at Samos; and ⁴the day after we came
- 16 to Miletus. For Paul had determined to sail past

¹ Many ancient authorities omit *as far as Asia*.

² Many ancient authorities read *came, and were waiting*.

³ Or, *on foot*

⁴ Many ancient authorities insert *having tarried at Trogyllium*.

Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called ¹ to him the ¹elders of the church. And when they 18 were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of 19 mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not 20 from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repent- 21

² Many ancient authorities omit Christ.

ance toward God, and faith toward our Lord Jesus ²Christ. And now, behold, I go bound in the spirit 22 unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost testifieth 23 unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any ac- 24

³ Or, in comparison of accomplishing my course

count, as dear unto myself, ³so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye 25 all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I tes- 26 tify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring 27 unto you the whole counsel of God. Take heed 28 unto yourselves, and to all the flock, in the which the Holy Ghost hath made you ⁴bishops, to feed

⁴ Or, overseers

⁵ Many ancient authorities read the Lord.

⁶ Gr. acquired.

the church of ⁵God*, which he ⁶purchased with his own blood. I know that after my departing griev- 29 ous wolves shall enter in among you, not sparing the flock; and from among your own selves shall 30 men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, re- 31

* For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read *God*.)—*Am. Com.*

Ἐφεσον, ὥπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ, ἔσπευδεν γὰρ εἰ δυνατόν εἶν αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον μετεκαλέ-
 18 σατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ὡς δὲ παρεγένοντο
 πρὸς αὐτὸν εἶπεν αὐτοῖς Ὑμεῖς ἐπίστασθε ἀπὸ πρώτης
 19 ἡμέρας ἐφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς μεθ' ὑμῶν τὸν
 20 πάντα χρόνον ἐγενόμην, δουλεύων τῷ κυρίῳ μετὰ πάσης
 ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν τῶν συμβάν-
 21 των μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· ὡς οὐδὲν ὑπε-
 στείλαμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ
 22 διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, διαμαρτυρόμενος
 Ἰουδαίοις τε καὶ Ἑλλήσιν τὴν εἰς θεὸν μετάνοιαν καὶ
 23 πίστιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν. καὶ νῦν ἰδοὺ δεδε-
 μένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν
 24 αὐτῇ συναντήσοντα ἐμοὶ μὴ εἰδώς, πλην ὅτι τὸ πνεῦμα τὸ
 ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον ὅτι δεσμὰ καὶ
 25 θλάψεις με μένουσιν· ἀλλ' οὐδενὸς λόγου ποιῶμαι τὴν
 ψυχὴν τιμίαν ἐμαυτῷ ὡς ἑτελεύσω τὸν δρόμον μου καὶ
 τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρ-
 26 τύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. καὶ νῦν
 ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς
 27 πάντες ἐν οἷς διηλθον κηρύσσων τὴν βασιλείαν· διότι
 μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς εἰμι
 28 ἀπὸ τοῦ αἵματος πάντων, οὐ γὰρ ὑπεστείλαμην τοῦ μὴ
 ἀναγγεῖλαι πᾶσαν τὴν βουλὴν τοῦ θεοῦ ὑμῖν. προσέχετε
 ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ
 ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ
 29 θεοῦ, ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. ἐγὼ
 οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς
 30 εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου, καὶ ἐξ ὑμῶν [αὐτῶν]
 ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀπο-
 31 σπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν· διὸ γρηγορεῖτε, μνημο-

Αρ.

Χριστόν

τελειῶσαι

Αρ.†

νεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπανσάμην μετὰ
 δακρύων νουθετῶν ἓνα ἕκαστον. καὶ τὰ νῦν παρατίθεται 32
 ὑμᾶς τῷ ἱερωτάτῳ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ τῷ ἐνισχυμένῳ
 οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμέ-
 νοις πάσιν. ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενός 33
 ἐπεθύμησα· αὐτοὶ γινώσκετε ὅτι ταῖς χρεαίαις μου καὶ τοῖς 34
 οὔσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταί. πάντα ὑπέδειξα 35
 ὑμῖν ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθε-
 νούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι
 αὐτὸς εἶπεν Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.
 καὶ ταῦτα εἰπὼν θεῖς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς 36
 προσηύξατο. ἱκανὸς δὲ κλαυθμὸς ἐγένετο πάντων, καὶ 37
 ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν
 αὐτόν, ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ὃ εἶρηκει ὅτι 38
 οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμ-
 πον δὲ αὐτὸν εἰς τὸ πλοῖον.

ἡμᾶς, ἀποσπασθέν-
 τες ἀπ' αὐτῶν

καὶ Μύρα

ἡμᾶς ἐξαρτίσαι

Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐ- 1
 τῶν, εὐθύδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς 2
 τὴν Ῥόδον, καὶ ἐκείθεν εἰς Πάταρα. καὶ εὐρόντες πλοῖον 3
 διαπερῶν εἰς Φοινίκην ἐπιβάντες ἀνήχθημεν. ἀναφάναντες 4
 δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν
 εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον, ἐκεῖσε γὰρ τὸ πλοῖον 5
 ἦν ἀποφορτιζόμενον τὸν γόμον. ἀνευρόντες δὲ τοὺς μαθη- 6
 τὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ, οἵτινες τῷ Παύλῳ
 ἔλεγον διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν εἰς Ἱεροσόλυμα.
 ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας, ἐξελθόντες 5
 ἐπορευόμεθα προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ
 τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ 6
 τὸν αἰγιαλὸν προσευξάμενοι ἀπησπασάμεθα ἀλλήλους, 6
 καὶ ἐνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς
 τὰ ἴδια. Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ 7
 Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι 8
 τοὺς ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. τῇ δὲ 8

membering that by the space of three years I ceased not to admonish every one night and day with tears.
 32 And now I commend you to God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are
 33 sanctified. I coveted no man's silver, or gold, or
 34 apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were
 35 with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.
 36 And when he had thus spoken, he kneeled down,
 37 and prayed with them all. And they all wept sore,
 38 and fell on Paul's neck, and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

¹ Some ancient authorities read *the Lord*.

21 And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and
 2 from thence unto Patara: and having found a ship crossing over unto Phœnicia, we went aboard, and
 3 set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to
 4 unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot
 5 in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city:
 6 and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.
 7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren,
 8 and abode with them one day. And on the

morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this man had four daughters, virgins, which 9 did prophesy. And as we tarried there 'many days*', 10 there came down from Judæa a certain prophet, named Agabus. And coming to us, and taking 11 Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both 12 we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do 13 ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he 14 would not be persuaded, we ceased, saying, The will of the Lord be done.

1 Or, some

2 Or, made ready

And after these days we took up our baggage, 15 and went up to Jerusalem. And there went with 16 us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

And when we were come to Jerusalem, the brethren 17 received us gladly. And the day following Paul 18 went in with us unto James; and all the elders were present. And when he had saluted them, he re- 19 hearsed one by one the things which God had wrought among the Gentiles by his ministry. And 20 they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many 21 thousands there are among the Jews of them which have believed; and they are all zealous for the law: and 22 they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they will certainly hear 23

3 Gr. myriads.

* For "many days" read "some days"—*Am. Com.*

ἐπαύριον ἐξελθόντες ἦλθαμεν εἰς Καισαρίαν, καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν ἐπτά ἐμείναμεν παρ' αὐτῷ. τούτῳ δὲ ἦσαν θυγατέρες 9 τέσσαρες παρθένοι προφητεύουσαι. Ἐπιμενόντων δὲ ἡμέρας πλείους κατήλθεν τις ἀπὸ τῆς Ἰουδαίας προφήτης 11 ὀνόματι Ἀγαβος, καὶ ἔλθων πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον Τὸν ἄνδρα οὗ ἐστὶν ἡ ζώνη αὕτη οὕτως δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ 12 παραδώσουσιν εἰς χεῖρας ἐθνῶν. ὥς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν 13 αὐτὸν εἰς Ἱερουσαλὴμ. τότε ἀπεκρίθη [ὁ] Παῦλος Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ 14 ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ. μὴ πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες Τοῦ κυρίου τὸ θέλημα γινέσθω.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνο-
16 μεν εἰς Ἱεροσόλυμα· συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ
Καισαρίας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί
17 τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. Γενομένων δὲ ἡμῶν εἰς
18 Ἱεροσόλυμα ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί. τῇ δὲ
ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες
19 τε παρεγένοντο οἱ πρεσβύτεροι. καὶ ἀσπασάμενος αὐτοὺς
ἐξηγεῖτο καθ' ἕνα ἑκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν
20 διὰ τῆς διακονίας αὐτοῦ. οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν
θεόν, εἰπὼν τε αὐτῷ Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες
εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων, καὶ πάντες
21 ζηλωταὶ τοῦ νόμου ὑπάρχουσιν· κατηχήθησαν δὲ περὶ σοῦ
ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωυσέως τοὺς κατὰ τὰ ἔθνη
πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα
22 μηδὲ τοῖς ἔθνεσιν περιπατεῖν. τί οὖν ἐστίν; πάντως ἀκού-

Αρ.

σονται ὅτι ἐλήλυθας. τοῦτο οὖν ποιήσον ὃ σοι λέγομεν· 23
 εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἄφ' ἑαυτῶν.
 τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον 24
 ἐπ' αὐτοῖς ἵνα ξυρήσονται τὴν κεφαλὴν, καὶ γινώσκονται
 πάντες ὅτι ὢν κατήχηνται περὶ σοῦ οὐδὲν ἔστιν, ἀλλὰ
 στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν νόμον. περὶ δὲ τῶν 25
 πεπιστευκότων ἐθνῶν ἡμεῖς ἄπεστέιλामεν κρίναντες φυ-
 λάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ αἷμα καὶ πνικτὸν
 καὶ πορνείαν. τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ 26
 ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερόν,
 διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ
 ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά.

επεστείλαμεν

Ὡς δὲ ἔμελλον αἱ ἐπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ 27
 τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον
 πάντα τὸν ὄχλον καὶ ἐπέβαλαν ἐπ' αὐτὸν τὰς χεῖρας, κρά- 28
 ζοντες Ἄνδρες Ἰσραηλεῖται, βοηθεῖτε· οὗτός ἐστιν ὁ
 ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου
 τούτου πάντα πανταχῇ διδάσκων, ἔτι τε καὶ Ἑλληνας
 εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον τόπον
 τούτον. ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον 29
 ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγα-
 γεν ὁ Παῦλος. ἐκινήθη τε ἡ πόλις ὅλη καὶ ἐγένετο συν- 30
 δρομὴ τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ Παύλου εἶλκον
 αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.
 Ζητούντων τε αὐτὸν ἀποκτεῖναι ἀνέβη φάσις τῷ χιλιάρχῳ 31
 τῆς σπείρης ὅτι ὅλη συνχύνεται Ἱερουσαλὴμ, ὃς ἐξαυτῆς 32
 ἔλαβον
 ἑπ' αὐτούς, οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώ-
 τας ἐπαύσαντο τύπτοντες τὸν Παῦλον. τότε ἐγγίσας ὁ 33
 χιλιάρχος ἐπελάβετο αὐτοῦ καὶ ἐκέλευσε δεθῆναι ἀλύσει
 δυοῖ, καὶ ἐπυνθάνετο τίς εἴη καὶ τί ἐστὶν πεποιηκώς· ἄλλοι 34
 δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ
 γινῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον ἐκέλευσεν ἄγεσθαι

λαβὼν

- 23 that thou art come. Do therefore this that we say to thee: We have four men which have a vow on
 24 them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest or-
 25 derly, keeping the law. But as touching the Gen-¹ tiles which have believed, we ¹wrote, giving judge-
 ment that they should keep themselves from things sacrificed to idols, and from blood, and from what is
 26 strangled, and from fornication. Then Paul ²took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.
- 27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands
 28 on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath
 29 defiled this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the tem-
 30 ple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors
 31 were shut. And as they were seeking to kill him, tidings came up to the ³chief captain of the ⁴band,
 32 that all Jerusalem was in confusion. And forth- with he took soldiers and centurions, and ran down upon them: and they, when they saw the chief cap-
 33 tain and the soldiers, left off beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.
 34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought

¹ Or, enjoined
 Many ancient authorities read sent.

² Or, took the men the next day, and purifying himself &c.

³ Or, military tribune
 Gr. chiliarch: and so throughout this book.

⁴ Or, cohort

into the castle. And when he came upon the stairs, 35 so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, Away with him.

And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, 39 a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when he 40 had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

Brethren and fathers, hear ye the defence which 22 I now make unto you.

And when they heard that he spake unto them in 2 the Hebrew language, they were the more quiet: and he saith,

I am a Jew, born in Tarsus of Cilicia, but brought 3 up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, 4 binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom 5 also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, 6 and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard 7 a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? 8 And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me 9

35 αὐτὸν εἰς τὴν παρεμβολήν. ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀνα-
 βαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν
 36 διὰ τὴν βίαν τοῦ ὄχλου, ἠκολούθει γὰρ τὸ πλήθος τοῦ λαοῦ
 37 κράζοντες Αἴρε αὐτόν. Μέλλων τε εἰσάγε-
 σθαι εἰς τὴν παρεμβολήν ὁ Παῦλος λέγει τῷ χιλιάρχῳ
 Εἰ ἔξεστίν μοι εἰπεῖν τι πρὸς σέ; ὁ δὲ ἔφη Ἑλληνιστὶ
 38 γινώσκεις; οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν
 ἡμερῶν ἀναστατώσας καὶ ἔξαγαγὼν εἰς τὴν ἔρημον τοὺς
 39 τετρακισχιλίους ἄνδρας τῶν σικαρίων; εἶπεν δὲ ὁ Παῦλος
 Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεὺς τῆς Κιλικίας,
 οὐκ ἀσήμερον πόλεως πολίτης· δέομαι δέ σου, ἐπιτρέψόν μοι
 40 λαλήσαι πρὸς τὸν λαόν. ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος
 ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ,
 πολλῆς δὲ ^{γενομένης συγῆς} γενομένης συγῆς συνήγης
 1 διαλέκτῳ λέγων Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ
 2 μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας.— ἀκούσαντες δὲ ὅτι
 τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς μᾶλλον παρῆσχον
 3 ἡσυχίαν. καὶ φησιν— Ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημέ-
 ρος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει
 ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ
 ἀκρίβειαν τοῦ πατρῷου νόμου, ζηλωτὴς ὑπάρχων τοῦ θεοῦ
 4 καθὼς πάντες ὑμεῖς ἐστὲ σήμερον, ὅς ταύτην τὴν ὁδὸν
 ἐδίωξα ἄχρι θανάτου, δέσμεύων καὶ παραδιδούς εἰς φυλακὰς
 5 ἄνδρας τε καὶ γυναῖκας, ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι
 καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξάμε-
 νος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευομένην ἄξων
 καὶ τοὺς ἐκείσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ ἵνα τιμω-
 6 ρηθῶσιν. Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ
 Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περι-
 7 στράφαι φῶς ἱκανὸν περὶ ἐμέ, ἔπεσά τε εἰς τὸ ἔδαφος καὶ
 ἤκουσα φωνῆς λεγούσης μοι Σαούλ Σαούλ, τί με διώκεις;
 8 ἐγὼ δὲ ἀπεκρίθην Τίς εἶ, κύριε; εἶπέν τε πρὸς ἐμέ Ἐγὼ
 9 εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. οἱ δὲ σὺν ἐμοὶ

οὐδὲν ἔβλεπον

ὄντες τὸ μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ
 λαλοῦντός μοι. εἶπον δέ· Τί ποιήσω, κύριε; ὁ δὲ κύριος 10
 εἶπεν πρὸς με· Ἀναστὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι
 λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. ὥς δὲ 11
 ἔβλεπον ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου, χειραγω-
 γούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν.
 Ἀνανίας δέ τις ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον, μαρτυρούμε- 12
 νος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ἐλθὼν πρὸς 13
 ἐμὲ καὶ ἐπιστάς εἶπέν μοι· Σαοὺλ ἀδελφέ, ἀνάβλεψον·
 καὶ γὰρ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. ὁ δὲ εἶπεν· Ὁ 14
 θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα
 αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στό-
 ματος αὐτοῦ, ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους 15
 ὧν ἑώρακας καὶ ἤκουσας. καὶ νῦν τί μέλλεις; ἀναστὰς 16
 βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου ἐπικαλεσάμενος
 τὸ ὄνομα αὐτοῦ. Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερου- 17
 σαλὴμ καὶ προσευχομένῳ μου ἐν τῷ ἱερῷ γενέσθαι με ἐν
 ἑκστάσει καὶ ἰδεῖν αὐτὸν λέγοντά μοι· Σπεῦδον καὶ ἔξελθε 18
 ἐν τάχει ἐξ Ἱερουσαλὴμ, διότι οὐ παραδέχονται σοι μαρ-
 τυρίαν περὶ ἐμοῦ. καὶ γὰρ εἶπον· Κύριε, αὐτοὶ ἐπίστανται 19
 ὅτι ἐγὼ ἡμὴν φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς
 τοὺς πιστεύοντας ἐπὶ σέ· καὶ ὅτε ἐξεχύνητο τὸ αἷμα Στε- 20
 φάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἡμὴν ἐφeskῶς καὶ
 συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων
 αὐτόν. καὶ εἶπεν πρὸς με· Πορεύου, ὅτι ἐγὼ εἰς ἔθνη 21
 μακρὰν ἔξαποστελῶ σε. Ἦκουον δὲ αὐτοῦ 22
 ἄχρι τούτου τοῦ λόγου καὶ ἐπήραν τὴν φωνὴν αὐτῶν λέ-
 γοντες· Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον, οὐ γὰρ καθῆκεν
 αὐτὸν ζῆν. κραυγαζόντων τε αὐτῶν καὶ ῥιπτούντων τὰ 23
 ἱμάτια καὶ κονιορτὸν βαλλόντων εἰς τὸν αἶρα ἐκέλευσεν 24
 ὁ χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν, εἶπας
 μάλιστα ἵνα ἀνετάξεσθαι αὐτὸν ἵνα ἐπιγνῶ δι' ἣν αἰτίαν οὕτως
 ἐπεφώνουν αὐτῷ. ὥς δὲ προέτειναν αὐτὸν τοῖς ἱμάσιν 25

ἀποστελῶ

beheld indeed the light, but they heard not the voice
 10 of him that spake to me. And I said, What shall
 I do, Lord? And the Lord said unto me, Arise,
 and go into Damascus; and there it shall be told
 thee of all things which are appointed for thee to do.
 11 And when I could not see for the glory of that
 light, being led by the hand of them that were with
 12 me, I came into Damascus. And one Ananias, a
 devout man according to the law, well reported of
 13 by all the Jews that dwelt there, came unto me, and
 standing by me said unto me, Brother Saul, receive
 thy sight. And in that very hour I ¹looked up on
 14 him. And he said, The God of our fathers hath ap-
 pointed thee to know his will, and to see the Right-
 15 eous One, and to hear a voice from his mouth. For
 thou shalt be a witness for him unto all men of what
 16 thou hast seen and heard. And now why tarriest
 thou? arise, and be baptized, and wash away thy
 17 sins, calling on his name. And it came to pass,
 that, when I had returned to Jerusalem, and while
 18 I prayed in the temple, I fell into a trance, and saw
 him saying unto me, Make haste, and get thee quick-
 ly out of Jerusalem: because they will not receive
 19 of thee testimony concerning me. And I said,
 Lord, they themselves know that I imprisoned and
 beat in every synagogue them that believed on thee:
 20 and when the blood of Stephen thy witness was
 shed, I also was standing by, and consenting, and
 21 keeping the garments of them that slew him. And
 he said unto me, Depart: for I will send thee forth
 far hence unto the Gentiles.
 22 And they gave him audience unto this word; and
 they lifted up their voice, and said, Away with such
 a fellow from the earth: for it is not fit that he
 23 should live. And as they cried out, and threw off
 24 their garments, and cast dust into the air, the chief
 captain commanded him to be brought into the cas-
 tle, bidding that he should be examined by scourg-
 ing, that he might know for what cause they so shout-
 25 ed against him. And when they had tied him up

²with the thongs,

¹ Or, received my
 sight and looked
 upon him

² Or, for

Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion 26 heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. And the chief captain came, and 27 said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, 28 With a great sum obtained I this citizenship. And Paul said, But I am a *Roman* born. They then 29 which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking stedfastly on the council, 23 said, Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God 3 shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And they 4 that stood by said, Revilest thou God's high priest? And Paul said, I wist not, brethren, that he was 5 high priest: for it is written, Thou shalt not speak evil of a ruler of thy people. But when Paul perceived that the one part were Sadducees, and the 6 other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose 7 a dissension between the Pharisees and Sadducees: and the assembly was divided. For the Sadducees 8 say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there 9 arose a great clamour: and some

εἶπεν πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;
 26 ἀκούσας δὲ ὁ ἑκατόνταρχος προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλὲν λέγων Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος
 27 Ῥωμαῖός ἐστιν. προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ
 28 Λέγε μοι, σὺ Ῥωμαῖός εἶ; ὁ δὲ ἔφη Ναί. ἀπεκρίθη δὲ ὁ χιλιάρχος Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἔκτησάμην. ὁ δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι.
 29 εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν δεδεκώς.

30 Τῇ δὲ ἐπαύριον βουλόμενος γινῶναι τὸ ἀσφαλὲς τὸ τί κατηγορεῖται ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον, καὶ
 1 καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς. ἀτενίσας δὲ Ἰουδαῖοι
 2 Παῦλος τῷ συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς
 3 ἡμέρας. ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστῶ-
 4 σιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν Τύπτειν σε μέλλει ὁ θεός, τοίχῃ κεκονιαιμένη· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν
 5 κελεύεις με τύπτεσθαι; οἱ δὲ παρεστῶτες εἶπαν Τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς; ἔφη τε ὁ Παῦλος Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γὰρ ὅτι Ἀρχοντα
 6 τοῦ λαοῦ σοὶ οὐκ ἔρεῖς κακῶς. Γινούς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραζεν ἐν τῷ συνεδρίῳ Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν
 7 κρίνομαι. τοῦτο δὲ αὐτοῦ Ἰαλοῦντος ἔγένετο στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος.
 8 Σαδδουκαῖοι γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα. ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες τινὲς

τῷ συνεδρίῳ ὁ Παῦλος

ἐγὼ | εἰπόντος | ἐπέπεσεν

μὲν

τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων διεμάχοντο
λέγοντες· Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ·
εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος—. Πολλῆς δὲ 10
γινομένης στάσεως φοβηθεῖς ὁ χιλιάρχος μὴ διασπασθῇ
ὁ Παῦλος ὑπ' αὐτῶν ἐκέλευσεν τὸ στράτευμα καταβαῖν
ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν [†] εἰς τὴν παρεμβο-
λήν. Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος 11
εἶπεν· Θάρσει, ὥς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσα-
λήμ οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. Γε- 12
νομένης [†] δὲ ἡμέρας ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι
ἀνεθεμάτισαν ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πίνειν
ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον. ἦσαν δὲ πλείους 13
τεσσεράκοντα οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι·
οἵτινες προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέ- 14
ροις εἶπαν· Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς
γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. νῦν οὖν 15
ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ ὅπως
καταγάγῃ αὐτὸν εἰς ὑμᾶς ὥς μέλλοντας διαγινώσκειν
ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσει
αὐτὸν ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν. Ἀκούσας δὲ ὁ υἱὸς 16
τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν παραγενόμενος καὶ
εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ.
προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατονταρχῶν 17
εἶφῃ· Τὸν νεανίαν τοῦτον ἄπαγε πρὸς τὸν χιλιάρχον, ἔχει
γὰρ ἀπαγγεῖλαί τι αὐτῷ. ὁ μὲν οὖν παραλαβὼν αὐτόν 18
ἤγαγεν πρὸς τὸν χιλιάρχον καὶ φησιν· Ὁ δέσμιος Παῦλος
προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίαν ἄγα-
γεῖν πρὸς σέ, ἔχοντά τι λαλήσαι σοι. ἐπιλαβόμενος δὲ 19
τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ ἀναχωρήσας κατ' ἰδίαν
ἐπυνθάνετο· Τί ἐστίν ὃ ἔχεις ἀπαγγεῖλαί μοι; εἶπεν δὲ 20
ὅτι· Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτήσαι σε ὅπως αὐρίον
τὸν Παῦλον καταγάγῃς εἰς τὸ συνέδριον ὥς μέλλον τι
ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ· σὺ οὖν μὴ πεισθῆς 21

- of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel?
- 10 And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.
- 11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.
- 12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had
- 13 killed Paul. And they were more than forty which
- 14 made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we
- 15 have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near,
- 16 are ready to slay him. But Paul's sister's son heard of their lying in wait, and he came and entered into
- 17 the castle, and told Paul. And Paul called unto him
- 18 one of the centurions, and said, Bring this young man unto the chief captain: for he hath something
- 18 to tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee.
- 19 And the chief captain took him by the hand, and going aside asked him privately, What is that thou
- 20 hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat
- 21 more exactly concerning him. Do not thou therefore yield

*Or, having come
in upon them,
and he entered
etc.*

unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. So the chief captain let the young man 22 go, charging him, Tell no man that thou hast signified these things to me. And he called unto him two of the 23 centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: and *he bade them* provide beasts, that they 24 might set Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after this form: 25

Claudius Lysias unto the most excellent governor 26 Felix, greeting. This man was seized by the Jews, 27 and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to know the cause 28 wherefore they accused him, I brought him down unto their council: whom I found to be accused about ques- 29 tions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it 30 was shewn to me that there would be a plot against the man*, I sent him to thee forthwith, charging his accusers also to speak against him before thee.²

² Many ancient authorities add Farewell.

So the soldiers, as it was commanded them, took 31 Paul, and brought him by night to Antipatris. But 32 on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came 33 to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had 34 read it, he asked of what province he was; and when he understood that he was of Cilicia, I will hear thy 35 cause†, said he, when thine accusers also are come: and he commanded him to be kept in Herod's ³palace.

³ Gr. *Prætorium*.

And after five days the high priest Ananias came 24 down

* "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging etc.*—*Am. Com.*

† For "hear thy cause" read "hear thee fully"—*Am. Com.*

αὐτοῖς, ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους
 τεσσεράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν
 μήτε πίνειν ἕως οὗ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσὶν ἑτοιμοὶ
 22 προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. ὁ μὲν οὖν χιλιάρ-
 χος ἀπέλυσε τὸν νεανίσκον παραγγείλας μηδενὶ ἐκλαλῆσαι
 23 ὅτι ταῦτα ἐνεφάνισας πρὸς ἐμέ. Καὶ προσκαλεσάμενός
 τινας δύο τῶν ἑκατονταρχῶν εἶπεν Ἑτοιμάσατε στρατιώ-
 τας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρίας, καὶ ἱππεῖς
 ἐβδομήκοντα καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας *Αφ.*
 24 τῆς νυκτός, κτήνη τε παραστήσαι ἵνα ἐπιβιβάσαντες τὸν
 25 Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα, γράψας *Αφ.*
 26 ἐπιστολὴν ἔχουσαν τὸν τύπον τοῦτον Κλαύδιος Λυσίας
 27 τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. Τὸν ἄνδρα τοῦτον
 συλλημφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ἀναφείσθαι
 ὑπ' αὐτῶν ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλάμην, μαθὼν
 28 ὅτι Ῥωμαῖός ἐστιν, βουλόμενός τε ἐπιγνῶναι τὴν αἰτίαν
 δι' ἣν ἐνεκάλουν αὐτῷ [κατήγαγον εἰς τὸ συνέδριον αὐτῶν].
 29 ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν,
 30 μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἔγκλημα. μηνυ- *Αφ.*
 θείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα ἔσεσθαι ἐξαυτῆς
 ἔπεμψα πρὸς σέ, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν
 31 πρὸς αὐτὸν ἐπὶ σοῦ. Οἱ μὲν οὖν στρατιῶται
 κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον
 32 ἤγαγον διὰ νυκτός εἰς τὴν Ἀντιπατρίδα· τῇ δὲ ἐπαύριον
 εἰσάσαντες τοὺς ἱππεῖς ἀπέρχεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς
 33 τὴν παρεμβολήν· οἵτινες εἰσελθόντες εἰς τὴν Καισαρίαν
 καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι παρέστησαν καὶ
 34 τὸν Παῦλον αὐτῷ. ἀναγνοὺς δὲ καὶ ἐπερωτήσας ἐκ ποίας
 35 ἐπαρχείας ἐστὶν καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας Διακού-
 σομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται·
 κελεύσας ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι
 αὐτόν.

1 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας

μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. κλη- 2
θέντος δὲ [αὐτοῦ] ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέ-
γων Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ διορθωμάτων
γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντῃ τε 3
καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φήλιξ, μετὰ πάσης
εὐχαριστίας. ἵνα δὲ μὴ ἐπὶ πλείον σε ἐνκόπτω, παρακαλῶ 4
ἀκούσαι σε ἡμῶν συντόμως τῇ σῇ ἐπιεικίᾳ. εὐρόντες γὰρ 5
τὸν ἄνδρα τοῦτον λοιμὸν καὶ κινοῦντα στάσεις πᾶσι τοῖς
Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην πρωτοστάτην τε τῆς
τῶν Ναζωραίων αἰρέσεως, ὅς καὶ τὸ ἱερὸν ἐπείρασεν βεβη- 6
λῶσαι, ὃν καὶ ἐκρατήσαμεν, παρ' οὗ δυνήσῃ αὐτὸς αἰα- 8
κρίνας περὶ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦ-
μεν αὐτοῦ. συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες 9
ταῦτα οὕτως ἔχειν. Ἀπεκρίθη τε ὁ Παῦλος νέυσαντος αὐτῷ 10
τοῦ ἡγεμόνος λέγειν Ἐκ πολλῶν ἑτῶν ὄντα σε κριτὴν τῷ
ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ περὶ ἑμαντοῦ ἀπολο-
γοῦμαι, δυναμένου σου ἐπιγνῶναι, ὅτι οὐ πλείους εἰσὶν μοι 11
ἡμέραι δώδεκα ἀφ' ἧς ἀνέβην προσκυνήσων εἰς Ἱερου-
σαλήμ, καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγο- 12
μενον ἢ ἐπίστασιν ποιοῦντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς
οὔτε κατὰ τὴν πόλιν, οὐδὲ παραστήσαι δύνανταί σοι περὶ 13
ὧν νυνὶ κατηγοροῦσίν μου. ὁμολογῶ δὲ τοῦτό σοι ὅτι 14
κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν οὕτως λατρεύω τῷ πα-
τρὶ Ὡεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς
ἐν τοῖς προφήταις γεγραμμένοις, ἐλπὶδα ἔχων εἰς τὸν θεόν, ἣν 15
καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι
δικαίων τε καὶ ἀδίκων· ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσ- 16
κοπον συνείδησιν ἔχειν πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους
διὰ παντός. δι' ἑτῶν δὲ πλείονων ἐλεημοσύνας ποιήσων εἰς 17
τὸ ἔθνος μου παρεγενόμην καὶ προσφοράς, ἐν αἷς εὐρόν με 18
ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου,
τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει ἐπὶ σοῦ παρεῖναι 19

Αρ.

with certain elders, and *with* an orator, one Tertullus;
2 and they informed the governor against Paul. And
when he was called, Tertullus began to accuse him,
saying,

Seeing that by thee we enjoy much peace, and that
by thy providence evils are corrected for this nation,
3 we accept it in all ways and in all places, most excel-
4 lent Felix, with all thankfulness. But, that I be not
further tedious unto thee, I intreat thee to hear us of
5 thy clemency a few words. For we have found this
man a pestilent fellow, and a mover of insurrections
among all the Jews throughout ¹the world, and a ring-
6 leader of the sect of the Nazarenes: who moreover as-
sayed to profane the temple: on whom also we laid
8 hold:² from whom thou wilt be able, by examining
him thyself, to take knowledge of all these things,
9 whereof we accuse him. And the Jews also joined
in the charge, affirming that these things were so.
10 And when the governor had beckoned unto him to
speak, Paul answered,

Forasmuch as I know that thou hast been of many
years a judge unto this nation, I do cheerfully make my
11 defence: seeing that thou canst take knowledge, that it
is not more than twelve days since I went up to wor-
12 ship at Jerusalem: and neither in the temple did they
find me disputing with any man or stirring up a crowd,
13 nor in the synagogues, nor in the city. Neither can
they prove to thee the things whereof they now accuse
14 me. But this I confess unto thee, that after the Way
which they call ³a sect, so serve I the God of our fathers,
believing all things which are according to the law, and
15 which are written in the prophets: having hope toward
God, which these also themselves ⁴look for, that there
shall be a resurrection both of the just and unjust.
16 Herein do I also exercise myself to have a conscience
17 void of offence toward God and men alway. Now
after ⁵many years* I came to bring alms to my nation,
18 and offerings: ⁶amidst which they found me purified
in the temple, with no crowd, nor yet with tumult:
19 but *there were* certain Jews from Asia—who ought to
have been here before thee,

¹ Gr. the inhabited earth.

² Some ancient authorities insert and we would have judged him according to our law. ⁷ But the chief captain Ly-sias came, and with great violence took him away out of our hands. ⁸ commanding his accusers to come before thee.

³ Or, *heresy*

⁴ Or, *accept*

⁵ Or, *some*

⁶ Or, *in presenting which*

* For "many years" read "some years"—*Am. Com.*

and to make accusation, if they had aught against me. Or else let these men themselves say what 20 wrong-doing they found, when I stood before the council, except it be for this one voice, that I cried 21 standing among them, Touching the resurrection of the dead I am called in question before you this day.

But Felix, having more exact knowledge concern- 22 ing the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion 23 that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

But after certain days, Felix came with Drusilla, 24 ^{1 Gr. his own wife.} his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

^{2 Or, self-control} And as he reasoned of righteousness, and ²temper- 25 ance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that money would be given him of 26 Paul: wherefore also he sent for him the oftener, and communed with him. But when two years 27 were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favour with the Jews, Felix left Paul in bonds.

^{3 Or, having entered upon his province} Festus therefore, ³having come into the province. 25 after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men 2 of the Jews informed him against Paul; and they besought him, asking favour against him, that he 3 would send for him to Jerusalem; laying wait* to kill him on the way. Howbeit Festus answered, that 4 Paul was kept in charge at Cæsarea, and that he himself was about to depart *thither* shortly. Let them 5 therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

And when he had tarried among them not more 6 than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul

* For "laying wait" read "laying a plot"—*Am. Com.*

20 καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς ἐμέ,— ἢ αὐτοὶ οὗτοι εἰπά-
 21 τωσαν τί εἶρον ἀδίκημα στάντος μου ἐπὶ τοῦ συνεδρίου ἢ
 περὶ μιᾶς ταύτης φωνῆς ἥς ἐκέκραξα ἐν αὐτοῖς ἐστὼς ὅτι
 Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.
 22 Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ
 περὶ τῆς ὁδοῦ, εἶπας Ὅταν Λυσίας ὁ χιλιάρχος κατα-
 23 βῇ διαγνώσομαι τὰ καθ' ὑμᾶς· διαταξάμενος τῷ ἑκατον-
 τάρχη τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ μηδένᾳ κω-
 24 λύνειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ. Μετὰ δὲ
 ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ
 ἰδίᾳ γυναικὶ οὔσῃ Ἰουδαίᾳ μετεπέμψατο τὸν Παῦλον καὶ
 25 ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστεως. δια-
 λεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ
 κρίματος τοῦ μέλλοντος ἔμβοστος γενόμενος ὁ Φῆλιξ ἀπε-
 κρίθη· Τὸ νῦν ἔχον πορεύου, καιρὸν δὲ μεταλαβὼν μετακα-
 26 λέσομαί σε· ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται [αὐτῷ]
 ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος
 27 ὠμίλει αὐτῷ. Διετίας δὲ πληρωθείσης ἔλαβεν
 διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτα καταθέ-
 σθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

4ρ.

1 Φῆστος οὖν ἐπιβὰς τῇ ἑπαρχείᾳ μετὰ τρεῖς ἡμέρας
 2 ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρίας, ἐνεφάνισάν τε αὐτῷ
 οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου,
 3 καὶ παρεκάλουν αὐτὸν αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως
 μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες
 4 ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. ὁ μὲν οὖν Φῆστος ἀπεκρίθη
 τηρεῖσθαι τὸν Παῦλον εἰς Καισαρίαν, ἑαυτὸν δὲ μέλλειν
 5 ἐν τάχει ἐκπορεύεσθαι· Οἱ οὖν ἐν ὑμῖν, φησὶν, δυνατοὶ
 συνκαταβάντες εἴ τί ἐστιν ἐν τῷ ἀνδρὶ ἄτοπον κατηγορεῖ-
 6 τωσαν αὐτοῦ. Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας
 οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς Καισαρίαν, τῇ
 ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον

ἐπαρχείᾳ

ἀχθῆναι. παραγενομένου δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ 7
 ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ
 βαρέα αἰτιώματα καταφέροντες ἃ οὐκ ἴσχυον ἀποδείξαι,
 τοῦ Παύλου ἀπολογουμένου ὅτι Οὔτε εἰς τὸν νόμον τῶν 8
 Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἡμαρτον.
 ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι ἀπο- 9
 κριθεὶς τῷ Παύλῳ εἶπεν. Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς
 ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; εἶπεν δὲ ὁ Παῦλος 10
 Ἐστὼς ἐπὶ τοῦ βήματος Καίσαρός εἰμι, οὗ με δεῖ κρίνεσθαι.
 Ἰουδαίους οὐδὲν ἠδίκηκα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις.
 εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραι- 11
 τοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἔστιν ὧν οὗτοι κατηγοροῦσίν
 μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικα-
 λουμαι. τότε ὁ Φῆστος συνλαλήσας μετὰ τοῦ συμβουλίου 12
 ἀπεκρίθη· Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.

Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βασιλεὺς 13
 καὶ Βερνίκη κατήντησαν εἰς Καισαρίαν ἄσπασάμενοι τὸν
 Φῆστον. ὥς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος 14
 τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων· Ἄνὴρ
 τίς ἐστιν καταλελιμμένος ὑπὸ Φήλικος δέσμιος, περὶ οὗ 15
 γενομένου μου εἰς Ἱεροσόλυμα ἐνεφάνισαν οἱ ἀρχιερεῖς
 καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ
 καταδικῆν· πρὸς οὓς ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος Ῥω- 16
 μαίοις χαρίζεσθαί τινα ἄνθρωπον πρὶν ἢ ὁ κατηγορού-
 μενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς τόπον ἵτε 17
 ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. συνελθόντων οὖν
 ἐνθάδε ἀναβολὴν μηδεμίαν ποιησάμενος τῇ ἐξῆς καθίσας
 ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· περὶ οὗ 18
 σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ
 ὑπενόουν ἡ πονηρῶν, ζητήματα δέ τινα περὶ τῆς ἰδίας δεισι- 19
 δαιμονίας εἶχον πρὸς αὐτὸν καὶ περὶ τινος Ἰησοῦ τεθνηκό-
 τος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. ἀπορούμενος δὲ ἐγὼ τὴν 20
 περὶ τούτων ζήτησιν ἔλεγον εἰ βούλοιο πορεύεσθαι εἰς

7 to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; 8 while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor 9 against Cæsar, have I sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and 10 there be judged of these things before me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. 11 If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me, no man can 'give me up unto them. I appeal 12 unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

13 Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, ²and saluted 14 Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is 15 a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence 16 against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence con- 17 cerning the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, 18 and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought 19 no charge of such evil things as I supposed; but had certain questions against him of their own ³re- 20 affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to

¹ Gr. *grant me by favour*: and so in ver. 16.

² Or, *having saluted*

³ Or, *superstition*

Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the 21
¹ *Gr. the Augustus.* decision of ¹the emperor, I commanded him to be kept till I should send him to Cæsar. And Agrippa 22
² *Or, was wishing* said unto Festus, I also ²could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and 23
 Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in. And Festus saith, 24
 King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed 25
 nothing worthy of death: and as he himself appealed to ¹the emperor I determined to send him. Of whom 26
 I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in sending a 27
 prisoner, not withal to signify the charges against him.

And Agrippa said unto Paul, Thou art permitted 26
 to speak for thyself. Then Paul stretched forth his hand, and made his defence:

I think myself happy, king Agrippa, that I am to 2
 make my defence before thee this day touching all the things whereof I am accused by the Jews: ³es- 3
³ *Or, because thou art especially expert* pecially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of 4
 life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me 5
 from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand *here* to be judged for the 6
 hope of the promise made of God unto our fathers; unto which *promise* our twelve tribes, 7

21 Ἱεροσόλυμα κακεῖ κρίνεσθαι περὶ τούτων. τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω αὐ-
 22 τὸν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς τὸν Φῆστον· Ἐβου-
 23 λόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Αὐρίον, φησίν,
 23 ἀκούσῃ αὐτοῦ. Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ

Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως καὶ κελεύσαντος τοῦ

24 Φῆστου ἤχθη ὁ Παῦλος. καὶ φησιν ὁ Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συναρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχέν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, βοῶντες μὴ δεῖν αὐτὸν ζῆν
 25 μηκέτι. ἐγὼ δὲ κατελαβόμεν μηδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι, αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν

26 ἔκρινα πέμπειν. περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης

27 σχῶ τί γράψω· ἄλογον γάρ μοι δοκεῖ πέμποντα δέσμιον
 1 μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν.

2 τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο· Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαντὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολο-
 3 γεῖσθαι, μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων· διὸ δέομαι μακροθύμως

4 ἀκοῦσαί μου. Τὴν μὲν οὖν βίωσίν μου ἐκ νεότητος τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἔν τε Ἱεροσολύμοις

5 ἴσασι πάντες Ἰουδαῖοι, προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς
 6 ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. καὶ νῦν ἐπ' ἐλπίδι

7 τοῦ θεοῦ ἔστηκα κρινόμενος, εἰς ἣν τὸ δωδεκάφυλον ἡμῶν

ἐνέτυχόν

περὶ

κατατησειν

πολλούς

ἐν ἑκτενείᾳ νύκτα καὶ ἡμέραν λατρεύον ἐλπίζει ἡ κατα-
 τησαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασι-
 λεύ· τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς 8
 ἐγείρει; Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα 9
 Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πράξαι· ὃ καὶ 10
 ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τε τῶν ἁγίων ἐγὼ
 ἐν φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν
 λαβὼν, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον, καὶ 11
 κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς
 ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμανιόμενος αὐτοῖς
 ἐδίωκον ἕως καὶ εἰς τὰς ἕξω πόλεις. Ἐν οἷς πορευόμενος 12
 εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς τῶν
 ἀρχιερέων ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, 13
 οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με
 φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους· πάντων τε καταπε- 14
 σόντων ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λέγονσαν πρὸς με
 τῇ Ἑβραϊδὶ διαλέκτῳ Σαοὺλ Σαοὺλ, τί με διώκεις;
 σκληρόν σοι πρὸς κέντρα λακτίζειν. ἐγὼ δὲ εἶπα Τίς εἶ, 15
 κύριε; ὁ δὲ κύριος εἶπεν Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις·
 ἀλλὰ ἀνάστηθι καὶ στᾶθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο 16
 γὰρ ὤφθην σοι προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα
 ὦν τε εἰδὲς με ὦν τε ὀφθήσομαί σοι, ἔξαιρούμενός σε 17
 ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὗς ἐγὼ ἀποστέλλω
 σε ἀνοῦξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκό- 18
 τοῦ εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σαταῖᾳ ἐπὶ τὸν θεόν,
 τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς
 ἡγιασμένοις πίστει τῇ εἰς ἐμέ. Ὅθεν, βασιλεῦ Ἀγρίππα, 19
 οὐκ ἐγενόμην ἀπειθής τῇ οὐρανίῳ ὀπτασίᾳ, ἀλλὰ τοῖς ἐν 20
 Δαμασκῷ πρῶτόν τε καὶ Ἱεροσολύμοις, πᾶσάν τε τὴν χώ-
 ραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν ἀπήγγελλον μετανοεῖν
 καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἅξια τῆς μετανοίας ἔργα
 πράσσοντας. ἕνεκα τούτων με Ἰουδαῖοι συλλαβόμενοι ἐν 21
 τῷ ἱερῷ ἐπεμύοντο διαχειρίσασθαι. ἐπικουρίας οὖν τυχὼν 22

earnestly serving *God* night and day, hope to attain.
 And concerning this hope I am accused by the Jews,
 8 O king! Why is it judged incredible with you, if God
 9 doth raise the dead? I verily thought with myself,
 that I ought to do many things contrary to the name
 10 of Jesus of Nazareth. And this I also did in Jerusa-
 lem: and I both shut up many of the saints in pris-
 ons, having received authority from the chief priests,
 and when they were put to death, I gave my vote
 11 against them. And punishing them oftentimes in
 all the synagogues, I strove to make them blaspheme;
 and being exceedingly mad against them, I perse-
 12 cuted them even unto foreign cities. ^{1 Or, On which er-} Whereupon
 as I journeyed to Damascus with the authority and
 13 commission of the chief priests, at midday, O king,
 I saw on the way a light from heaven, above the
 brightness of the sun, shining round about me and
 14 them that journeyed with me. And when we were
 all fallen to the earth, I heard a voice saying unto
 me in the Hebrew language, Saul, Saul, why perse-
 cutest thou me? it is hard for thee to kick against
 15 ^{2 Gr. goads.} the goad. And I said, Who art thou, Lord? And
 the Lord said, I am Jesus whom thou persecutest.
 16 But arise, and stand upon thy feet: for to this end
 have I appeared unto thee, to appoint thee a minis-
 ter and a witness both of the things ^{3 Many ancient} wherein thou
 hast seen me, and of the things wherein I will ap-
 17 pear unto thee; delivering thee from the people, and
 18 from the Gentiles, unto whom I send thee, to open
 their eyes, ^{4 Or, to turn them} that they may turn from darkness to
 light, and from the power of Satan unto God, that
 they may receive remission of sins and an inherit-
 ance among them that are sanctified by faith in me.
 19 Wherefore, O king Agrippa, I was not disobedient
 20 unto the heavenly vision: but declared both to them
 of Damascus first, and at Jerusalem, and throughout
 all the country of Judæa, and also to the Gentiles,
 that they should repent and turn to God, doing
 21 works worthy of ^{5 Or, their repent-} repentance. For this cause the
 Jews seized me in the temple, and assayed to kill
 22 me. Having therefore obtained the help

¹ Or, *if*
Or, *whether*

² Or, *is subject to*
suffering

that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; 'how that ²³ the Christ ² must suffer, *and* 'how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

And as he thus made his defence, Festus saith ²⁴ with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, ²⁵ I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king ²⁶ knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? ²⁷ I know that thou believest. And Agrippa said unto ²⁸ Paul, With but* little persuasion thou wouldest fain make me a Christian. And Paul said, I would to ²⁹ God, that whether with little† or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

And the king rose up, and the governor, and Ber- ³⁰ nice, and they that sat with them: and when they ³¹ had withdrawn, they spake one to another, saying. This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man ³² might have been set at liberty, if he had not appealed unto Cæsar.

And when it was determined that we should sail ²⁷ for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan ³band. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next ³ day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and ⁴refresh himself.

³ Or, *cohort*

⁴ Gr. *receive attention*.

* "With but" etc. add marg. Or. *In a little time*—Am. Com.

† "whether with little" etc. add marg. Or. *both in little and in great*, i.e. in all respects—Am. Com.

τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα μαρτυρό-
 μενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προ-
 23 φῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωυσῆς, εἰ παθη-
 τὸς ὁ χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει
 24 καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. Ταῦ-
 τα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλη τῇ φωνῇ φη-
 σὶν Μαΐνη, Παῦλέ· τὰ πολλά σε γράμματα εἰς μαῖνίαν
 25 περιτρέπει. ὁ δὲ Παῦλος Οὐ μαίνομαι, φησὶν, κράτιστε
 Φῆστε, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγ-
 26 γομαι. ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν
 παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτὸν τούτων οὐ
 πείθομαι οὐθέν, οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο.
 27 πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι
 28 πιστεύεις. ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον Ἐν ὀλίγῳ
 29 ἔμε πείθεις Χριστιανὸν ποιῆσαι. ὁ δὲ Παῦλος Εὐδαίμην
 ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον σὲ
 ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι
 τοιούτους ὁποῖος καὶ ἐγώ εἰμι παρεκτὸς τῶν δεσμῶν τού-
 30 των. Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἡ
 31 τε Βερνίκη καὶ οἱ συνκαθήμενοι αὐτοῖς, καὶ ἀναχωρήσαν-
 τες ἐλάλουν πρὸς ἀλλήλους λέγοντες ὅτι Οὐδὲν θανάτου
 32 ἢ δεσμῶν ἄξιον πρᾶσσει ὁ ἄνθρωπος οὗτος. Ἀγρίππας
 δὲ τῷ Φῆστῳ ἔφη Ἀπολελῦσθαι ἐδύνατο ὁ ἄνθρωπος
 οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.

καὶ
αὐτόν τι

Αρ.†

ἄξιόν τι

1 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν,
 παρεδίδουν τόν τε Παῦλον καὶ τινας ἐτέρους δεσμώτας
 2 ἑκατοντάρχη ὀνόματι Ἰουλίῳ σπείρης Σεβαστῆς. ἐπιβάν-
 τες δὲ πλοίῳ Ἀδραμυνηνῷ μέλλοντι πλεῖν εἰς τοὺς κατὰ
 τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχον
 3 Μακεδόνης Θεσσαλονικέως· τῇ τε ἐτέρᾳ κατήχθημεν εἰς
 Σιδῶνα, φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος
 ἐπέτρεψεν πρὸς τοὺς φίλους πορευθέντι ἐπιμελείας τυχεῖν.

† Σε ἡμερῶν δεκά-
πεντε †

κακείθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ 4
τοὺς ἀνέμους εἶναι ἐναντίους, τὸ τε πέλαγος τὸ κατὰ τὴν 5
Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες † κατήλθαμεν εἰς
Μύρρα τῆς Λυκίας. Κακεί εὐρὼν ὁ ἑκατοντάρχης πλοῖον 6
Ἀλεξανδρινὸν πλέον εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς
αὐτό. ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ μόλις 7
γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέ-
μου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην, μόλις τε 8
παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινα καλούμενον
Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασέα. Ἰκα- 9
νοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισφαλοῦς
τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι,
παρήγει ὁ Παῦλος λέγων αὐτοῖς Ἄνδρες, θεωρῶ ὅτι μετὰ 10
ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ
τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλει ἔσθθαι
τὸν πλοῦν. ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ 11
ναυκλήρῳ μᾶλλον ἐπέιθετο ἢ τοῖς ὑπὸ Παύλου λεγομένοις.
ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν 12
οἱ πλείονες ἔθεντο βουλὴν ἀναχθῆναι ἐκεῖθεν, εἴ πως δύ-
ναιτο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα
τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον. Ὑπο- 13
πνεύσαντος δὲ νότου δόξαντες τῆς προθέσεως κεκρατηκέναι
ἄραντες ἄσπον παρελέγοντο τὴν Κρήτην. μετ' οὐ πολὺ 14
δὲ ἔβαλεν κατ' αὐτῆς ἄνεμος τυφωνικὸς ὁ καλούμενος
Εὐρακύλων· συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμέ- 15
νου ἀνοφθαλμεῖν τῷ ἀνέμῳ ἐπιδόντες ἐφερόμεθα. νησίον 16
δὲ τι ὑποδραμόντες καλούμενον Καῦδα ἰσχύσαμεν μόλις
περικρατεῖς γενέσθαι τῆς σκάφης, ἣν ἄραντες βοηθείαις 17
ἐχρῶντο ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν
Σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. 18
σφοδρῶς δὲ χειμαζομένων ἡμῶν τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο, 19
καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἔριψαν. 20
μήτε δὲ ἡλίου μήτε ἄστρον ἐπιφαινόντων ἐπὶ πλείονας 20

Αρ.

- 4 And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary.
- 5 And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, *a city of*
- 6 Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein.
- 7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not ¹ further suffering us, we sailed under the
- 8 lee of Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.
- 9 And when much time was spent, and the voyage was now dangerous, because the Fast was now almost
- 10 ready gone by, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the
- 11 ship, but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by
- 12 Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phenix, and winter *there*; *which is a haven of Crete, looking*
- 13 ² north-east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along
- 14 Crete, close in shore. But after no long time there beat down from it a tempestuous wind, which is
- 15 called Euraquilo: and when the ship was caught, and could not face the wind, we gave way to it, and
- 16 were driven. And running under the lee of a small island called ³ Cauda, we were able, with difficulty,
- 17 to secure the boat: and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered
- 18 the gear, and so were driven. And as we laboured exceedingly with the storm, the next day
- 19 they began to throw *the freight* overboard; and the third day they cast out with their own hands the
- 20 ⁴ tackling of the ship. And when neither sun nor

¹ Or, suffering us to get there

² Gr. down the south-west wind and down the north-west wind.

³ Many ancient authorities read *Clauda*.

⁴ Or, furniture

days, and no small tempest lay on *us*, all hope that we should be saved was now taken away. And 21 when they had been long without food, then Paul stood forth in the midst of them, and said, *Sirs*, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: 22 for there shall be no loss of life among you, but *only* of the ship. For there stood by me this night 23 an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before 24 Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, *sirs*, be of good cheer: 25 for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast 26 upon a certain island.

1 Or, *prayed*

But when the fourteenth night was come, as we 27 were driven to and fro in the *sea of* Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and 28 found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And 29 fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and 1 wished for the day. And as the sailors were seek- 30 ing to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the cen- 31 turion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut 32 away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought 33 them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to 34 take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And when he had said this, and had taken 35 bread, he gave thanks to God in the presence of all: and he brake it,

ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περι-
 21 ρεῖτο ἐλπίς πᾶσα τοῦ σώζεσθαι ἡμᾶς. Πολλῆς τε ἀσιτίας
 ὑπαρχούσης τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν
 "Εἶδε μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι
 ἀπὸ τῆς Κρήτης κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν
 22 ζημίαν. καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν, ἀποβολὴ γὰρ
 23 ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν· πλὴν τοῦ πλοίου· παρίσθη
 γάρ μοι ταύτῃ τῇ νυκτὶ τοῦ θεοῦ οὗ εἰμί, ὃ καὶ λατρεύω,
 24 ἄγγελος λέγων Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παρα-
 στῆναι, καὶ ἰδοὺ κεχάρισται σοι ὁ θεὸς πάντας τοὺς πλέον-
 25 τας μετὰ σοῦ. διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ θεῷ
 26 ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι. εἰς νῆσον
 27 δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. Ὡς δὲ τεσσαρεσκαί-
 δεκάτῃ ἡμέρᾳ ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ
 μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς
 28 χώραν. καὶ βολίσαντες εὗρον ὀργυῖας εἴκοσι, βραχὺ δὲ
 διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὀργυῖας δεκα-
 29 πέντε· φοβούμενοί τε μὴ που κατὰ τραχεῖς τόπους ἐκπέ-
 σωμεν ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ἤψυχοντο
 30 ἡμέραν γενέσθαι. Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ
 τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν
 προφάσει ὡς ἐκ πύργου ἀγκύρας μελλόντων ἐκτείνειν,
 31 εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις
 "Εὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ
 32 δύνασθε. τότε ἀπέκοψαν οἱ στρατιῶται τὰ σχοινία τῆς
 33 σκάφης καὶ εἶσαν αὐτὴν ἐκπεσεῖν. Ἀχρὶ δὲ οὗ ἡμέρα
 ἤμελλεν γίνεσθαι παρεκάλει ὁ Παῦλος ἅπαντας μεταλα-
 βεῖν τροφῆς λέγων Τεσσαρεσκαίδεκάτῃν σήμερον ἡμέραν
 προσδοκῶντες ἄσιτοι διατελεῖτε, μὴθὲν προσλαβόμενοι·
 34 διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς, τοῦτο γὰρ πρὸς
 τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖξ
 35 ἀπὸ τῆς κεφαλῆς ἀπολείται. εἶπας δὲ ταῦτα καὶ λαβὼν
 ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων καὶ κλάσας

προσαγεῖν

ἤρξατο ἐσθίειν. εὐθυμοὶ δὲ γενομένοι πάντες καὶ αὐτοὶ 36
 προσελάβοντο τροφῆς. ἡμεθα δὲ αἱ πάσαι ψυχαὶ ἐν τῷ 37
 πλοίῳ ὥς ἑβδομήκοντα ἕξ. κορεσθέντες δὲ τροφῆς ἐκού- 38
 φιζον τὸ πλοῖον ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.
 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον, κόλπον 39
 δέ τινα κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλεύοντο εἰ
 δύναιντο ἐκσωσάι τὸ πλοῖον. καὶ τὰς ἀγκύρας περιελόν- 40
 τες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν
 πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεύσῃ κατεῖ-
 χον εἰς τὸν αἰγιαλόν. περιπεσόντες δὲ εἰς τόπον διθά- 41
 λασσον ἐπέκειλαν τὴν ναῦν, καὶ ἡ μὲν πρῶρα ἐρείσασα
 ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας.
 Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας 42
 ἀποκτείνωσιν, μή τις ἐκκολυμβήσας διαφύγῃ· ὁ δὲ ἑκατον- 43
 τάρχης βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς
 τοῦ βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν
 ἀπορίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι, καὶ τοὺς λοι- 44
 πούς οὓς μὲν ἐπὶ σανίσιν οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ
 πλοίου· καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελιτήνη ἡ 1
 νῆσος καλεῖται. οἱ τε βάρβαροι παρέιχαν οὐ τὴν τυχού- 2
 σαν φιланθρωπίαν ἡμῖν, ἄψαιτες γὰρ πυρὰν προσελάβοιτο
 πάντας ἡμᾶς διὰ τὸν ὕετον τὸν ἐφεστῶτα καὶ διὰ τὸ ψύχος.
 συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι πλήθος καὶ 3
 ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἀπὸ τῆς θερμῆς ἐξελθοῦσα
 καθῆψε τῆς χειρὸς αὐτοῦ. ὥς δὲ εἶδαν οἱ βάρβαροι κρεμά- 4
 μενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον
 Πάντως φοιεὺς ἐστὶν ὁ αἰθρωπος οὗτος ὃν διασωθέντα ἐκ
 τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἶασεν. ὁ μὲν οὖν ἀποτινά- 5
 ξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν· οἱ δὲ προσε- 6
 δόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω
 νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων καὶ θεωρούντων
 μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον

36 and began to eat. Then were they all of good
 37 cheer, and themselves also took food. And we¹ Some ancient
 were in all in the ship 'two hundred threescore authorities read
 38 and sixteen souls. And when they had eaten about threescore
 enough, they lightened the ship, throwing out and sixteen
 39 wheat into the sea. And when it was day, they souls.*
 knew not the land: but they perceived a certain
 bay with a beach, and they took counsel whether
 40 they could² drive the ship upon it. And casting off² Some ancient
 the anchors, they left them in the sea, at the same authorities read
 time loosing the bands of the rudders; and hoisting bring the ship
 up the foresail to the wind, they made for the beach. safe to shore.
 41 But lighting upon a place where two seas met, they
 ran the vessel aground; and the foreship struck and
 remained unmoveable, but the stern began to break
 42 up by the violence of the waves. And the soldiers'
 counsel was to kill the prisoners, lest any of them
 43 should swim out, and escape. But the centurion,
 desiring to save Paul, stayed them from their pur-
 pose; and commanded that they which could swim
 should cast themselves overboard, and get first to
 44 the land: and the rest, some on planks, and some
 on other things from the ship. And so it came to
 pass, that they all escaped safe to the land.
 28 And when we were escaped, then we knew that
 2 the island was called³ Melita. And the barbarians³ Some ancient
 shewed us no common kindness: for they kindled a authorities read
 fire, and received us all, because of the present rain. Melitene.
 3 and because of the cold. But when Paul had gath-
 ered a bundle of sticks, and laid them on the fire, a
 viper came out⁴ by reason of the heat, and fastened⁴ Or, from the heat
 4 on his hand. And when the barbarians saw the
 beast hanging from his hand, they said one to
 another, No doubt this man is a murderer, whom,
 though he hath escaped from the sea, yet Justice
 5 hath not suffered to live. Howbeit he shook off the
 6 beast into the fire, and took no harm. But they ex-
 pected that he would have swollen, or fallen down
 dead suddenly: but when they were long in expecta-
 tion, and beheld nothing amiss come to him, they
 changed their minds, and said

* Omit marg. 1.—Am. Com.

that he was a god.

Now in the neighbourhood of that place were 7
lands belonging to the chief man of the island,
named Publius; who received us, and entertained
us three days courteously. And it was so, that the 8
father of Publius lay sick of fever and dysentery:
unto whom Paul entered in, and prayed, and laying
his hands on him healed him. And when this was 9
done, the rest also which had diseases in the island
came, and were cured: who also honoured us with 10
many honours; and when we sailed, they put on
board such things as we needed.

And after three months we set sail in a ship of 11
Alexandria, which had wintered in the island, whose
sign was ¹The Twin Brothers. And touching at 12
Syracuse, we tarried there three days. And from 13
thence we ²made a circuit, and arrived at Rhegium:
and after one day a south wind sprang up, and on
the second day we came to Puteoli; where we found 14
brethren, and were intreated to tarry with them
seven days: and so we came to Rome. And from 15
thence the brethren, when they heard of us, came to
meet us as far as The Market of Appius, and The
Three Taverns: whom when Paul saw, he thanked
God, and took courage.

And when we entered into Rome, ³Paul was 16
suffered to abide by himself with the soldier that
guarded him.

And it came to pass, that after three days he called 17
together ⁴those that were the chief of the Jews: and
when they were come together, he said unto them,
I, brethren, though I had done nothing against the
people, or the customs of our fathers, yet was de-
livered prisoner from Jerusalem into the hands of
the Romans: who, when they had examined me, 18
desired to set me at liberty, because there was no
cause of death in me. But when the Jews spake 19
against it, I was constrained to appeal unto Cæsar;
not that

¹ Gr. *Dioscuri*.

² Some ancient
authorities read
cast loose.

³ Some ancient au-
thorities insert
*the centurion de-
livered the pris-
oners to the cap-
tain of the preto-
rian guard: but*.

⁴ Or, *those that were
of the Jews first*

7 αὐτὸν εἶναι θεόν.

Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχεν χωρία τῷ πρώτῳ τῆς νήσου ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς ἡμέρας τρεῖς[†] φιλοφρόνως 8 ἐξένισεν. ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον κατακείσθαι, πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος ἐπιθεὶς τὰς χεῖρας αὐτῷ ἰάσατο 9 αὐτόν. τούτου δὲ γενομένου [καὶ] οἱ λοιποὶ οἱ ἐν τῇ νήσῳ 10 ἔχοντες ἀσθενείας προσήρχαντο καὶ ἐθεραπεύοντο, οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὰς χρεῖας.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ Ἀλεξανδρινῷ, παρασήμῳ Διοσκοούροις. 12 καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας 13 τρεῖς, ὅθεν περιελόντες κατηντήσαμεν εἰς Ῥήγιον. καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου· δευτεραῖοι ἦλθον 14 μιν εἰς Ποτιόλους, οὗ εὐρόντες ἀδελφοὺς παρεκλήθημεν παρ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώ- 15 μιν ἦλθαμεν. κακεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ 16 ἔλαβε θάρσος. Ὅτε δὲ εἰσῆλθαμεν εἰς Ῥώμην,

ἔπετράπη τῷ Παύλῳ μένειν καθ' ἑαυτὸν[†] σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

τρεῖς ἡμέρας

* † ἔξω τῆς παρεμβολῆς †

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συναλείσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγώ, ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον παρήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατράοις δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, 18 οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι διὰ τὸ μηδε- 19 μίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί· ἀντιλεγόντων δὲ τῶν Ἰουδαίων ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς

* † ὁ ἐκατόνταρχος παρέδωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῃ, τῷ δὲ Παύλῳ ἐπετράπη †

τοῦ ἔθνους μου ἔχων τι κατηγορεῖν. διὰ ταύτην οὖν τὴν 20
 αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι, εἵνεκεν
 γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περίκειμαι.
 οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς οὔτε γράμματα περὶ σοῦ 21
 ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν
 ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ σοῦ πονηρὸν.
 ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς, περὶ μὲν γὰρ 22
 τῆς αἰρέσεως ταύτης γνωστὸν ἡμῖν ἐστὶν ὅτι πανταχοῦ
 ἀντιλέγεται. Ταξάμενοι δὲ αὐτῷ ἡμέραν ἦλθαν 23
 πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυ-
 ρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε αὐτοὺς περὶ τοῦ
 Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν ἀπὸ
 πρωὶ ἕως ἑσπέρας. Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις 24
 οἱ δὲ ἠπίστουν, ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους 25
 ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν ὅτι Καλῶς
 τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαίου τοῦ προφήτου
 πρὸς τοὺς πατέρας ὑμῶν λέγων 26

Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὼν

Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε,

καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε·

ἔπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τοῦτοῦ, 27

καὶ τοῖς ὠσὶν βαρέως ἤκογσαν,

καὶ τοὺς ὀφθαλμοὺς αἰτῶν ἐκάμмыσαν·

μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς

καὶ τοῖς ὠσὶν ἀκούσῳσιν

καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν·

καὶ ἴδωμαι αὐτοὺς.

γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς ἔθνεσιν ἀπεστάλη τοῦτο 28
 τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.

Αρ.

Ἐνέμεινεν δὲ διέτιαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπε- 30
 δέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν, κηρύσσων 31
 τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου
 Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

- 20 I had aught to accuse my nation of. For this cause therefore did I 'intreat you to see and to speak with *me* : for because of the hope of Israel I
- 21 am bound with this chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and
- 22 report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.
- 23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets,
- 24 from morning till evening. And some believed the things which were spoken, and some disbelieved.
- 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost ²by Isaiah the prophet ²Or, through
- 26 unto your fathers, saying,
 Go thou unto this people, and say,
 By hearing ye shall hear, and shall in no wise understand;
 And seeing ye shall see, and shall in no wise perceive:
- 27 For this people's heart is waxed gross,
 And their ears are dull of hearing,
 And their eyes they have closed;
 Lest haply they should perceive with their eyes,
 And hear with their ears,
 And understand with their heart,
 And should turn again,
 And I should heal them.
- 28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.³
- 30 And he abode two whole years in his own hired dwelling, and received all that went in unto him,
- 31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

¹ Or, call for you, to see and to speak with you

³ Some ancient authorities insert ver. 29 And when he had said these words, the Jews departed, having much disputing among themselves.

ΕΠΙΣΤΟΛΑΙ ΚΑΘΟΛΙΚΑΙ

THE GENERAL EPISTLE OF JAMES.

¹ *Gr. bondservant.* JAMES, a ¹servant of God and of the Lord Jesus **1**
Christ, to the twelve tribes which are of the Disper-
² *Gr. wisheth joy.* sion, ²greeting.

³ *Or, trials* Count it all joy, my brethren, when ye fall into **2**
manifold ³temptations: knowing that the proof* of **3**
your faith worketh patience. And let patience have **4**
its perfect work, that ye may be perfect and entire,
lacking in nothing.

But if any of you lacketh wisdom, let him ask of **5**
God, who giveth to all liberally and upbraideth not:
and it shall be given him. But let him ask in faith, **6**
nothing doubting: for he that doubteth is like the
⁴ *Or, that a double-* surge of the sea driven by the wind and tossed. For **7**
mined man, un- let not that man think ⁴that he shall receive any
stable in all his thing of the Lord: a doubleminded man, unstable **8**
ways, shall receive in all his ways.
any thing of the
Lord.

But let the brother of low degree glory in his high **9**
estate: and the rich, in that he is made low: because **10**
as the flower of the grass he shall pass away. For **11**
the sun ariseth with the scorching wind, and with-
ereth the grass; and the flower thereof falleth, and
the grace of the fashion of it perisheth: so also
shall the rich man fade away in his goings.

Blessed is the man that endureth temptation: for **12**
when he hath been approved, he shall receive the
crown of life, which *the Lord* promised to them that
love him. Let no man say when he is tempted, **I 13**

* For "proof" read "proving"—*Am. Com.*
(317)

ΙΑΚΩΒΟΥ

1 **ΙΑΚΩΒΟΣ** θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος
ταῖς ὁδώκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς
3 περιέσσητε ποικίλοις, γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν
4 τῆς πίστεως κατεργάζεται ὑπομονήν· ἡ δὲ ὑπομονὴ ἔργον
τέλειον ἐχέτω, ἵνα ᾗτε τέλει καὶ ὁλόκληροι, ἐν μηδενὶ
5 λειπόμενοι.

Εἰ δέ τις ὑμῶν λείπεται σοφίας,
αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὄνει-
6 δίζοντος, καὶ δοθήσεται αὐτῷ· αἰτείτω δὲ ἐν πίστει, μηδὲν
διακρινόμενος, ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσ-
7 σης ἀνεμίζομένῳ καὶ ῥιπιζομένῳ· μὴ γὰρ οἰέσθω ὁ ἄν-
8θρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ κυρίου· ἀνὴρ
9 οὐκ ἐκείνος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καν-
10 χάσθω δὲ [ὁ] ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, ὁ δὲ
πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου πα-
11 ρελεύσεται. ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξη-
ρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ
εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλού-
12 σιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

Μα-
κάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμε-
13 ιος λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο τοῖς
ἀγαπῶσιν αὐτόν. μηδεὶς πειριζόμενος λεγέτω ὅτι Ἀπὸ

θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα. ἕκαστος δὲ πειράζεται ὑπὸ τῆς 14 ἰδίας ἐπιθυμίας ἐξελλκόμενος καὶ δελεαζόμενος· εἴτα ἡ ἐπι- 15 θυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτε- λεσθεῖσα ἀποκνεῖ θάνατον. Μὴ πλανᾶσθε, ἀδελφοί μου 16 ἀγαπητοί. πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον 17 ἄνωθέν ἐστιν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. βου- 18 ληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν ἑαυτοῦ κτισμάτων.

ἑαυτοῦ

Ἴστε, ἀδελφοί μου ἀγαπητοί. ἔστω δὲ πᾶς ἄνθρωπος 19 ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν, ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργά- 20 ζεται. διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν 21 κακίας ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνά- μενον σῶσαι τὰς ψυχὰς ὑμῶν. Γίνεσθε δὲ ποιηταὶ λόγου 22 καὶ μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτοὺς. ὅτι εἴ 23 τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρὸς ὄψον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ, κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ 24 εὐθὺς ἐπελάθετο ὁποῖος ἦν. ὁ δὲ παρακύψας εἰς νόμον 25 τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακά- ριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. Εἴ τις δοκεῖ θρησκὸς 26 εἶναι μὴ χαλιναγωγῶν γλῶσσαν ἑαυτοῦ ἀλλὰ ἀπατῶν καρδίαν ἑαυτοῦ, τούτου μάταιος ἡ θρησκεία. θρησκεία 27 καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

αὐτοῦ

αὐτοῦ

Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν 1 πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης; ἐὰν 2 γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος

Χριστοῦ,

- am tempted ¹of God: for God ²cannot be tempted
 14 with ³evil, and he himself tempteth no man: but
 each man is ⁴tempted, when he is drawn away by
 15 his own lust, and enticed. Then the lust, when it
 hath conceived, beareth sin: and the sin, when it is
 16 fullgrown, bringeth forth death. Be not deceived,
 17 my beloved brethren. Every good ⁵gift and every
 perfect boon* is from above, coming down from the
 Father of lights, with whom can be no variation,
 18 neither shadow that is cast by turning. Of his own
 will he brought us forth by the word of truth, that
 we should be a kind of firstfruits of his creatures.
 19 ⁶Ye know *this*, my beloved brethren. But let every
 man be swift to hear, slow to speak, slow to wrath:
 20 for the wrath of man worketh not the righteousness
 21 of God. Wherefore putting away all filthiness and
 overflowing of ⁷wickedness, receive with meekness
 the ⁸implanted word, which is able to save your
 22 souls. But be ye doers of the word, and not hear-
 23 ers only, deluding your own selves. For if any one
 is a hearer of the word, and not a doer, he is like
 unto a man beholding ⁹his natural face in a mir-
 24 ror: for he beholdeth himself, and goeth away, and
 straightway forgetteth what manner of man he was.
 25 But he that looketh into the perfect law, the *law* of
 liberty, and so continueth, being not a hearer that
 forgetteth, but a doer that worketh, this man shall
 26 be blessed in his doing. If any man ¹⁰thinketh him-
 self to be religious, while he bridleth not his tongue
 but deceiveth his heart, this man's religion is vain.
 27 Pure religion and undefiled before our God and Fa-
 ther is this, to visit the fatherless and widows in
 their affliction, *and* to keep himself unspotted from
 the world.
 2 My brethren, ¹¹hold not the faith of our Lord Jesus
 Christ, *the Lord* of glory, with respect of persons.
 2 For if there come into your ¹²synagogue a man
 with a gold ring,

¹ Gr. from.² Or, is untried in evil³ Gr. evil things.⁴ Or, tempted by his own lust, being drawn away by it, and enticed⁵ Or, giving⁶ Or, Know ye⁷ Or, malice⁸ Or, inborn⁹ Gr. the face of his birth.¹⁰ Or, seemeth to be¹¹ Or, do ye, in accepting persons, hold the faith . . . glory?¹² Or, assembly* For "boon" read "gift"—*Am. Com.*

in fine clothing, and there come in also a poor
 man in vile clothing; and ye have regard to him 3
 that weareth the fine clothing, and say, Sit thou
 here in a good place; and ye say to the poor man,
 Stand thou there, or sit under my footstool; ¹are ye 4
 not divided ²in your own mind, and become judges
 with evil thoughts? Hearken, my beloved brethren; 5
 did not God choose them that are poor as to the
 world *to be* rich in faith, and heirs of the kingdom
 which he promised to them that love him? But ye 6
 have dishonoured the poor man. Do not the rich
 oppress you, and themselves drag you before the
 judgement-seats? Do not they blaspheme the hon- 7
 ourable name ³by the which ye are called? How-
 beit if ye fulfil the royal law, according to the script-
 ure, Thou shalt love thy neighbour as thyself, ye do
 well: but if ye have respect of persons, ye commit 9
 sin, being convicted by the law as transgressors.
 For whosoever shall keep the whole law, and yet 10
 stumble in one *point*, he is become guilty of all.
 For he that said, Do not commit adultery, said also, 11
 Do not kill. Now if thou dost not commit adul-
 tery, but killest, thou art become a transgressor of
 the law. So speak ye, and so do, as men that are 12
 to be judged by a law of liberty. For judgement *is* 13
 without mercy to him that hath shewed no mercy:
 mercy glorieth against judgement.

What doth it profit, my brethren, if a man say he 14
 hath faith, but have not works? can that faith save
 him? If a brother or sister be naked, and in lack of 15
 daily food, and one of you say unto them, Go in 16
 peace, be ye warmed and filled; and yet ye give
 them not the things needful to the body; what doth
 it profit? Even so faith, if it have not works, is 17
 dead in itself. ⁴Yea, a man will say, Thou hast 18
 faith, and I have works: shew me thy faith apart
 from *thy* works, and I by my works will shew thee
my faith. Thou believest that ⁵God is one; thou 19
 doest well: the ⁶devils also believe, and

¹ Or, *do ye not make distinctions*

² Or, *among yourselves*

³ Gr. *which was called upon you.*

⁴ Or, *But some one will say*

⁵ Some ancient authorities read *there is one God.*

⁶ Gr. *demons.*

ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ
 3 ἐσθῇτι, ἐπιβλέψῃτε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα
 τὴν λαμπρὰν καὶ εἶπητε Σὺ κάθου ὧδε καλῶς, καὶ τῷ
 πτωχῷ εἶπητε Σὺ στήθι ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν
 4 μου, ὃ οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλο-
 5 γισμῶν πονηρῶν; Ἀκούσατε, ἀδελφοί μου ἀγαπητοί.
 οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους
 ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο
 6 τοῖς ἀγαπῶσιν αὐτόν; ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν.
 οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλ-
 7 κουσιν ὑμᾶς εἰς κριτήρια; οὐκ αὐτοὶ βλασφημοῦσιν τὸ
 8 καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; εἰ μέντοι νόμον
 τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν
 9 πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε· εἰ δὲ προσω-
 πολημπτεῖτε, ἀμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ
 10 νόμου ὡς παραβάται. Ὅστις γὰρ ὅλον τὸν νόμον τηρή-
 11 σῃ, παῖσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος. ὁ γὰρ
 εἰπὼν Μὴ μοιχεύῃς εἶπεν καὶ Μὴ φονεύῃς· εἰ δὲ
 οὐ μοιχεύεις φονεύεις δέ, γέγονας παραβάτης νόμου.
 12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμον ἐλευθερίας
 13 μέλλοντες κρίνεσθαι. ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιή-
 14 σαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως. Τί
 ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν ἔργα
 15 δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; ἐὰν
 ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς
 16 ἐφημέρου τροφῆς, εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν Ὑπάγετε
 ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ
 17 αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί ὄφελος; οὕτως καὶ
 ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστίν καθ' ἑαυτήν.
 18 ἀλλ' ἐρεῖ τις Σὺ πίστιν ἔχεις· καγὼ ἔργα ἔχω. δεῖξόν
 μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, καγὼ σοὶ δεῖξω ἐκ
 19 τῶν ἔργων μου τὴν πίστιν. σὺ πιστεύεις ὅτι εἰς θεὸς
 ἐστίν; καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ

ἐκεῖ ἢ κάθου

διεκρίθητε
 πονηρῶν.

ἔχεις;

ὁ θεὸς ἐστίν

φρίσσουσιν. θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ ²⁰
πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν; Ἀβραὰμ ὁ πατὴρ ²¹
ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνευρέγκας Ἰσαὰκ τὸν
γίον αὐτοῦ ἐπὶ τὸ θύσιαστήριον; βλέπεις ὅτι ἡ πίστις ²²
συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις
ἐτελειώθη, καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα Ἐπί- ²³
στεγσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς
δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη. ὁράτε ὅτι ἐξ ἔρ- ²⁴
γων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.
ὁμοίως δὲ καὶ Ῥαὐβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ²⁵
ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα;
ὥσπερ [†] τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως ²⁶
καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.

γρ

Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ¹
ὅτι μείζον κρίμα λημφόμεθα· πολλὰ γὰρ πταίμεν ἅπαν- ²
τες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς
χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. εἰ δὲ τῶν ἵππων τοὺς ³
χαλινούς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι
αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. ἰδοὺ ⁴
καὶ τὰ πλοῖα, τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν
ἐλαυνόμενα, μεταγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ
ὁρμὴ τοῦ εὐθύνοντος βούλεται· οὕτως καὶ ἡ γλῶσσα ⁵
μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ. ἰδοὺ ἡλίκον πῦρ
ἡλίκην ὕλην ἀνάπτει· καὶ ἡ γλῶσσα πῦρ, ὃ κόσμος τῆς ⁶
ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ
σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς
γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης. πᾶσα γὰρ ⁷
φύσις θηρίων τε καὶ πετεινῶν ἐρπετῶν τε καὶ ἐναλίων
δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· τὴν ⁸
δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων· ἀκατάστα-
τον κακόν, μεστή ἰοῦ θανατηφόρον. ἐν αὐτῇ ἐυλογοῦμεν ⁹
τὸν κύριον καὶ πατέρα, καὶ ἐν αὐτῇ καταρῶμεθα τοὺς
ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας· ἐκ τοῦ ¹⁰

20 shudder. But wilt thou know, O vain man, that
 21 faith apart from works is barren? Was not Abraham
 our father justified by works, in that he offered up
 22 Isaac his son upon the altar? ¹Thou seest that faith
 wrought with his works, and by works was faith
 23 made perfect; and the scripture was fulfilled which
 saith, And Abraham believed God, and it was reck-
 oned unto him for righteousness; and he was called
 24 the friend of God. Ye see that by works a man is
 25 justified, and not only by faith. And in like man-
 ner was not also Rahab the harlot justified by
 works, in that she received the messengers, and
 26 sent them out another way? For as the body apart
 from the spirit is dead, even so faith apart from
 works is dead.

¹ Or, *Seest thou . . . perfect?*

3 Be not many* teachers, my brethren, knowing
 2 that we shall receive ²heavier judgement. For in
 many things we all stumble. If any stumbleth not
 in word, the same is a perfect man, able to bridle
 3 the whole body also. Now if we put the horses'
 bridles into their mouths, that they may obey us,
 4 we turn about their whole body also. Behold, the
 ships also, though they are so great, and are driven
 by rough winds, are yet turned about by a very
 small rudder, whither the impulse of the steersman
 5 willeth. So the tongue also is a little member, and
 boasteth great things. Behold, ³how much wood is
 6 kindled by how small a fire! And the tongue is ⁴a
 fire: ⁵the world of iniquity among our members is
 the tongue, which defileth the whole body, and set-
 teth on fire the wheel of ⁶nature, and is set on fire
 7 by hell. For every ⁷kind of beasts and birds, of
 creeping things and things in the sea, is tamed, and
 8 hath been tamed ⁸by ⁹mankind: but the tongue can
 no man tame; *it is* a restless evil, *it is* full of deadly
 9 poison. Therewith bless we the Lord and Father;
 and therewith curse we men, which are made after
 10 the likeness of God: out of the

² Gr. *greater*.

³ Or, *how great a forest*

⁴ Or, *a fire, that world of iniquity: the tongue is among our members that which etc.*

⁵ Or, *that world of iniquity, the tongue, is among our members that which etc.*

⁶ Or, *birth*

⁷ Gr. *nature*.

⁸ Or, *unto*

⁹ Gr. *the human nature*.

* For "many" read "many of you"—*Am. Com.*

same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither *can* salt water yield sweet.

Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not *a wisdom* that cometh down from above, but is earthly, ¹sensual, ²devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without ³variance, without hypocrisy. And the fruit of righteousness is sown in peace ⁴for them that make peace.

1 Or, natural Or, animal

2 Gr. demoniacal.

3 Or, doubtfulness Or, partiality

4 Or, by

Whence *come* wars and whence *come* fightings among you? *come they* not hence, *even* of your pleasures that war in your members? Ye lust, and have not: ye kill, and ⁵covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may spend *it* in your pleasures. Ye adulteresses*, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. Or think ye that the scripture ⁶speaketh in vain? Doth the spirit which ⁸he made to dwell in us long unto envying? But he giveth ⁹more grace. Wherefore *the scripture* saith, God resisteth the proud, but giveth grace to the humble. Be subject therefore unto God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord,

5 Gr. are jealous.

6 Or, saith in vain,

7 Or, The spirit which he made to dwell in us he yearneth for even unto jealous envy. Or, That spirit which he made to dwell in us yearneth for us even unto jealous envy.

8 Some ancient authorities read dwelleth in us.

9 Gr. a greater grace.

* "adulteresses" add marg. That is, *who break your marriage vow to God.*—Am. Com.

αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρή,
 11 ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι. μήτι ἡ πηγὴ ἐκ τῆς
 12 αὐτῆς ὁπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν; μὴ δύναται,
 ἀδελφοί μου, συκῇ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὔτε
 13 ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ.

Τίς σοφὸς καὶ ἐπι-
 στήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀνατροφῆς τὰ
 4 ἔργα αὐτοῦ ἐν πραύτητι σοφίας. εἰ δὲ ζῆλον πικρὸν ἔχετε
 καὶ ἐριθίαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύ-
 15 δεσθε κατὰ τῆς ἀληθείας. οὐκ ἔστιν αὕτη ἡ σοφία ἄνω-
 θεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης.
 16 ὅπου γὰρ ζῆλος καὶ ἐριθία, ἐκεῖ ἀκαταστασία καὶ πᾶν
 17 φαῦλον πρᾶγμα. ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή
 ἔστιν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθής, μεστή ἐλέους
 18 καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος· καρπὸς δὲ
 δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

1 Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν,
 ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν
 2 ὑμῶν; ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· ἴφονεύετε καὶ ζηλοῦτε, φονεύετε.
 καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. οὐκ ἔχετε
 3 διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· αἰτεῖτε καὶ οὐ λαμβάνετε,
 διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανή-
 4 σητε. μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου
 ἔχθρα τοῦ θεοῦ ἐστίν; ὅς ἐάν οὖν βουλευθῇ φίλος εἶναι
 5 τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται. ἡ δοκεῖτε ὅτι
 κενῶς ἡ γραφὴ λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα
 6 ὃ κατῴκισεν ἐν ἡμῖν; μείζονα δὲ δίδωσιν χάριν· διὸ
 λέγει· Ὁ θεὸς ὑπερῃφάνοις ἀντιτάσσεται ταπεινοῖς
 7 δὲ δίδωσιν χάριν. Ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε δὲ
 8 τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν· ἐγγίσατε τῷ θεῷ,
 καὶ ἐγγίσει ὑμῖν. καθарίσατε χεῖρας, ἁμαρτωλοί, καὶ
 9 ἀγνίστατε καρδίας, δίψυχοι. τάλαιπωρήσατε καὶ πενθή-
 σατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω·
 10 καὶ ἡ χαρὰ εἰς κατήφειαν· ταπεινώθητε ἐνώπιον Κυρίου,

λέγει; πρὸς.....
ἡμῖν; μείζονα
 ν. λέγει; πρὸς....
 ...ἡμῖν, μείζονα

μεταστραφήτω

καὶ ὑψώσει ὑμᾶς. Μὴ καταλαλεῖτε ἀλλήλων, 11
 ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν
 αὐτοῦ καταλαλεῖ νόμον καὶ κρίνει νόμον· εἰ δὲ νόμον
 κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ κριτὴς. εἰς ἔστιν νο- 12
 μοθέτης καὶ κριτὴς, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ
 δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον;

* Ἄγε νῦν οἱ λέγοντες Σήμερον ἢ αὔριον πορευσόμεθα 13
 εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ
 ἐμπορευσόμεθα καὶ κερδήσομεν· οἵτινες οὐκ ἐπίστασθε 14
 * τῆς αὔριον πεία ἢ ζωὴ ὑμῶν· ἀτμὶς γὰρ ἔστε ἔπρὸς ὀλίγον
 φαινομένη, ἔπειτα καὶ ἀφανιζομένη· ἀντὶ τοῦ λέγειν ὑμᾶς 15
 θελήσῃ Ἐὰν ὁ κύριος θέλῃ, καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ
 ἐκεῖνο. νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονίαις ὑμῶν· πάντα 16
 καύχσεις τοιαύτη πονηρά ἐστιν. εἰδοὶ οὖν καλὸν ποιεῖν 17
 καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν. Ἄγε 1
 νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαι-
 πωρίαις ὑμῶν ταῖς ἐπερχομέναις. ὁ πλοῦτος ὑμῶν σέση- 2
 πεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν, ὁ χρυσὸς 3
 ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἱὸς αὐτῶν εἰς μαρτύ-
 ριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν· ὡς πῦρ 7
 ἔθησα γρίκατε ἐν ἐσχάταις ἡμέραις. ἰδοὺ ὁ μισθὸς τῶν 4
 ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀφυστερημένος
 ἀφ' ἡμῶν κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ 5
 ὦτα Κυρίου Σαβαώθ εἰσελήλυθαν· ἐτρυφήσατε ἐπὶ τῆς
 γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν 6
 ἡμέρᾳ σφαγῆς. κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον. 6
 οὐκ ἀντιτάσσεται ὑμῖν;

Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ
 κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς
 γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως λάβῃ προΐμον καὶ ὕψιμον.

* τὰ τῆς αὔριον· ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς ἔστε ἢ

and he shall exalt you.

11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the
12 law, but a judge. One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?

13 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and
14 trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then

15 vanisheth away. ¹For that ye ought to say, If the Lord will, we shall both live, and do this or that. ¹ Gr. *Instead of your saying,*

16 But now ye glory in your vauntings: all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

5 Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are
3 corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony ²against you, and shall eat your
2 Or, *unto* flesh as fire. Ye have laid up your treasure in the

4 last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth.

5 Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a
6 day of slaughter. Ye have condemned, ye have killed the righteous *one*; he doth not resist you.

7 Be patient therefore, brethren, until the ³coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until ⁴it receive the early and latter rain. ³ Gr. *presence.*

4 Or, *he*

1 Gr. *presence.*

Be ye also patient; stablish your hearts: for the ¹com- 8
ing of the Lord is at hand. Murmur not, brethren, 9
one against another, that ye be not judged: behold,
the judge standeth before the doors. Take, breth- 10
ren, for an example of suffering and of patience, the
prophets who spake in the name of the Lord. Be- 11
hold, we call them blessed which endured: ye have
heard of the ²patience of Job, and have seen the end
of the Lord, how that the Lord is full of pity, and
merciful.

2 Or, *endurance*

3 Or, *let yours be the
yea, yea, and the
nay, nay* Com-
pare Matt. v. 37.

But above all things, my brethren, swear not, nei- 12
ther by the heaven, nor by the earth, nor by any
other oath: but ³let your yea be yea, and your nay,
nay; that ye fall not under judgement.

4 Or, *having an-
ointed*

Is any among you suffering? let him pray. Is 13
any cheerful? let him sing praise. Is any among 14
you sick? let him call for the elders of the church;
and let them pray over him, ⁴anointing him with oil
in the name of the Lord: and the prayer of faith 15
shall save him that is sick, and the Lord shall raise
him up; and if he have committed sins, it shall be
forgiven him. Confess therefore your sins one to 16
another, and pray one for another, that ye may be
healed. The supplication of a righteous man avail-
eth much in its working. Elijah was a man of like 17
passions with us, and he prayed ⁵fervently that it
might not rain; and it rained not on the earth for
three years and six months. And he prayed again; 18
and the heaven gave rain, and the earth brought
forth her fruit.

5 Or, *nature*

6 Gr. *with prayer.*

7 Some ancient au-
thorities read
know ye.

My brethren, if any among you do err from the 19
truth, and one convert him; ⁷let him know, that he 20
which converteth a sinner from the error of his way
shall save a soul from death, and shall cover a mul-
titude of sins.

- 8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν,
 9 ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν. μὴ στενάζετε,
 ἀδελφοί, κατ' ἀλλήλων, ἵνα μὴ κριθήτε· ἰδοὺ ὁ κριτῆς
 10 πρὸ τῶν θυρῶν ἔστηκεν. ὑπόδειγμα λάβετε, ἀδελφοί, τῆς
 κακοπαθίας καὶ τῆς μακροθυμίας τοὺς προφήτας, οἱ
 11 ἐλάλησαν ἐν τῷ ὀνόματι Κυρίου. ἰδοὺ μακαρίζομεν τοὺς
 ὑπομείναντας· τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος
 Κυρίου εἶδετε, ὅτι πολὺς πλαγχνός ἐστιν ὁ κύριος καὶ
 12 οἰκτίρμων. Πρὸ πάντων δέ, ἀδελφοί μου, μὴ
 ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον
 τινα ὄρκον· ἦτω δὲ ὑμῶν τό Ναί· ναὶ καὶ τό Οὐ· οὐ,
 13 ἵνα μὴ ὑπὸ κρίσιν πέσητε. Κακοπαθεῖ τις ἐν
 14 ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω. ἀσθενεῖ τις
 ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλη-
 σίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες ἐλαίῳ ἐν
 15 τῷ ὀνόματι [τοῦ κυρίου]· καὶ ἡ εὐχὴ τῆς πίστεως σώσει
 τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· καὶ ἁμαρτίας
 16 ἡ πεποιηκώς, ἀφεθήσεται αὐτῷ. ἐξομολογεῖσθε οὖν ἀλλή-
 λους τὰς ἁμαρτίας καὶ ἑαυτοὺς· ὑπερ' ἀλλήλων, ὅπως
 17 ἰωθῇτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. Ἡλείας
 ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο
 τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς
 18 τρεῖς καὶ μῆνας ἕξ· καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς
 ἔδωκεν ἕτερον· καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.
 19 Ἀδελφοί μου, εἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀλη-
 20 θείας καὶ ἐπιστρέψῃ τις αὐτόν, ἑαυτὸν γινώσκειτε ὅτι ὁ ἐπι-
 στρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν
 αὐτοῦ ἐκ θανάτου· καὶ καλῶν πλῆθος ἁμαρτιῶν.

Κύριος

εὐχεσθε

ἔδωκεν ἕτερον

γινώσκειτω

ἐκ θανάτου αὐτοῦ

ΠΕΤΡΟΥ Α

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρε- 1
 πιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας,
 Ἀσίας, καὶ Βιθυνίας, κατὰ πρόγνωσιν θεοῦ πατρός, ἐν 2
 ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος
 Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ 3
 Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς
 ἐλπίδα ζωσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,
 εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, 4
 τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς τοὺς ἐν δυνάμει θεοῦ 5
 φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκα-
 λυφθῆναι ἐν καιρῷ ἐσχάτῳ. ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον 6
 ἄρτι εἰ δέον λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ἵνα τὸ 7
 δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ
 ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὕρεθῇ εἰς ἔπαινον
 καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ὃν 8
 οὐκ ἰδόντες ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὀρώντες πιστεύοντες
 δὲ ἀγαλλιᾶτε χαρᾷ ἀνεκκλαλήτῳ καὶ δεδοξασμένῃ, κομι- 9
 ζόμενοι τὸ τέλος τῆς πίστεως σωτηρίαν ψυχῶν. Περὶ 10
 ἧς σωτηρίας ἐξέζητησαν καὶ ἐξηραύνησαν προφηταὶ οἱ περὶ
 τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ἔραυνῶντες εἰς τίνα 11
 ἢ ποῖον καιρὸν ἔδῃλου τὸ ἔν αὐτοῖς πνεῦμα Χριστοῦ προ-
 μαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ
 ταῦτα δόξας· οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ 12
 διηκόνουν αὐτά, ἀλλ' νῦν ἀγγέλλει ὑμῖν διὰ τῶν εὐαγγε-

Αρ.†

ἐδηλοῦτο

αὐτὰ ᾧ

THE FIRST EPISTLE GENERAL OF

P E T E R.

1 PETER, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, 2 Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ 4 from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in 6 the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief 7 in manifold ¹temptations, that the proof of your faith, ¹ Or, *trials* *being* more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ: 8 whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with 9 joy unspeakable and ²full of glory: receiving the end ² Gr. *glorified*.

10 of your faith, *even* the salvation of *your* souls. Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* 11 unto you: searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings ³of Christ, ³ Gr. *unto*, 12 and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, *which* now have been announced unto you through them that preached the

¹ Gr. *in*.² Or, *Holy Spirit*

gospel unto you ¹by the ²Holy Ghost sent forth from heaven; which things angels desire to look into.

³ Gr. *is being brought.*

Wherefore girding up the loins of your mind, be ¹³sober and set your hope perfectly on the grace that

⁴ Or, *like the Holy One which called you*

³is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning ¹⁴yourselves according to your former lusts in *the*

time of your ignorance: but ⁴like as he which called ¹⁵you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; ¹⁶for I am holy. And if ye call on him as Father, ¹⁷who without respect of persons judgeth according

to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not ¹⁸with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, *even the blood of* Christ:

who was foreknown indeed before the foundation ²⁰of the world, but was manifested at the end of the times for your sake, who through him are believers ²¹in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God. Seeing ye have purified your souls in your ²³

⁵ Many ancient authorities read from a clean heart.

obedience to the truth unto unfeigned love of the brethren, love one another ²from the heart fervently: having been begotten again, not of corruptible seed, ²³

⁶ Or, *God who liveth*

but of incorruptible, through the word of ⁶God, which liveth and abideth. For, 24

All flesh is as grass,

And all the glory thereof as the flower of grass.

The grass withereth, and the flower falleth:

⁷ Gr. *saying.*

But the ⁷word of the Lord abideth for ever. 25

And this is the ⁷word of good tidings which was preached unto you.

⁸ Or, *malice*

Putting away therefore all ⁸wickedness, and all ²guile, and hypocrisies, and envies, and all evil speak-

⁹ Gr. *reasonable.**

ings, as newborn babes, long for the ⁹spiritual milk ²which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious: ³

* In marg. ⁹ for "reasonable" read "belonging to the reason."—*Am. Com.*

λισαμένων ὑμᾶς πνεύματι ἀγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,
εἰς ᾧ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

κ₃ Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν,
νῆφοντες τελείως, ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν
14 ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ὥς τέκνα ὑπακοῆς, μὴ
συνσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπι-
15 θυμίαις, ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοῖς
16 ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, διότι γέγραπται
17 [ὅτι] Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος. καὶ εἰ πατέρα ἐπι-
καλεῖσθε τὸν ἀπροσπολήμπτως κρίνοντα κατὰ τὸ ἐκά-
στου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀνα-
18 στράφητε· εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
ἐλγτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαρα-
19 δότου, ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου
20 Χριστοῦ, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου,
21 φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς τοὺς
δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν
καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα
22 εἶναι εἰς θεόν.

Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν
τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον ἐκ
23 καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς, ἀναγεγεννημένοι
οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου
24 ζῶντος θεοῦ καὶ μένοντος· διότι

πάντα σὰρξ ὡς χόρτος,

καὶ πάντα δόξα αὐτῆς ὡς ἄνθος χόρτου·

ἐξηράνθη ὁ χόρτος,

καὶ τὸ ἄνθος ἐξέπεσεν·

25 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.

1 τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθέν εἰς ὑμᾶς. Ἄ-
ποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑπό-
2 κρισιν· καὶ φθόνους καὶ πᾶσας καταλαλιάς, ὡς ἀρτιγέν-
νητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν
3 αὐτῷ αὐξηθῆτε εἰς σωτηρίαν, εἰ ἐγεῖσασθε ὅτι χρηστὸς

ὁ ΚΥΡΙΟΣ. πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀν- 4
 θρώπων μὲν ἀποδεδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν
 ἔντιμον· καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος 5
 πνευματικὸς εἰς ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς
 θυσίας εὐπροσδέκτους θεῷ διὰ Ἰησοῦ Χριστοῦ· διότι 6
 περιέχει ἐν γραφῇ

Ἰδοὺ τίθῃμι ἐν Σιών λίθον ἐκλεκτὸν ἀκρογωνι-
 αῖον ἔντιμον,

καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταίχνηθῇ.

ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπιστοῦσιν δὲ λίθος 7
 ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὔτος ἐγενήθη
 εἰς κεφαλὴν γωνίας καὶ λίθος προσκόμματος καὶ 8
 πέτρα σκανδάλογ· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθύν-
 τες· εἰς ὃ καὶ ἐτέθησαν. ὑμεῖς δὲ γένος ἐκλεκτόν, βασι- 9
 λειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν,
 ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς
 καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· οἷ ποτε οὐ λαὸς 10
 νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδή- 11
 μοις ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρα-
 τεύονται κατὰ τῆς ψυχῆς· τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς 12
 ἔθνεσιν ἔχοντες καλὴν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς
 κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσι
 τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· 13
 εἴτε βασιλεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ 14
 πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθο-
 ποιῶν (ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποι- 15
 οῦντας φιμοῖν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν)
 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας 16
 τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι. πάντας τιμῆσατε, 17
 τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν φοβεῖσθε, τὸν βασιλέα

- 4 unto whom coming, a living stone, rejected indeed
 5 of men, but with God elect, ¹precious, ye also, as ¹ Or, *honourable*
 living stones, are built up ²a spiritual house, to be ² Or, *a spiritual*
 a holy priesthood, to offer up spiritual sacrifices, ^{house for a holy}
 6 acceptable to God through Jesus Christ. Because ^{priesthood}
 it is contained in ³scripture, ³ Or, *a scripture*
 Behold, I lay in Zion a chief corner stone, elect,
¹precious:
 And he that believeth on ⁴him shall not be put ⁴ Or, *it*
 to shame.
 7 ⁵For you therefore which believe is the ⁶precious- ⁵ Or, *In your sight*
 ness: but for such as disbelieve, ⁶ Or, *honour*
 The stone which the builders rejected,
 The same was made the head of the corner;
 8 and,
 A stone of stumbling, and a rock of offence; ⁷ Gr. *who*.
⁷for they ⁸stumble at the word, being disobedient: ⁸ Or, *stumble, be-*
 9 whereunto also they were appointed. But ye are ^{ing disobedient to}
 elect race, a royal priesthood, a holy nation, a peo- ^{the word}
 ple for *God's* own possession, that ye may shew forth
 the excellencies of him who called you out of dark-
 10 ness into his marvellous light: which in time past
 were no people, but now are the people of God:
 which had not obtained mercy, but now have ob-
 tained mercy.
 11 Beloved, I beseech you as sojourners and pilgrims,
 to abstain from fleshly lusts, which war against the
 12 soul; having your behaviour seemly among the
 Gentiles; that, wherein they speak against you as
 evil-doers, they may by your good works, which
 they behold, glorify God in the day of visitation.
 13 Be subject to every ⁹ordinance of man for the ⁹ Gr. *creation*.
 Lord's sake: whether it be to the king, as supreme;
 14 or unto governors, as sent ¹⁰by him for vengeance ¹⁰ Gr. *through*.
 on evil-doers and for praise to them that do well.
 15 For so is the will of God, that by well-doing ye
 should put to silence the ignorance of foolish men:
 16 as free, and not ¹¹using your freedom for a cloke of ¹¹ Gr. *having*.
 17 ¹²wickedness, but as bondservants of God. Honour ¹² Or, *malice*
 all men. Love the brotherhood. Fear God. Hon-
 our the king.

1 Gr. *Household-servants.*

2 Gr. *grace.*

3 Gr. *of.*

4 Or, *his cause*

5 Or, *carried up . . . to the tree*

6 Gr. *bruise.*

7 Or, *Overseer*

8 Or, *manner of life*

9 Or, *husbands (as Sarah . . . ye are become), doing well, and not being afraid*

10 Or, *afraid with*

11 Gr. *unto the female vessel, as weaker.*

12 Gr. *sympathetic.*

¹Servants, *be* in subjection to your masters with ¹⁸all fear; not only to the good and gentle, but also to the froward. For this is ²acceptable, if for ¹⁹conscience ³toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, ²⁰when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is ²acceptable with God. For hereunto were ye called: because Christ ²¹also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither ²²was guile found in his mouth: who, when he was ²³reviled, reviled not again; when he suffered, threatened not; but committed ⁴*himself* to him that judgeth righteously: who his own self ⁵bare our sins in ²⁴his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose ⁶stripes ye were healed. For ye were going astray like ²⁵sheep; but are now returned unto the Shepherd and ⁷Bishop of your souls.

In like manner, ye wives, *be* in subjection to your ³own husbands; that, even if any obey not the word, they may without the word be gained by the ⁸behaviour of their wives; beholding your chaste ⁸behaviour *coupled* with fear. Whose *adorning* let it not ³be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; but *let it be* the hidden man of the heart, in the ⁴incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price. For after this ⁵manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own ⁹husbands: as Sarah obeyed Abraham, ⁶calling him lord: whose children ye now are, if ye do well, and are not ¹⁰put in fear by any terror. Ye husbands, in like manner, dwell with *your* ⁷wives according to knowledge, giving honour ¹¹unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered. Finally, *be* ye all likeminded, ¹²compassionate, loving as brethren, tender-

18 τιμάτε. Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ
 φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν
 19 ἀλλὰ καὶ τοῖς σκολιοῖς. τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν
 20 θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως· ποῖον γὰρ κλέος
 εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγα-
 θοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ
 21 θεῷ. εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν
 ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἑπακολου-
 22 θήσγητε τοῖς ἵχνεσιν αὐτοῦ· ὃς ἁμαρτίαν οὐκ ἐποίησεν
 23 οὐδέ ἐβρέθη δόλος ἐν τῷ στόματι αὐτοῦ· ὃς λοιδο-
 ρούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδί-
 24 δου δὲ τῷ κρίνοντι δικαίως· ὃς τὰς ἁμαρτίας ἡμῶν ἁγτός
 ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς
 25 ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ
 μώλωπι ἰάθητε. ἦτε γὰρ ὡς πρόβατα πλανώμενοι,
 ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν
 1 ψυχῶν ὑμῶν. Ὅμοίως γυναῖκες ὑποτασσόμεναι
 τοῖς ἰδίοις ἀνδράσιν, ἵνα ἢ εἰ τινες ἀπειθοῦσιν τῷ λόγῳ διὰ
 2 τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται
 ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν.
 3 ὣν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως
 4 χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος, ἀλλ' ὁ κρυπτὸς τῆς
 καρδιάς ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ ἡσυχίου καὶ πραέως
 5 πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής. οὕτως γὰρ
 ποτε καὶ αἱ ἁγιαί γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμου
 6 ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ὥς Σάρρα
 ὑπήκουεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἥς ἐγενή-
 7 θητε τέκνα ἁγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν
 πτόησιν. Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ
 γνῶσιν, ὥς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες
 τιμὴν, ὡς καὶ ἡ συνκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ
 8 ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν. Τὸ δὲ τέ-
 λος πάντες ὁμόφρονες, συμπαθεῖς, φιλαδέλφοι, εὖσπλαγ-

ὑμῶν

καὶ

πραέως καὶ ἡσυ-
χίου

(ὡς.....καλοῦσα,
ἥς.....τέκνα,)

συνκληρονόμοις
ταῖς προσευχαῖς

χνοι, ταπεινόφρονες, μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ 9
ἢ λοιδορίαν ἀντὶ λοιδορίας τοῦναντίον δὲ εὐλογοῦντες,
ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

ὁ γὰρ θέλων ζωὴν ἀγαπᾷ 10

καὶ ἰδεῖν ἡμέρας ἀγαθὰς

παγσάτω τὴν γλῶσσαν ἀπὸ κακοῦ

καὶ χεὶρ τοῦ μὴ λαλῆσαι δύλον,

ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, 11

ζητησάτω εἰρήνην καὶ διωξάτω ἀγτὴν.

ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους 12

καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν,

πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.

Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ 13

γένησθε; ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι. 14

τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε,

κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, 15

ἔτοιμοι αἰεὶ πρὸς ἀπολογίαὶν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον

περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραύτητος καὶ φόβου,

συνειδήσιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλεῖσθε κατα- 16

σχυνῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ

ἀναστροφὴν. κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλοι τὸ 17

θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιοῦντας. ὅτι καὶ Χρι- 18

ἐπαθεν· στὸς ἅπαξ περὶ ἁμαρτιῶν ᾠπέθανεν, δίκαιος ὑπὲρ ἀδίκων,

ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ

ζωοποιηθεὶς δὲ πνεύματι· ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύ- 19

μασιν πορευθεὶς ἐκήρυξεν, ἀπειθήσασιν ποτε ὅτε ἀπεξεδέ- 20

χετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευα-

ζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὁκτώ ψυχαί,

Ἀρ.† διεσώθησαν δι' ὕδατος. ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει 21

βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως

ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

Ἀρ. ὅς ἐστιν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων 22

αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

Χρι- 1

9 hearted, humbleminded: not rendering evil for evil,
or reviling for reviling; but contrariwise blessing;
for hereunto were ye called, that ye should inherit a
10 blessing. For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
11 And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
12 For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do
evil.

13 And who is he that will harm you, if ye be zealous
14 of that which is good? But and if ye should suffer
for righteousness' sake, blessed *are ye*: and fear not
15 their fear, neither be troubled; but sanctify in your
hearts Christ as Lord: *being* ready always to give
answer to every man that asketh you a reason con-
cerning the hope that is in you, yet with meekness
16 and fear: having a good conscience; that, wherein
ye are spoken against, they may be put to shame
17 who revile your good manner of life in Christ. For
it is better, if the will of God should so will, that ye
18 suffer for well-doing than for evil-doing. Because
Christ also 'suffered for sins once, the righteous for
the unrighteous, that he might bring us to God; be-
ing put to death in the flesh, but quickened in the
19 spirit; in which also he went and preached unto the
20 spirits in prison, which aforetime were disobedient,
when the longsuffering of God waited in the days
of Noah, while the ark was a preparing,² wherein few,
21 that is, eight souls, were saved through water: which
also ³after a true likeness doth now save you, *even*
baptism, not the putting away of the filth of the
flesh, but the ⁴interrogation of a good conscience to-
ward God, through the resurrection of Jesus Christ;
22 who is on the right hand of God, having gone into
heaven; angels and authorities and powers being
made subject unto him.

¹ Many ancient authorities read *died*.

² Or, *into which few, that is, eight souls, were brought safely through water*

³ Or, *in the anti-type*

⁴ Or, *inquiry*
Or, *appeal*

Forasmuch then as Christ suffered in the flesh, arm ⁴
 ye yourselves also with the same ¹mind; for he that
 hath suffered in the flesh hath ceased ²from sin; that ²
¹ Or, *thought* ² Some ancient authorities read *unto sine.* ³ ye no longer should live the rest of your time in the
³ Or, *he no longer . . . his time* flesh to the lusts of men, but to the will of God. For ³
 the time past may suffice to have wrought the desire of
 the Gentiles, and to have walked in lasciviousness, lusts,
 winebibbings, revellings, carousings, and abominable
 idolatries: wherein they think it strange that ye run ⁴
 not with *them* into the same ⁴excess of riot, speaking
 evil of *you*: who shall give account to him that is
 ready to judge the quick and the dead. For unto this ⁵
⁵ Or, *were the good tidings preached* end ⁶was the gospel preached even to the dead, that
 they might be judged according to men in the flesh,
 but live according to God in the spirit.

But the end of all things is at hand: be ye therefore ⁷
 of sound mind and be sober unto ⁶prayer: above all ⁸
 things being fervent in your love among yourselves;
 for love covereth a multitude of sins: using hospitality ⁹
 one to another without murmuring: according as each ¹⁰
 hath received a gift, ministering it among yourselves,
 as good stewards of the manifold grace of God; if any ¹¹
 man speaketh, *speaking* as it were oracles of God; if
 any man ministereth, *ministering* as of the strength
 which God supplieth: that in all things God may be
 glorified through Jesus Christ, whose is the glory and
 the dominion ⁷for ever and ever. Amen.

Beloved, think it not strange concerning the fiery ¹²
 trial among you, which cometh upon you to prove you,
 as though a strange thing happened unto you: but in- ¹³
 somuch as ye are partakers of Christ's sufferings, re-
 joice; that at the revelation of his glory also ye may
 rejoice with exceeding joy. If ye are reproached ¹⁴for
 the name of Christ, blessed *are ye*; because the *Spirit*
 of glory and the Spirit of God resteth upon you. For ¹⁵
 let none of you suffer as a murderer, or a thief, or an
 evil-doer, or as a meddler in other men's matters: but ¹⁶
 if *a man suffer* as a Christian, let him not be ashamed;
 but let him glorify God in this name. For the time ¹⁷
is come for judgement to begin at the house of God:
 and if *it begin* first at us, what *shall be* the

στοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν
 2 ὀπλίσασθε, ὅτι ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίαις, εἰς
 τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν
 3 ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον. ἄρκετος γὰρ ὁ παρε-
 ληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι,
 πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις,
 4 κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρίαις. ἐν ᾧ ξενί-
 ζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας
 5 ἀνάχυσιν, βλασφημοῦντες· οἱ ἀποδώσουσιν λόγον τῷ
 6 ἐτοίμως κρίνοντι ζῶντας καὶ νεκρούς· εἰς τοῦτο γὰρ καὶ
 νεκροῖς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους
 σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

7 Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ
 8 νήψατε εἰς προσευχάς· πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην
 ἔκτενῇ ἔχοντες, ὅτι ἀγάπη καλύπτει πλήθος ἁμαρτιῶν.
 9 φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ· ἕκαστος καθὼς
 10 ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ
 11 οἰκονόμοι ποικίλης χάριτος θεοῦ· εἴ τις λαλεῖ, ὡς λόγια
 θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός· ἵνα
 ἐν πάσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν
 ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς
 πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος,
 13 ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαί-
 ρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῇτε
 14 ἀγαλλιώμενοι. εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακά-
 ριοι, ὅτι τὸ τῆς δόξης καὶ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς
 15 ἀναπαύεται. μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ
 16 κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτρίεπίσκοπος· εἰ δὲ ὡς
 Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ
 17 ὀνόματι τούτῳ. ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα
 ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ

ἁμαρτίας

Αρ.

Αρ.

τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ; καὶ εἰ ὁ 18
 δ δίκαιος μόλις σώζεται, ὁ [Δέ] ἄσεβης καὶ ἁμαρτωλὸς
 ποῦ φανεῖται; ὥστε καὶ οἱ πᾶσχοιτες κατὰ τὸ θέλημα 19
 τοῦ θεοῦ πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς ἔν
 ἀγαθοποιῇ.

Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συνπρεσβύτε- 1
 ρος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς
 μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, ποιμάνετε 2
 Αρ. τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, μὴ ἀναγκαστῶς ἀλλὰ ἐκου-
 Αρ σίως, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως, μηδ' ὥς κατακυ- 3
 ρεύοιτες τῶν κληρῶν ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου
 καὶ φαγερωθείτος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράν- 4
 τινον τῆς δόξης στέφανον. Ὁμοίως, νεώτεροι, ὑποτάγητε 5
 πρεσβυτέροις. Πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην
 ἐγκομβώσασθε, ὅτι [ὁ] θεὸς ὑπερηφάνοις ἀντιτάσσεται
 ταπεινοῖς δὲ δίδωσιν χάριν.

Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὁ 6
 ὑμᾶς ὑψώσῃ ἐν καιρῷ, πᾶσαν τὴν μέριμναν ἱμῶν ἐπιρί- 7
 ψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. Νήψατε, 8
 γρηγορήσατε. ὁ ἀντίδικος ἱμῶν διάβολος ὡς λέων ὠρυό-
 τινά μενος περιπατεῖ ζητῶν ἑ καταπιεῖν· ὃ ἀντίστητε στερεοὶ 9
 τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ
 ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. Ὁ δὲ θεὸς πάσης χάριτος, 10
 τῷ ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν ἁ Χριστῷ,
 ὁλίγον παθόντας αὐτὸς καταρτίσει, στηριξεί, σθενώσει.
 αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν. 11

Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογιζομαι, 12
 δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην
 εἶναι ἀληθὴ χάριν τοῦ θεοῦ· εἰς ἣν στήτε. Ἀσπάζεται 13
 ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μάρκος ὁ υἱὸς
 μου. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. 14

Εἰρήνῃ ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

18 end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the 19 ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

5 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that

2 shall be revealed: Tend the flock of God which is among you, ¹exercising the oversight, not of constraint, but willingly, ²according unto God*; nor yet

3 for filthy lucre, but of a ready mind; neither as lord- ing it over the charge allotted to you, but making

4 yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive

5 the crown of glory that fadeth not away. ³Like- wise, ye younger, be subject unto the elder. Yea,

all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth

6 grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you

7 in due time; casting all your anxiety upon him, be- cause he careth for you. Be sober, be watchful:

your adversary the devil, as a roaring lion, walketh 9 about, seeking whom he may devour: whom with-

stand stedfast in ⁴your faith, knowing that the same sufferings are ⁵accomplished in your ⁶brethren who

10 are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that

ye have suffered a little while, shall himself ⁷perfect, 11 stablish, strengthen⁸ you. To him *be* the dominion

⁹for ever and ever. Amen.

12 By Silvanus, ¹⁰our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and

testifying that this is the true grace of God: stand 13 ye fast therein. ¹¹She that is in Babylon, elect to- gether with *you*, saluteth you; and *so doth* Mark my

14 son. Salute one another with a kiss of love.

Peace be unto you all that are in Christ.

¹ Some ancient authorities omit *exercising the oversight*.

² Some ancient authorities omit *according unto God*.

³ Or, *Likewise . . . elder; yea, all of you one to another. Gird yourselves with humility*

⁴ Or, *the*

⁵ Gr. *being accomplished*.

⁶ Gr. *brotherhood*.

⁷ Or, *restore*

⁸ Many ancient authorities add *settle*.

⁹ Gr. *unto the ages of the ages*.

¹⁰ Gr. *the*.

¹¹ That is, The church, or, The sister.

* For "according unto God" read "according to the will of God" (and so in marg. 2). Comp. Rom. viii. 27.—*Am. Com.*

THE SECOND EPISTLE GENERAL OF P E T E R.

¹ Many ancient authorities read ¹SIMON PETER, a ²servant and apostle of Jesus **1**
Symeon. Christ, to them that have obtained ³a like precious
² Gr. *bondservant.* faith with us in the righteousness of ⁴our God and **2**
³ Gr. *an equally precious.* Saviour Jesus Christ: Grace to you and peace be **3**
⁴ Or, *our God and the Saviour** multiplied in the knowledge of God and of Jesus **4**
 our Lord; seeing that his divine power hath granted **5**
 unto us all things that pertain unto life and godli-
 ness, through the knowledge of him that called us **6**
⁵ Some ancient authorities read ⁵by his own glory and virtue; whereby he hath **7**
through glory and virtue. granted unto us his precious and exceeding great **8**
 promises; that through these ye may become par-
 takers of ⁶the divine nature, having escaped from **9**
⁶ Or, *it* the corruption that is in the world by lust. Yea, **10**
 and for this very cause adding on your part all dili-
 gence, in your faith supply virtue; and in *your* vir-
⁷ Or, *self-control* tue knowledge; and in *your* knowledge ⁷temper- **11**
 ance; and in *your* ⁷temperance patience; and in *your*
 patience godliness; and in *your* godliness love of **12**
 the brethren†; and in *your* love of the brethren love.
 For if these things are yours and abound, they make **13**
 you to be not idle nor unfruitful unto the knowl-
 edge of our Lord Jesus Christ. For he that lacketh **14**
⁸ Or, *closing his eyes* these things is blind, ⁸seeing only what is near, **15**
 having forgotten the cleansing from his old sins.
 Wherefore, brethren, give the more diligence to **16**
 make your calling and election sure: for if ye do
 these things, ye shall never stumble: for thus shall **17**
 be richly supplied unto you the entrance into the
 eternal kingdom of our Lord and Saviour Jesus
 Christ.

* Let marg. ⁴ and the text exchange places.—*Am. Com.*

† For "love of the brethren" read "brotherly kindness" (twice)
 with marg. Gr. *love of the brethren.*—*Am. Com.*

ΠΕΤΡΟΥ Β

- ¹ **ΣΙΜΩΝ** ΠΕΤΡΟΣ δούλος καὶ ἀπόστολος Ἰησοῦ ΣΥΜΕΩΝ
 Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ
² τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ· χάρις
 ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ
³ Ἰησοῦ τοῦ κυρίου ἡμῶν, ὥς πάντα ἡμῖν τῆς θείας
 δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης
 διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ^{ἰδίᾳ δόξῃ καὶ ορε-} ^{τῇ} ^{ἡμῖν καὶ μέγιστα} ^{ἀρετῇ}
⁴ ἀρετῆς, δι' ὧν τὰ τίμια ^{καὶ μέγιστα ἡμῖν} ἐπαγγέλματα
 δεδωρήται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύ-
 σεως, ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ
⁵ φθορᾶς. καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγ-
 καντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν
⁶ δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνῶσει τὴν ἐγκρά-
 τειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ
⁷ ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελ-
⁸ φίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην· ταῦτα γὰρ ὑμῖν
 ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἄργους οὐδὲ ἀκάρπους
 καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπί-
⁹ γνωσιν· ὃ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων,
 λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ^{ἁμαρτημάτων} ^{ἀμαρτιῶν}.
¹⁰ διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν Αρ.
 κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ
¹¹ πταίσητέ ποτε· οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται
 ὑμῖν ἡ εἰσόδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν
 καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

Διὸ μελλήσω αἰεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, 12
καί περ εἰδότες καὶ ἐστηρικμένους ἐν τῇ παρουσίᾳ ἀληθείᾳ.
δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, 13
διεγείρειν ὑμᾶς ἐν ὑπομνήσει, εἰδὼς ὅτι ταχυνή ἐστιν ἡ 14
ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν
Ἰησοῦς Χριστὸς ἐδήλωσέν μοι· σπουδάσω δὲ καὶ ἐκάστοτε 15
ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιέ-
σθαι. οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες 16
ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύ-
ναμιν καὶ παρουσίαν, ἀλλ' ἐπίπται γενηθέντες τῆς ἐκείνου
μεγαλειότητος. λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ 17
δόξαν φωτὸς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρε-
ποῦς δόξης Ὁ υἱὸς μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς
ὃν ἐγὼ εὐδόκησα, — καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν 18
ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.
καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ὃ καλῶς 19
ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν ἀσχημῶ τόπῳ,
ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατελεῖ ἐν ταῖς
καρδίαις ὑμῶν· τοῦτο πρῶτον γινώσκοντες ὅτι πάντα 20
προφητεία γραφῆς ἰδίᾳ ἐπιλίσεως οὐ γίνεται, οὐ γὰρ 21
θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ
πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ Θεοῦ ἄνθρωποι.

Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ 1
ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν
αἵρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην
ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχυνὴν ἀπώλειαν· καὶ 2
πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὗ
ἡ οὐδὲς τῆς ἀληθείας βλασφημηθήσεται· καὶ ἐν πλεονεξίᾳ 3
πλαστοῖς λόγοις ὑμᾶς ἐμπορεύονται· οἷς τὸ κρίμα ἔκπα-
λαι οὐκ ἄργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. εἰ γὰρ 4
ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειροῖς
ξόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους, καὶ 5

12 Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and
 13 are established in the truth which is with *you*. And I think it right, as long as I am in this tabernacle, to
 14 stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly,
 15 even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able
 after my ¹decease to call these things to remembrance. ^{1 Or, departure}
 16 For we did not follow cunningly devised fables, when we made known unto you the power and ²coming of ^{2 Gr. presence.}
 our Lord Jesus Christ, but we were eyewitnesses of
 17 his majesty. For he ³received from God the Father ^{3 Gr. having received.}
 honour and glory, when there ⁴came such a voice to ^{4 Gr. was brought}
 him from the excellent glory*, This is my beloved Son, ^{by the majestic glory.}
 18 in whom I am well pleased: and this voice we *ourselves* heard ⁵come† out of heaven, when we were with him ^{5 Gr. brought.}
 19 in the holy mount. And we have the word of prophecy *made* more sure; whereunto ye do well that ye take
 heed, as unto a lamp shining in a ⁶dark place, until the ^{6 Gr. squalid.}
 day dawn, and the day-star arise in your hearts:
 20 knowing this first, that no prophecy of scripture is of
 21 ⁷private interpretation. For no prophecy ever ^{7 Or, special} ⁸came ^{8 Gr. was brought.}
 by the will of man: but men spake from God, being
 moved by the ⁹Holy Ghost. ^{9 Or, Holy Spirit}
2 But there arose false prophets also among the people, as among you also there shall be false teachers,
 who shall privily bring in ¹⁰destructive heresies, denying even the Master that bought them, bringing upon
 2 themselves swift destruction. And many shall follow
 their lascivious doings; by reason of whom the way
 3 of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth
 4 not, and their destruction slumbereth not. For if God spared not angels when they sinned, but ¹¹cast them ^{11 Or, cast them into dungeons}
 down to ¹²hell, and committed them to ¹³pits of darkness, ^{12 Gr. Tartarus.}
 to be reserved unto judgement; and ^{13 Some ancient authorities read chains.}

* For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg. 4.—*Am. Com.*

† For "come" read "borne" and omit marg. 5.—*Am. Com.*

- spared not the ancient world, but preserved Noah with seven others, ¹a preacher of righteousness, when he brought a flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; and delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, ²vexed his righteous soul from day to day with *their* lawless deeds). the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgement; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they tremble not to rail at ³dignities: whereas angels, though greater in might and power, bring not a railing judgement against them before the Lord. But these, as creatures without reason, born ⁴mere animals ⁵to be taken and destroyed, railing in matters whereof they are ignorant, shall in their ⁶destroying surely be destroyed, suffering wrong as the hire of wrong-doing; ⁷men that count it pleasure to revel in the day-time, spots and blemishes, revelling in their ⁸love-feasts* while they feast with you; having eyes full of ⁹adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet. These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. For, uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; promising them liberty, while they themselves are bondservants of corruption; for of ¹⁰whom a man is overcome, of the same is he also brought into bondage. For if, after they have escaped the defilements
- 1 Gr. a herald. 6
2 Gr. tormented. 7
3 Gr. glories. 8
4 Gr. natural. 9
5 Or, to take and to destroy 10
6 Or, corruption 11
7 Many ancient authorities read deceivings. 12
8 Gr. an adulteress. 13
9 Many ancient authorities read Bosor. 14
10 Or, what 15
11 16
12 17
13 18
14 19
15 20

* For "love-feasts" read "deceivings" and in marg. ⁷ read Some ancient authorities read *love-feasts*. — Am. Com.

ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,
 6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας κατέκρινεν,
 7 ὑποδείγμα μελλόντων ἀσεβέσιν τεθεικώς, καὶ δίκαιον Λὼτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀνα-
 8 στροφῆς ἐρύσατο,— βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐνκα-
 9 μοις ἔργοις ἐβασάνιζεν,— οἶδεν Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους
 10 τηρεῖν, μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μισμοῦ πορευομένους καὶ κυριότητος καταφρονούντας. τολμηταί,
 11 αὐθάδεις, δόξας οὐ τρέμουνσιν, βλασφημοῦντες, ὅπου ἄγγελοι ἰσχυροὶ καὶ δυνάμει μείζοντες ὄντες οὐ φέρουσιν κατ' αὐτῶν
 12 [παρὰ Κυρίῳ] βλάβημον κρίσιν. οὗτοι δέ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται,
 13 ἀδικούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφὴν, σπῖλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς
 14 ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν, ὀφθαλμοὺς ἔχοντες ἀγνάπαις
 15 μεστοὺς μοιχαλίδος καὶ ἀκαταπάστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονε-
 16 ξίας ἔχοντες, κατάρας τέκνα, καταλείποντες εὐθεῖαν ὁδὸν καταλιπόντες
 17 ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ
 18 Βεὼρ ὃς μισθὸν ἀδικίας ἡγάπησεν ἔλεγχιν δὲ ἔσχεν Βοσὸρ | μισθὸν ἀδικίας ἡγάπησαν
 19 ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγγόμενον ἐκώλυσε τὴν τοῦ προφήτου παραφροσίαν.
 20 οὗτοι εἰσιν πηγαὶ ἀνδρῶν καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαινόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται. ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν
 21 πλάνῃ ἀναστρεφόμενους, ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ὥ γάρ τις ἡτη-
 22 ται, τούτῳ δεδούλωται. εἰ γὰρ ἀποφυγόντες τὰ μιάσματα

ἡμῶν

τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου[†] καὶ σωτῆρος Ἰησοῦ Χριστοῦ· τοῦτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. κρεῖττον γὰρ² ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς· συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας²² Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ Ὑς λουσαμένη εἰς κυλισμὸν βορβόρου.

συνεστῶτα

Ταύτην ἡδὴ, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν,¹ ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν, μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων² προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος, τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύ-³ σονται ἐπ' ἔσχατων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαίκεται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι καὶ λέγον-⁴ τες Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως. λανθάνει γὰρ αὐτοῖς τοῦτο θέλοντας ὅτι⁵ οὐρανοὶ ἦσαν ἑκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος⁶ «συνεστῶσα» τῷ τοῦ θεοῦ λόγῳ, δι' ὧν ὁ τότε κόσμος⁷ ὕδατι κατακλυσθεὶς ἀπώλετο· οἱ δὲ νῦν οὐρανοὶ καὶ ἡ⁷ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηροῦ-
μενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς,⁸ ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίου ὥς χίλια ἔτη καὶ χίλια ἔτη ὥς ἡμέρα μία. οὐ βραδύνει Κύριος τῆς⁹ ἐπαγγελίας, ὥς τινες βραδυτῆτα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. Ἦξει δὲ ἡμέρα Κυρίου¹⁰ ὥς κλέπτῃς, ἐν ἣ οἱ οὐρανοὶ ροιζηδὸν παρελείπονται, στοιχεῖα δὲ καυσούμενα λυθήσεται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα «εὐρεθήσεται». Τούτων οὕτως πάντων λυομένων¹¹

Αρ.†

- of the world through the knowledge of ¹the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become
- 21 worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the
- 22 holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.
- 3 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere
- 2 mind by putting you in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the
- 3 Lord and Saviour through your apostles: knowing this first, that ²in the last days mockers shall come
- 4 with mockery, walking after their own lusts, and saying, Where is the promise of his ³coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the
- 5 creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and ⁴amidst water, by the word of God; ⁴Or, through
- 6 by which means the world that then was, being over-
- 7 flowed with water, perished: but the heavens that now are, and the earth, by the same word have been
- ⁵stored up for fire, being reserved against the day of ⁵Or, stored with fire
- judgement and destruction of ungodly men.
- 8 But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a
- 9 thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to re-
- 10 pentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the ⁶elements shall be dissolved
- with fervent heat, and the earth and the works that
- 11 are therein shall be ⁷burned up. Seeing that these things are thus all to be dissolved,

¹ Many ancient authorities read *our*.

² Gr. *in the last of the days*.

³ Gr. *presence*.

⁴ Or, *through*

⁵ Or, *stored with fire*

⁶ Or, *heavenly bodies*

⁷ The most ancient manuscripts read *discovered*.

1 Or, *hastening*2 Gr. *presence*.3 Or, *heavenly bodies*

what manner of persons ought ye to be in *all* holy living and godliness, looking for and ¹earnestly desiring the ²coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the ³elements shall melt with fervent heat? But, according to his promise, we look for new ¹³heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for these ¹⁴things, give diligence that ye may be found in peace, without spot and blameless in his sight. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all *his* epistles, speaking in them of ¹⁶these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction. Ye therefore, beloved, knowing *these* ¹⁷things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To ¹⁸him be the glory both now and ⁴for ever. Amen.

4 Gr. *unto the day of eternity*.

- ποταποὺς δεῖ ὑπάρχειν [ὑμᾶς] ἐν ἀγίαις ἀναστροφαῖς
 12 καὶ εὐσεβείαις, προσδοκῶντας καὶ σπεύδοντας τὴν παρου-
 σίαν τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι
 13 λυθήσονται καὶ στοιχεῖα καυσούμενα ἵηκεται¹ καινοῦς
 δὲ οὐρανοῦς καὶ γῆς καινῆς κατὰ τὸ ἐπάγγελμα αὐτοῦ
 14 προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. Διό,
 ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ
 15 ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, καὶ τὴν τοῦ κυρίου
 ἡμῶν μακροθυμίαν σωτηρίαν ἡγείσθε, καθὼς καὶ ὁ ἀγα-
 πητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθείσαν αὐτῷ
 16 σοφίαν ἔγραψεν ὑμῖν, ὡς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν
 ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά τινα,
 ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς
 17 λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. Ὑμεῖς
 οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῇ
 τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου
 18 στηριγμοῦ, αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου
 ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἢ δόξα καὶ
 νῦν καὶ εἰς ἡμέραν αἰῶνος.

A.p.†

ΙΩΑΝΟΥ Α

Ο ΗΝ ΑΠ' ΑΡΧΗΣ, ὁ ἀκηκόαμεν, ὁ ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἔψη-
λάφησαν, περὶ τοῦ λόγου τῆς ζωῆς, — καὶ ἡ ζωὴ ἐφάτε-
ρώθη, καὶ ἐώρακάμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν
ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ
ἐφαστερώθη ἡμῖν, — ὁ ἐώρακάμεν καὶ ἀκηκόαμεν ἀπαγ-
γέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μετ' ἡ-
μῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς
καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· καὶ ταῦτα ἡ-
γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.

Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ·
καὶ ἀπαγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστίν καὶ σκοτία
οὐκ ἔστιν ἐν αὐτῷ οὐδεμία. Ἐὰν εἴπωμεν ὅτι ὁ
κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατοῦ-
μεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· ἐὰν δὲ ἐν τῇ
φωτὶ περιπατοῦμεν ὡς αὐτὸς ἔστιν ἐν τῇ φωτὶ, κοινο-
νίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ
αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. Ἐὰν εἴπωμεν
ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλή-
θεια οὐκ ἔστιν ἐν ἡμῖν. ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας
ἡμῶν, πιστὸς ἐστὶν καὶ δίκαιος ἵνα ἄφῃ ἡμῖν τὰς ἁμαρ-
τίας καὶ καθάρσιν ἡμᾶς ἀπὸ πάσης ἀδικίας. Ἐὰν εἴπω-
μεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ
λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν. Τεκνία μου, καὶ
ταῦτα γράφω ὑμῖν ἵνα μὴ ἁμαρτήτε. καὶ ἐὰν τις ἁμαρτήσῃ,

THE FIRST EPISTLE GENERAL OF

JOHN.

- 1 THAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, 2 concerning the ¹Word of life (and the life was mani- 1 Or, word
fested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was 3 with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his 4 Son Jesus Christ: and these things we write, that ²our joy may be fulfilled. 2 Many ancient
authorities read
your.
- 5 And this is the message which we have heard from him, and announce unto you, that God is light, 6 and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, 7 we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleans- 8 eth us from all sin. If we say that we have no sin, 9 we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all un- 10 righteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.
- 2 My little children, these things write I unto you, that ye may not sin. And if any man sin,

1 Or, *Comforter*
Or, *Helper*
Gr. *Paraclete*.

we have an ¹Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; 2 and not for ours only, but also for the whole world. And hereby know we that we know him, if we keep 3 his commandments. He that saith, I know him, 4 and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, 5 in him verily hath the love of God been perfected. Hereby know we that we are in him: he that saith 6 he abideth in him ought himself also to walk even as he walked.

Beloved, no new commandment write I unto you, 7 but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto 8 you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and 9 hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and 10 there is none occasion of stumbling in him. But he 11 that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

I write unto you, *my* little children, because your 12 sins are forgiven you for his name's sake. I write 13 unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. ²I have written unto you, little children, because ye know the Father. ²I have written unto you, fathers, be- 14 cause ye know him which is from the beginning. ²I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the 15 world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the 16

2 Or, *I wrote*

παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν
 2 δίκαιοι, καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν
 ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ ἴδιον ἄλλὰ καὶ περὶ ὅλου
 3 τοῦ κόσμου. Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν
 4 αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ὁ λέγων ὅτι
 Ἔγνωνκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης
 5 ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· ὅς δ' ἂν
 τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ
 θεοῦ τετελειώται. Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ
 6 ἐσμέν· ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος
 περιπατήσεν καὶ αὐτὸς περιπατεῖν.

7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντο-
 λὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ
 8 ἐστὶν ὁ λόγος ὃν ἠκούσατε· πάλιν ἐντολὴν καινὴν
 γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν,
 ὅτι ἡ σκοτία παρὰγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη
 9 φαίνει. Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν

ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.
 10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάν-
 11 δαλον ἐν αὐτῷ οὐκ ἔστιν· ὁ δὲ μισῶν τὸν ἀδελφὸν
 αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ,
 καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν
 12 τοὺς ὀφθαλμοὺς αὐτοῦ. Γράφω ὑμῖν, τεκνία,

ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ·
 13 γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
 γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.
 14 ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα·
 ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
 ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος
 [τοῦ θεοῦ] ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐὰν τις
 ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς
 16 ἐν αὐτῷ· ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς

μύλων

οὐκ ἔστιν ἐν αὐτ

σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρός, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν· καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία 17 [αὐτοῦ], ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

Αρ.

Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι 18 ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. ἐξ ἡμῶν 19 ἐξήλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενέκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ 20 τοῦ ἁγίου· οἴδατε πάντες—¹ οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴ- 21 दाτε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. Τίς ἐστίν 22 ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν 23 πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. Ὑμεῖς δ' ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω· ἐὰν ἐν 24 ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ [ἐν] τῷ πατρὶ μενεῖτε. καὶ αὕτη ἐστίν ἡ ἐπαγ- 25 γελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων 26 ὑμᾶς. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει 27 ἐν ὑμῖν, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστίν καὶ οὐκ ἔστιν ψεῦδος,¹ καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ. Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα 28 ἐὰν φανερωθῇ σχῶμεν παρρησίαν καὶ μὴ αἰσχυνοῦμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ἐὰν εἰδῆτε ὅτι δίκαιός 29 ἐστίν, γινώσκετε ὅτι [†] πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

ὑμᾶς, ἀλλὰ τὸ . . .
...ψεῖδος·

καὶ

- flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world.
- 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
- 18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the
- 19 last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest how that they all are not of
- 20 us. And ye have an anointing from the Holy One,
- 21 ²and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and ³because no lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.
- 25 And this is the promise which he promised ⁴us, *even* the life eternal. These things have I written unto you concerning them that would lead you astray.
- 27 And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, ⁵and is true, and is no lie, and even as it taught you, ⁶ye abide in him. And now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be
- 29 ashamed ⁷before him at his ⁸coming. If ye know that he is righteous, ⁹ye know that every one also that doeth righteousness is begotten of him.

¹ Or, that not all are of us

² Some very ancient authorities read and ye all know.

³ Or, that

⁴ Some ancient authorities read you.

⁵ Or, so it is true, and is no lie; and even as &c.

⁶ Or, abide ye

⁷ Gr. from him.

⁸ Gr. presence.

⁹ Or, know ye

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew him not. Beloved, ¹ now are we children of God, and it is not yet made manifest what we shall be. We know that, if ² he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope *set* on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know ³ that he was manifested to ²take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither ³knoweth him. *My* little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Here-

1 *Ιδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα
 τέκνα θεοῦ κληθῶμεν, καὶ ἔσμεν. διὰ τοῦτο ὁ κόσμος
 οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν. Ἀγαπητοί, νῦν
 τέκνα θεοῦ ἔσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδα-
 μεν ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψί-
 μεθα αὐτὸν καθὼς ἔστιν. καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα
 ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν καθὼς ἐκείνος ἀγνός
 ἔστιν.

Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνο-
 μίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. καὶ οἶδατε ὅτι
 ἐκείνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν
 6 αὐτῷ οὐκ ἔστιν. πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει.
 πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.

7 Ἐκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην
 8 δίκαιός ἐστιν, καθὼς ἐκείνος δίκαιός ἐστιν· ὁ ποιῶν τὴν
 ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος
 ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ
 9 τὰ ἔργα τοῦ διαβόλου.

Πᾶς ὁ γεγεννημένος
 ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ
 μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέν-
 10 ηται. ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ
 τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην
 οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν
 11 αὐτοῦ. ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς,
 12 ἵνα ἀγαπῶμεν ἀλλήλους· οὐ καθὼς Καὶν ἐκ τοῦ πονηροῦ
 ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος
 ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ
 τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

13 Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος.
 14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν
 ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει
 15 ἐν τῷ θανάτῳ. πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἄν-
 θρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος
 16 οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. Ἐν

Παῖδι

ἐαυτοῦ

ἐαυτῷ

τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν
τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν
ἀδελφῶν τὰς ψυχὰς θεῖναι. ὃς δ' ἂν ἔχη τὸν βίον τοῦ 17
κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ
κλείσῃ τὰ σπλάγχχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ
θεοῦ μένει ἐν αὐτῷ; Τεκνία, μὴ ἀγαπῶμεν λόγῳ μὴδὲ 18
τῇ γλώσσει ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. Ἐν 19
τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμ-
προθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν ὅτι ἐὰν κατα- 20
γνώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρ-
δίας ἡμῶν καὶ γινώσκει πάντα. Ἀγαπητοί, ἐὰν ἡ καρδία 21
μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς τὸν θεόν, καὶ 22
ὁ ἂν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς
αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιούμεν.
καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα ᾿πιστεύσωμεν 23
ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν
ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. καὶ ὁ τηρῶν τὰς 24
ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν
τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος
οὗ ἡμῖν ἔδωκεν.

πιστεύωμεν

ἐληλυθέναι

λύει

Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκι- 1
μάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευ-
δοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. Ἐν 2
τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμο-
λογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ᾿ἐληλυθότα 3
ἐκ τοῦ θεοῦ
ἐστίν, καὶ πᾶν πνεῦμα ὃ ᾿μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ 3
τοῦ θεοῦ οὐκ ἐστίν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου,
ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν
ἤδη. Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τεκνία, καὶ νε- 4
νικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ
κόσμῳ· αὐτοὶ ἐκ τοῦ κόσμου εἰσίν· διὰ τοῦτο ἐκ τοῦ 5
κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει. ἡμεῖς ἐκ 6

by know we love, because he laid down his life for us: and we ought to lay down our lives for the
 17 brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God
 18 abide in him? *My* little children, let us not love in word, neither with the tongue; but in deed and truth.
 19 Hereby shall we know that we are of the truth, and
 20 shall assure our heart before him, whereinsoever our

¹ Gr. *persuade*.

heart condemn us; because God* is greater than
 21 our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward
 22 God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the
 23 things that are pleasing in his sight. And this is his commandment, that we should ²believe in the name of his Son Jesus Christ, and love one another,
 24 even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

² Gr. *believe the name*.

4 Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many
 2 false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is
 3 of God: and every spirit which ³confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh;
 4 and now it is in the world already. Ye are of God, *my* little children, and have overcome them because greater is he that is in you than he that is in
 5 the world. They are of the world: therefore speak
 6 they *as* of the world, and the world heareth them. We

³ Some ancient authorities read *and* *no* *Jesus*.

* For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)—*Am. Com.*

are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

Beloved, let us love one another: for love is of 7
God; and every one that loveth is begotten of God,
and knoweth God. He that loveth not knoweth 8
not God; for God is love. Herein was the love of 9
God manifested 'in us, that God hath sent his only
begotten Son into the world, that we might live
through him. Herein is love, not that we loved 10
God, but that he loved us, and sent his Son *to be* the
propitiation for our sins. Beloved, if God so loved 11
us, we also ought to love one another. No man 12
hath beheld God at any time: if we love one an-
other, God abideth in us, and his love is perfected
in us: hereby know we that we abide in him, and 13
he in us, because he hath given us of his Spirit.
And we have beheld and bear witness that the Fa- 14
ther hath sent the Son *to be* the Saviour of the
world. Whosoever shall confess that Jesus is the 15
Son of God, God abideth in him, and he in God.
And we know and have believed the love which 16
God hath 'in us. God is love; and he that abideth
in love abideth in God, and God abideth in him.
Herein is love made perfect with us, that we may 17
have boldness in the day of judgement; because as
he is, even so are we in this world. There is no 18
fear in love: but perfect love casteth out fear, be-
cause fear hath punishment; and he that feareth is
not made perfect in love. We love, because he 19
first loved us. If a man say, I love God, and 20

1 Or, in our case

τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ
8 γινώσκει τὸν θεόν. ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι
9 ὁ θεὸς ἀγάπη ἐστίν. ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν
10 ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἠγαπησαμεν
ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐ-

11 τοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλο-
12 μεν ἀλλήλους ἀγαπᾶν. θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ
13 ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν. ἐν τούτῳ γινώ-
σκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ
14 πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα
15 τοῦ κόσμου. ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς [Χριστός] ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς
16 ἐν τῷ θεῷ. Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν.

Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει
17 καὶ ὁ θεὸς ἐν αὐτῷ [μένει]. Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶν καὶ ἡμεῖς ἐσμέν
18 ἐν τῷ κόσμῳ τούτῳ. φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται
19 ἐν τῇ ἀγάπῃ. Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγά-
20 πησεν ἡμᾶς. ἐὰν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ

τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται ἀγαπᾶν. καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ τὸν γεγεννημένον ἐξ αὐτοῦ. ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν· αὕτη γάρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν, ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον. καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν· τίς ἐστὶν [δὲ] ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ· ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς

Αρ.

μόνῳ

Αρ.

Αρ.

αὐτῷ | Αρ.†

- hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, ¹cannot love
- 21 God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.
- 5 Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that
- 2 begat loveth him also that is begotten of him. Hereby we know that we love the children of God, when
- 3 we love God, and do his commandments. For this is the love of God, that we keep his commandments:
- 4 and his commandments are not grievous. For whatsoever is begotten of God overcome the world: and this is the victory that hath overcome the world,
- 5 *even* our faith. And who is he that overcome the world, but he that believeth that Jesus is the Son of
- 6 God? This is he that came by water and blood, *even* Jesus Christ; not ²with the water only, but ²with the water and ²with the blood. And it is the Spirit that beareth witness, because the Spirit is the
- 8 truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three
- 9 agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son.
- 10 He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the wit-
- 11 ness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal
- 12 life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.
- 13 These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on

¹ Many ancient authorities read *how can he love God whom he hath not seen?*

² Gr. *in*.

¹ Or, *he shall ask
and shall give
him life, even to
them dec.*

■ Or, *sin*

³ Or, *himself*

the name of the Son of God. And this is the ¹⁴
boldness which we have toward him, that, if we
ask any thing according to his will, he heareth us:
and if we know that he heareth us whatsoever we ¹⁵
ask, we know that we have the petitions which we
have asked of him. If any man see his brother ¹⁶
sinning a sin not unto death, ¹he shall ask, and *God*
will give him life for them that sin not unto death.
There is ²a sin unto death: not concerning this do I
say that he should make request. All unrighteous- ¹⁷
ness is sin: and there is ²a sin not unto death.

We know that whosoever is begotten of God sin- ¹⁸
neth not; but he that was begotten of God keepeth
³him*, and the evil one toucheth him not. We know ¹⁹
that we are of God, and the whole world lieth in the
evil one. And we know that the Son of God is ²⁰
come, and hath given us an understanding, that we
know him that is true, and we are in him that is
true, *even* in his Son Jesus Christ. This is the true
God, and eternal life. *My* little children, guard ²¹
yourselves from idols.

* Substitute marg. ³ for the text, and add marg. ³ Some ancient
manuscripts read *him*.—*Am. Com.*

- 14 τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. καὶ αὕτη ἐστὶν ἡ παρρησία
 ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ
 15 θέλημα αὐτοῦ ἀκούει ἡμῶν. καὶ ἐὰν οἶδαμεν ὅτι ἀκούει
 ἡμῶν ὁ ἐὰν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ
 16 ᾠτήκαμεν ἀπ' αὐτοῦ. Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ
 ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ
 δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον.
 ἐστὶν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα
 17 ἐρωτήσῃ. πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἐστὶν ἁμαρτία
 18 οὐ πρὸς θάνατον. Οἶδαμεν ὅτι πᾶς ὁ γεγεν-
 νημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ
 τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ.
 19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ
 20 πονηρῷ κεῖται. οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ
 δέδωκεν ἡμῖν διαίτιαν ἵνα γινώσκωμεν τὸν ἄληθινόν· καὶ
 ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.
 21 οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος. Τεκνία,
 φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.

ἀληθινόν,

ΙΩΑΝΟΥ Β

Εκλέκτη Κυρία

Ο ΠΡΕΣΒΥΤΕΡΟΣ ἡ ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις 1
αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος
ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, διὰ τὴν 2
ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς
τὸν αἰῶνα· ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ 3
θεοῦ πατρός, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός,
ἐν ἀληθείᾳ καὶ ἀγάπῃ.

Ἐχάρην λίαν ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπα- 4
τοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ
πατρός. καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὥς ἐντολὴν 5
γράφω σοι καινὴν ἀλλὰ ἣν εἶχαμεν ἀπ' ἀρχῆς, ἵνα ἀγα-
πῶμεν ἀλλήλους. καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περι- 6
πατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ ἐντολή ἐστίν,
καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε. ὅτι 7
πολλοὶ πλάνοι ἐξῆλθαν εἰς τὸν κόσμον, οἱ μὴ ὁμολο-
γοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν
ὁ πλάνος καὶ ὁ ἀντίχριστος. βλέπετε ἑαυτοὺς, ἵνα μὴ 8
ἀπολέσγητε ἀ ἡργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολά-
βητε. πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ 9
χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ
τὸν πατέρα καὶ τὸν υἱὸν ἔχει. εἴ τις ἔρχεται πρὸς ὑμᾶς 10
καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν
εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε· ὁ λέγων γὰρ αὐτῷ 11
χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

Αβ.

Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ 12
χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς
καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν 1
πεπληρωμένη ᾖ. Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς 13
σου τῆς ἐκλεκτῆς.

ἡμῶν

THE SECOND EPISTLE OF

JOHN.

- 1 THE elder unto the elect lady* and her children,
whom I love in truth; and not I only, but also all
2 they that know the truth; for the truth's sake which
3 abideth in us, and it shall be with us for ever: Grace,
mercy, peace shall be with us, from God the Father,
and from Jesus Christ, the Son of the Father, in truth
and love.
- 4 I rejoyce greatly that I have found *certain* of thy
children walking in truth, even as we received com-
5 mandment from the Father. And now I beseech
thee, lady*, not as though I wrote to thee a new com-
6 mandment, but that which we had from the begin-
ning, that we love one another. And this is love,
that we should walk after his commandments. This
is the commandment, even as ye heard from the be-
7 ginning, that ye should walk in it. For many de-
ceivers are gone forth into the world, *even* they that
confess not that Jesus Christ cometh in the flesh.
8 This is the deceiver and the antichrist. Look to
yourselves, that ye lose not the things which ^{2w?} ^{1 Or, destroy}
have wrought, but that ye receive a full reward. <sup>2 Many ancient au-
thorities read ye.</sup>
- 9 Whosoever ³goeth onward and abideth not in the ^{3 Or, taketh the lead}
teaching of Christ, hath not God: he that abideth in
the teaching, the same hath both the Father and the
10 Son. If any one cometh unto you, and bringeth
not this teaching, receive him not into *your* house,
11 and give him no greeting: for he that giveth him
greeting partaketh in his evil works.
- 12 Having many things to write unto you, I would
not *write them* with paper and ink: but I hope to
come unto you, and to speak face to face that your
13 joy may be fulfilled. The children of thine elect
sister salute thee.

* "lady" add marg. Or, *Cyria—Am. Com.*

THE THIRD EPISTLE OF JOHN.

THE elder unto Gaius the beloved, whom I love in 1
truth.

Beloved, I pray that in all things thou mayest 2
prosper and be in health, even as thy soul prosper-
eth. For I ¹rejoiced greatly, when brethren came 3
and bare witness unto thy truth, even as thou walk-
est in truth. Greater ²joy have I none than ³this, to 4
hear of my children walking in the truth.

¹ Or, rejoice great-
ly, when brethren
come and bear
witness

² Some ancient
authorities read
grace.*

³ Or, these things,
that I may hear

Beloved, thou doest a faithful work in whatsoever 5
thou doest toward them that are brethren and stran-
gers withal; who bare witness to thy love before the 6
church: whom thou wilt do well to set forward on
their journey worthily of God: because that for the 7
sake of the Name they went forth, taking nothing
of the Gentiles. We therefore ought to welcome 8
such, that we may be fellow-workers with the truth†.

I wrote somewhat unto the church: but Diotre- 9
phes, who loveth to have the preeminence among
them, receiveth us not. Therefore, if I come, I will 10
bring to remembrance his works which he doeth,
prating against us with wicked words: and not con-
tent therewith, neither doth he himself receive the
brethren, and them that would he forbiddeth, and
casteth *them* out of the church. Beloved, imitate 11
not that which is evil, but that which is good. He
that doeth good is of God: he that doeth evil hath
not seen God. Demetrius hath the witness of all 12
men, and of the truth itself: yea, we also bear wit-
ness; and thou knowest that our witness is true.

I had many things to write unto thee, but I am 13
unwilling to write *them* to thee with ink and pen:
but I hope shortly to see thee, and we shall speak 14
face to face. Peace *be* unto thee. The friends sa-
lute thee. Salute the friends by name.

* Dele marg. 2.—*Am. Com.*

† For "with the truth" read "for the truth"—*Am. Com.*

ΙΩΑΝΟΥ Γ

1 Ο ΠΡΕΣΒΥΤΕΡΟΣ Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ
ἐν ἀληθείᾳ.

2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ
3 ὑγιαίνειν, καθὼς εὐδοοῦταί σου ἡ ψυχὴ. ἐχάρην γὰρ λίαν
ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ,
4 καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. μειζοτέραν τούτων
οὐκ ἔχω ἡ χάριν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ
5 περιπατοῦντα. Ἀγαπητέ, πιστὸν ποιεῖς ὁ ἐὰν

χαρὰν

6 ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ τοῦτο ξένους, οἱ ἐμαρτύρη-
σαν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιή-
7 σεις προπέμψας ἀξίως τοῦ θεοῦ· ὑπὲρ γὰρ τοῦ ὀνόματος
8 ἐξῆλθαν μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. ἡμεῖς
οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ
γινώμεθα τῇ ἀληθείᾳ.

9 Ἐγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν
10 Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς. διὰ τοῦτο, ἐὰν ἔλθω,
ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυα-
ρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς
ἐπιδέχεται τοὺς ἀδελφούς καὶ τοὺς βουλομένους κωλύει
καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγα-
θοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἑώρακεν τὸν
12 θεόν. Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ αὐτῆς
τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι
ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

13 Πολλὰ εἶχον γράψαι σοι, ἀλλ' οὐ θέλω διὰ μέλανος
14 καὶ καλάμου σοι γράφειν· ἐλπίζω δὲ εὐθέως σε ἰδεῖν,
15 καὶ στόμα πρὸς στόμα λαλήσομεν. Εἰρήνη σοι. ἀσπά-
ζοιταί σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

ΙΟΥΔΑ

Αρ.† ΙΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώ- 1
βου, τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις καὶ Ἰησοῦ Χριστῷ
τετηρημένοις κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη 2
πληθυνθείη.

Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν 3
περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι
ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ᾧπαξ παραδοθείσῃ
τοῖς ἁγίοις πίστει. παρεισεδύησαν γάρ τινες ἄνθρωποι, οἱ 4
πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν
τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν
μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνού-
μενοι.

Αρ.† | Ἰησοῦς Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότες 5
Αρ.† ᾧπαξ ᾧπάντα, ὅτι ᾧΚύριοςᾧ λαὸν ἐκ γῆς Αἰγύπτου σώσας
τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν, ἀγγέλους 6
τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολι-
πόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας
Αρ. δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν· ὡς Σύδομα καὶ 7
Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον
τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ἐπίσω σαρκὸς
ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχου-
σαι.

Ὅμοίως μέντοι καὶ οὗτοι ἐννυνιαζόμενοι 8
σάρκα μὲν μιαίνουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ
βλασφημοῦσιν. Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ 9
διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωυσέως σώ-
ματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγεῖν βλασφημίας,

THE GENERAL EPISTLE OF

JUDE.

- 1 JUDAS*, a 'servant of Jesus Christ, and brother of James, ²to them that are called, beloved in God the Father, and kept for Jesus Christ: Mercy unto you and peace and love be multiplied.
- 3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered
- 4 unto the saints. For there are certain men crept in privily, *even* they who were of old set forth† unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying ³our only Master and Lord, Jesus Christ.
- 5 Now I desire to put you in remembrance, though ye know all things once for all, how that ⁴the Lord, having saved a people out of the land of Egypt,
- 6 ⁵afterward destroyed them that believed not. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement
- 7 of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth ⁶as an example,
- 8 suffering the punishment of eternal fire. Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at ⁷dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement,

¹ Gr. bondservant.

² Or, to them that are beloved in God the Father, and kept for Jesus Christ, being called

³ Or, the only Master, and our Lord Jesus Christ:

⁴ Many very ancient authorities read *Jesus*.

⁵ Gr. the second time.

⁶ Or, as an example of eternal fire, suffering punishment.

⁷ Gr. glories.

* For "Judas" read "Jude" and add marg. Gr. *Judas*.—*Am. Com.*

† For "set forth" read "written of beforehand" putting the present text into the marg.—*Am. Com.*

but said, The Lord rebuke thee. But these rail at 10
 whatsoever things they know not: and what they
 understand naturally, like the creatures without rea-
 son, in these things are they ¹destroyed. Woe unto 11
 them! for they went in the way of Cain, and ²ran
 riotously in the error of Balaam for hire, and per-
 ished in the gainsaying of Korah. These are they 12
 who are ³hidden rocks in your love-feasts when
 they feast with you, shepherds that without fear
 feed themselves; clouds without water, carried along
 by winds; autumn trees without fruit, twice dead,
 plucked up by the roots; wild waves of the sea, 13
 foaming out their own ⁴shame; wandering stars, for
 whom the blackness of darkness hath been reserved
 for ever. And to these also Enoch, the seventh 14
 from Adam, prophesied, saying, Behold, the Lord
 came with ⁵ten thousands of his holy ones, to exe-
 cute judgement upon all, and to convict all the un-
 godly of all their works of ungodliness which they
 have ungodly wrought, and of all the hard things
 which ungodly sinners have spoken against him.
 These are murmurers, complainers, walking after 16
 their lusts (and their mouth speaketh great swelling
 words), shewing respect of persons for the sake of
 advantage.

But ye, beloved, remember ye the words which 17
 have been spoken before by the apostles of our Lord
 Jesus Christ; how that they said to you, In the last 18
 time there shall be mockers, walking after ⁶their
 own ungodly lusts. These are they who make 19
 separations, ⁷sensual, having not the Spirit. But 20
 ye, beloved, building up yourselves on your most
 holy faith, praying in the Holy Spirit, keep your-
 selves in the love of God, looking for the mercy of
 our Lord Jesus Christ unto eternal life. ⁸And on 22
 some* have mercy, ⁹who are in doubt; and some save, 23
 snatching them out of the fire; and on some have
 mercy with fear; hating even the garment spotted
 by the flesh.

¹ Or, corrupted

² Or, cast themselves
away through

³ Or, spots

⁴ Gr. shames.

⁵ Gr. his holy myri-
ads.

⁶ Gr. their own lusts
of ungodliness.

⁷ Or, natural
Or, animal

⁸ The Greek text
in this passage
(And . . . fire) is
somewhat uncer-
tain.

⁹ Or, while they
dispute with you

* Against "And on some" etc. add the marg. Some ancient au-
 thorities read *And some refute while they dispute with you.* —Am. Com.

- 10 ἀλλὰ εἶπεν Ἐπιτιμῆσαι σοι Κύριος. Οὗτοι δὲ ὅσα
 μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς
 11 τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται. οὐαὶ
 αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ
 τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ
 12 Κορὲ ἀπώλοντο. οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπι-
 λάδες συνευχούμενοι, ἀφόβως ἐαγτοῦς ποιμαίνοντες,
 νεφέλαι ἄνδρῳ ὑπὸ ἀνέμων παραφερόμεναι, δένδρα
 13 φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα, κύματα
 ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέ-
 ρες ἑπλανῆται οἷς ὁ ζόφος τοῦ σκοτόους εἰς αἰῶνα τετήρη-
 14ται. πλάνητες οἷς ζο-
φος Ἐπροφήτευσεν δὲ καὶ τούτοις ἑβδομος
 ἀπὸ Ἀδὰμ Ἐνὼχ λέγων Ἴδου ἦλθεν Κύριος ἐν ἀγίαις
 15 μυριάσιν αὔτοῦ, ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει
 πάντας τοὺς ἀσεβεῖς περὶ πάντων τῶν ἔργων ἀσεβείας
 αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν
 16 ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. Οὗ-
 τοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας
 αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα,
 θαυμάζοντες πρόσωπα ὠφελίας χάριν.
 17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προει-
 ρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ
 18 Χριστοῦ· ὅτι ἔλεγον ὑμῖν Ἐπ' ἐσχάτου χρόνου ἔσονται
 ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν
 19 ἀσεβειῶν. Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦ-
 20μα μὴ ἔχοντες. Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες
 ἑαυτοὺς τῇ ἀγνωστάτῃ ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ
 21 προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσ-
 δεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 22 εἰς ζωὴν αἰώνιον. Καὶ οὓς μὲν ἔλεατε διακρινομένους
 23 σῶζετε ἐκ πᾶντος ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ,
 μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον
 χιτῶνα.

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστούς καὶ 24
στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλ-
λιάσει μόνῳ Θεῷ σωτῇρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ 25
τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία
πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς
αἰῶνας· ἀμήν. αὐτὸς ὁ θεὸς

24 Now unto him that is able to guard you from
stumbling, and to set you before the presence of his
25 glory without blemish in exceeding joy, to the only
God our Saviour, through Jesus Christ our Lord, *be*
glory, majesty, dominion and power, before all time,
and now, and ¹for evermore. Amen.

¹ Gr. *unto all the*
ages.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS

ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ

XX

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

¹ Gr. *bondservant*. PAUL, a ¹servant of Jesus Christ, called *to be* an **1**
apostle, separated unto the gospel of God, which he **2**
² Or, *through* promised afore ²by his prophets in the holy script-
ures, concerning his Son, who was born of the seed **3**
³ Gr. *determined*. of David according to the flesh, who was ³declared **4**
⁴ Or, *in* *to be* the Son of God ⁴with power, according to the
spirit of holiness, by the resurrection of the dead;
even Jesus Christ our Lord, through whom we re- **5**
⁵ Or, *to the faith* ceived grace and apostleship, unto obedience ⁵of
faith among all the nations, for his name's sake :
among whom are ye also, called *to be* Jesus Christ's : **6**
to all that are in Rome, beloved of God, called *to be* **7**
saints: Grace to you and peace from God our Fa-
ther and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for **8**
⁶ Or, *because* you all, ⁶that your faith is proclaimed throughout
the whole world. For God is my witness, whom I **9**
serve in my spirit in the gospel of his Son, how un-
ceasingly I make mention of you, always in my
prayers making request, if by any means now at **10**
⁷ Gr. *in*. length I may be prospered ⁷by the will of God to
come unto you. . For I long to see you, that I may **11**
impart unto you some spiritual gift, to the end ye
may be established; that is, that I with you may be **12**
comforted in you, each of us by the other's faith,

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

1 ΠΑΥΛΟΣ δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, Χριστοῦ Ἰησοῦ
 2 ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ ὃ προεπηγγείλατο διὰ
 3 τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις περὶ τοῦ υἱοῦ
 αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα,
 4 τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύ-
 νης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου
 5 ἡμῶν, δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπά-
 κοὴν πίστεως ἐν πάσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος
 6 αὐτοῦ, ἐν οἷς ἐστὲ καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,
 7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἀγίοις. *Αρ.*
 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
 Ἰησοῦ Χριστοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ
 Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέ-
 9 λεται ἐν ὅλῳ τῷ κόσμῳ. μάρτυς γάρ μου ἐστὶν ὁ θεός,
 ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ
 10 υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνηΐαν ὑμῶν ποιῶμαι πάν-
 τοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος εἴ πως ἤδη ποτὲ
 εὐδοθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.
 11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν
 12 πνευματικόν εἰς τὸ στηριχθῆναι ὑμᾶς, τοῦτο δέ ἐστὶν
 συναπαρκτηθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως

ὑμῶν τε καὶ ἐμοῦ. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι 13
πολλάκις προεθέμην ἔλθειν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι
τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς
καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. Ἑλλησίν 14

τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·
οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγ- 15
γελίσασθαι. οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις 16
γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ
τε [πρῶτον] καὶ Ἑλληνι· δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ 17
ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται
Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ 18
πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν
ἐν ἀδικίᾳ κατεχόντων, διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν 19
ἐστὶν ἐν αὐτοῖς, ὃ θεὸς γὰρ αὐτοῖς ἐφάνερωσεν. τὰ 20
γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν
νοούμενα καθορᾶται, ἥ τε αἰδὶος αὐτοῦ δύναμις καὶ
θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, διότι γνόντες 21
τὸν θεὸν οὐχ ὥς θεὸν ἐδόξασαν ἢ ἡὺχαρίστησαν, ἀλλὰ
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη
ἡ ἀσύνετος αὐτῶν καρδία· φάσκοντες εἶναι σοφοὶ ἐμω- 22
ράνθησαν, καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ 23
ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν
καὶ τετραπόδων καὶ ἑρπετῶν. Διὸ παρέδωκεν 24

αὐτοὺς ὃ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν
εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν
αὐτοῖς, οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ 25
ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ
τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.
Διὰ τοῦτο παρέδωκεν αὐτοὺς ὃ θεὸς εἰς πάθη ἀτιμίας· 26
αἱ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν
εἰς τὴν παρὰ φύσιν, ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν 27
φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει

1. 12-1. 27. TO THE ROMANS.

- 13 both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God ¹by faith* unto ¹Gr. from. faith: as it is written, But the righteous shall live ¹by faith*.
- 18 For ²the wrath of God is revealed from heaven ²Or, a wrath against all ungodliness and unrighteousness of men, who ³hold down† the truth in unrighteousness; be- ³Or, hold the truth cause that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; ⁴that they may be without excuse: ⁴Or, so that they are because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.
- 24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed ⁵for ever. Amen. ⁵Gr. unto the ages.
- 26 For this cause God gave them up unto ⁶vile passions: for their women changed the natural use ⁶Gr. passions of dishonour. into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust

* For "by faith" read "from faith" and omit the marg.—*Am. Com.*

† For "hold down" read "hinder"—*Am. Com.*

one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

¹ Gr. *did not approve.*

And even as they ¹refused to have God in *their* ²⁸ knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being ²⁹ filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, ²hateful to ³⁰ God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, ³² that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

² Or, *haters of God*

Wherefore thou art without excuse, O man, whose- ² ever thou art that judgest: for wherein thou judgest ³ another, thou condemnest thyself; for thou that judgest dost practise the same things. ⁴ And we ² know that the judgement of God is according to truth against them that practise such things. And reckon- ³ est thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God? Or despisest thou the ⁴ riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and im- ⁵ penitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God; who will render to every man accord- ⁶ ing to his works: to them that by patience in well- ⁷ doing seek for glory and honour and incorruption, eternal life: but unto them that are factious, and ⁸ obey not the truth, but obey unrighteousness, *shall be* wrath and indignation, tribulation and anguish, upon ⁹ every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honour and ¹⁰ peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of ¹¹ persons with God. For as many as ¹²

³ Gr. *the other.*

⁴ Many ancient authorities read *For.*

αὐτῶν εἰς ἀλλήλους ἄρσενες ἐν ἄρσεσιν, τὴν ἀσχημο-
 σύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς
 28 πλάνης αὐτῶν ἐν αὐτοῖς ἀπολαμβάνοντες. Καὶ καθὼς
 οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδω-
 κεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθή-
 29 κοντα, πεπληρωμένους πάσῃ ἀδικίᾳ, ἡ πονηρία, ^{κακία πονηρία πλε-} πλεονεξία, ^{ονεξία γ. πονηρία} κακία, ^{κακία πλεονεξία} μεστοὺς φλόνου φόνου ἔριδος δόλου κακοηθίας,
 30 ψιθυριστάς, καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερηφά-
 νους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,
 31 ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας· οἵτινες
 32 τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα ἐπιγνώσκοντες {
 πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν
 ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.

1 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ
 γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ
 2 πράσσεις ὁ κρίνων· οἶδαμεν ὅτι τὸ κρίμα τοῦ θεοῦ γὰρ
 ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.
 3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα
 πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ
 4 θεοῦ; ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνο-
 χῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ
 5 χρηστὸν τοῦ θεοῦ εἰς μετάνοιαν σε ἄγει; κατὰ δὲ τὴν
 σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις
 σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιο-
 6 κρισίας τοῦ θεοῦ, ὃς ἀποδώσκει ἑκάστῳ κατὰ τὰ ἔργα
 7 αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ
 8 τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον· τοῖς δὲ ἐξ
 ἐριθίας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ
 9 ὀργὴ καὶ θυμός, θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν
 ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶ-
 10 τον καὶ Ἑλλήνος· δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ
 11 ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι· οὐ
 12 γάρ ἐστιν προσωποληψία παρὰ τῷ θεῷ. Ὅσοι

γὰρ ἀνόμως ἡμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ἔτσι ἐν νόμῳ ἡμαρτον, διὰ νόμου κριθήσονται· οὐ γὰρ οἱ ἀκροαταὶ 13 νόμου δίκαιοι παρὰ [τῷ] θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται. ὅταν γὰρ ἔβνη τὰ μὴ νόμον ἔχοντα φύσει τὰ 14 τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶν νόμος· οἷτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν 15 ταῖς καρδίαις αὐτῶν, συνμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἡ καὶ ἀπολογουμένων, ἐν ᾗ ἡμέρα ἡ κρίνει· ὁ θεὸς τὰ κρυπτὰ 16 τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ τοῦ Ἰησοῦ.

ἡμέρα ἢ ν. ἡμέρα
δ:ε | κρίνει
Ἰησοῦ Χριστοῦ

Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ 17 καυχᾶσαι ἐν θεῷ καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις 18 τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου, πέποιθάς τε 19 σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκύτει, παιδευ- 20 τὴν ἀφρόνων, διδάσκαλον ἡπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, — ὁ οὖν διδάσκων 21 ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις; ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσό- 22 μενος τὰ εἰδῶλα ἱεροσυλεῖς; ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς 23 παραβάσεως τοῦ νόμου τὸν θεὸν ὑτιμάζεις; τὸ γὰρ ὄνομα 24 τοῦ θεοῦ δι' ἡμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον 25 πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομὴ σου ἀκροβυστία γέγονεν. ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιο- 26 ματα τοῦ νόμου φυλάσῃ, οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; καὶ κρίνει ἡ ἐκ φύσεως ἀκρο- 27 βυστία τὸν νόμον τελούσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. οὐ γὰρ ὁ ἐν τῷ φανερῷ 28 Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομὴ· ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν 29 πνεύματι οὐ γράμματι, οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ. Τί οὖν τὸ περισσὸν τοῦ Ἰου- 1 δαίου, ἢ τίς ἡ ὠφελία τῆς περιτομῆς; πολὺ κατὰ πάντα 2

have sinned* without law shall also perish without law: and as many as have sinned* under law shall be judged by law; 13 for not the hearers of a law† are †just before God, but the 1 Or, righteous
14 doers of a law† shall be †justified: †for when Gentiles which 2 Or, accounted
have no§ law do by nature the things of the law, these, hav- righteous
15 ing no|| law, are a law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their †thoughts¶ one with another 3 Or, reasonings
16 accusing or else excusing them; in the day when God †shall 4 Or, judgeth
judge the secrets of men, according to my gospel, by Jesus Christ.

17 But if thou bearest the name of a Jew, and retest upon 5 Or, a law
18 †the law, and gloriest in God, and knowest †his will, and †ap- 6 Or, the Will
provest the things that are excellent, being instructed out of 7 Or, provest** the
19 the law, and art confident that thou thyself art a guide of the things that differ
20 blind, a light of them that are in darkness, †a corrector of the 8 Or, an instructor
foolish, a teacher of babes, having in the law the form of
21 knowledge and of the truth; thou therefore that teachest another, teachest thou not thyself? thou that preachest a
22 man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adulter-
23 ry? thou that abhorrest idols, dost thou †rob temples? thou 9 Or, commit sacri-
who gloriest in †the law, through thy transgression of the law lege††
24 dishonourest thou God? For the name of God is blasphemed
25 among the Gentiles because of you, even as it is written. For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is
26 become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision
27 be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of
28 the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:
29 but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what is the profit of circumcision? Much every

* "have sinned" add marg. Gr. *sinned*.—*Am. Com.* † For "a law" read "the law"—*Am. Com.* ‡ Enclose ver. 14 and 15 in a parenthesis.—*Am. Com.*

§ For "which have no" read "that have not the"—*Am. Com.* || For "having no" read "not having the"—*Am. Com.* ¶ "their thoughts" etc. add marg.

Or, *their thoughts accusing or else excusing them one with another*—*Am. Com.*

** In marg. † for "provest" read "dost distinguish"—*Am. Com.* †† Omit the marg.—*Am. Com.*

way: first of all, that they were intrusted with the oracles of God. For what if some were without faith? 3 shall their want of faith make of none effect the faithfulness of God? ¹God forbid: yea, let God be 4 found true, but every man a liar; as it is written,
That thou mightest be justified in thy words,
And mightest prevail when thou comest into judgement.

But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how 5 shall God judge the world? ²But if the truth of 6 God through my lie abounded unto his glory, why am I also still judged as a sinner? and why not (as 7 we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just. 8

³ Or, do we excuse ourselves! What then? ³are we in worse case* than they? 9 No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written, 10

There is none righteous, no, not one;
There is none that understandeth, 11
There is none that seeketh after God;
They have all turned aside, they are together 12
become unprofitable;
There is none that doeth good, no, not so much as one:

Their throat is an open sepulchre; 13
With their tongues they have used deceit:
The poison of asps is under their lips:
Whose mouth is full of cursing and bitterness: 14
Their feet are swift to shed blood; 15
Destruction and misery are in their ways; 16
And the way of peace have they not known: 17
There is no fear of God before their eyes. 18

* For "in worse case" read "better" and omit the marg.—*Am. Com.*

τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια
 3 τοῦ θεοῦ. τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία
 4 αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσῃ; μὴ γένοιτο· γινέ-
 σθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης,
 καθάπερ γέγραπται

Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου
 καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί
 ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ
 6 ἄνθρωπον λέγω. μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν
 7 κόσμον; εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι
 ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ ὡς ἁμαρ-
 8 τωλὸς κρίνομαι, καὶ μὴ καθὼς βλασφημούμεθα [καὶ] καθὼς
 φασὶν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ
 τὰ ἀγαθὰ; ὧν τὸ κρίμα ἐνδικόν ἐστιν.

γὰρ

9 Τί οὖν; προεχόμεθα; οὐ πάντως, προητιασάμεθα γὰρ
 Ἰουδαίους τε καὶ Ἑλλήνας πάντας ὑφ' ἁμαρτίαν εἶναι,
 10 καθὼς γέγραπται ὅτι

Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,

11 οὐκ ἔστιν ὁ σὺνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν
 θεόν·

ὁ συνίων, οὐκ ἔ-
 στιν ὁ ζητῶν

12 πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν·

οὐκ ἔστιν ὁ ποιῶν ὁ χρηστότητα, οὐκ ἔστιν ἕως
 ἐνόος.

ὁ χρηστότητα ἕως

13 τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν,

ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν,

ἵος ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν,

14 ὧν τὸ στόμα ὁ ἄρας καὶ πικρίας γέμει·

αὐτοῦ

15 ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα,

16 σὺντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,

17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

18 οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν
 ὀφθαλμῶν αὐτῶν.

Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, 19
 ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος
 τῷ θεῷ· διότι ἐξ ἔργων νόμον οὐ δικαιοθήσεται πᾶσα 20
 εἰς ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
 νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυ- 21
 ρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, δικαιοσύνη δὲ 22
 ΑΡ. θεοῦ διὰ πίστεως [Ἰησοῦ] Χριστοῦ, εἰς πάντας τοὺς πιστεύ-
 οντας, οὐ γὰρ ἐστὶν διαστολή· πάντες γὰρ ἥμαρτον καὶ 23
 ἵστεροῦνται τῆς δόξης τοῦ θεοῦ, δικαιούμενοι δωρεὰν τῇ 24
 αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·
 25 ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ
 αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν
 παρέσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ 26
 θεοῦ, πρὸς τὴν ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν
 καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα τὸν ἐκ
 27 πίστεως Ἰησοῦ. Πού οὖν ἡ καύχησις; ἐξ ἐ-
 28 κλείσθη διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ
 νόμου πίστεως. λογιζόμεθα γὰρ δικαιῶσθαι πίστει ἂν 28
 29 ὁ ἰουδαῖος ὁ θεὸς ἴσον; οὐχὶ καὶ ἐθνῶν; καὶ ἐθνῶν, εἴπερ εἰς ὁ θεός, ὅς δικαιώσει 30
 31 περὶ τομῇ ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.
 νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ 31
 νόμον ἱστανόμεν.

Τί οὖν ἐροῦμεν Ἄβραάμ τὸν προπάτορα ἡμῶν κατὰ 1
 σάρκα; εἰ γὰρ Ἄβραάμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· 2
 ἀλλ' οὐ πρὸς θεόν, τί γὰρ ἡ γραφή λέγει; Ἐπίστευ- 3
 4 σεν δὲ Ἄβραάμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς
 5 δικαιοσύνην. τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται
 6 κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, 5
 πιστεύοντι δὲ ἐπὶ τὸν δικαιῶντα τὸν ἀσεβῆ, λογίζεται ἡ
 7 πίστις αὐτοῦ εἰς δικαιοσύνην, καθάπερ καὶ Δαυεὶδ λέγει 6
 8 τὸν μακαρισμὸν τοῦ ἀνθρώπου ὃς ὁ θεὸς λογίζεται δικαιο-
 9 σύνην χωρὶς ἔργων

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the
 20 judgement of God: because ¹by ²the works of the law shall no flesh be ³justified in his sight: for ⁴through the law *cometh*
 21 the knowledge of sin. *But now apart from the law a
 righteousness of God hath been manifested, being witnessed
 22 by the law and the prophets; even the righteousness of God through faith ⁵in Jesus Christ unto all⁶ them that believe;
 23 for there is no distinction; for all have sinned†, and fall
 24 short of the glory of God; being justified freely by his grace
 25 through the redemption that is in Christ Jesus: whom God
 †set forth‡ ⁸to be a propitiation, through ⁹faith, by his blood§, to shew his righteousness, because of the passing over of the
 26 sins done aforetime, in the forbearance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be ¹⁰just, and the ¹⁰justifier of him that ¹¹hath
 27 faith ⁵in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of
 28 faith. ¹²We reckon therefore that a man is justified by faith
 29 apart from ²the works of the law. Or is God *the God* of
 Jews only? is he not *the God* of Gentiles also? Yea, of Gen-
 30 tiles also: if so be that God is one, and he shall justify the
 circumcision ¹by faith, and the uncircumcision ¹³through
 31 faith. ¶Do we then make ¹⁴the law of none effect ¹³through
 faith? God forbid: nay, we establish ¹⁴the law.

4 What then shall we say ¹⁵that Abraham, our forefather
 2 according to the flesh, hath found¶? For if Abraham was
 justified ¹by works, he hath whereof to glory; but not toward
 3 God. For what saith the scripture? And Abraham believed
 4 God, and it was reckoned unto him for righteousness. Now
 to him that worketh, the reward is not reckoned as of grace,
 5 but as of debt. But to him that worketh not, but believeth
 on him that justifieth the ungodly, his faith is reckoned for
 6 righteousness. Even as David also pronounceth blessing
 upon the man, unto whom God reckoneth righteousness
 7 apart from works, *saying*,

* Begin a paragraph. — *Am. Com.* † “have sinned” add marg. Gr. *sinned*. — *Am. Com.* ‡ “set forth” omit marg. † (“purposed”) — *Am. Com.* § For “by his blood” read “in his blood” (retaining the comma after “faith”) and omit marg. ⁹ — *Am. Com.* ¶ Make a paragraph of verse 31. — *Am. Com.* ¶ For “according to the flesh, hath found” read “hath found according to the flesh” and put the present text into the margin. — *Am. Com.*

Blessed are they whose iniquities are forgiven,
And whose sins are covered.

Blessed is the man to whom the Lord will not reckon sin.

Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. For not ¹through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the dead, and calleth the things that are not, as though they were. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body ²now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured

¹ Or, *through law*

² Many ancient authorities omit *now*.

7 Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκα-
 λύθησαν αἱ ἁμαρτίαι,
 8 μακάριος ἀνὴρ ὅς ᾤ μὴ λογίσχαι Κύριος ἁμαρ-
 τίαν.

Φ

9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν
 ἀκροβυστίαν; λέγομεν γάρ Ἐλογίσθη τῷ Ἀβραάμ ἡ
 10 πίστις εἰς δικαιοσύνην. πῶς οὖν ἐλογίσθη; ἐν περιτομῇ
 ὄντι ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκρο-
 11 βυστίᾳ· καὶ σημεῖον ἔλαβεν ᾿περιτομῆς, σφραγίδα τῆς
 δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι
 αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας,
 12 εἰς τὸ λογισθῆναι αὐτοῖς [τὴν] δικαιοσύνην, καὶ πατέρα
 περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ ἰκαὶ τοῖς
 στοιχοῦσιν τοῖς ἔχουσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ
 13 πατρὸς ἡμῶν Ἀβραάμ. Οὐ γὰρ διὰ νόμου ἡ

περιτομήν

Αρ.†

ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρο-
 νόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως·
 14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ
 15 κατήρηγται ἡ ἐπαγγελία. ὁ γὰρ νόμος ὀργὴν κατεργάζεται,
 16 οὗ δὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις.

Διὰ
 τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν
 ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον
 ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, (ὅς ἐστιν πατὴρ πάντων
 17 ἡμῶν, καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν
 τέθεικά σε,) κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζωοποι-
 18 οῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· ὅς
 παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν
 πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον Οὔτως ἔσται
 19 τὸ σπέρμα σου· καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν
 τὸ ἑαυτοῦ σῶμα [ἤδη] νεκρωμένον, ἑκατονταετῆς πού
 20 ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μητρὸς Σάρρας, εἰς δὲ τὴν
 ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλὰ ἐνεδυ-
 21 ναμώθη τῇ πίστει, δὸς δόξαν τῷ θεῷ καὶ πληροφορηθεὶς

Αρ.

ὅτι ὁ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι. διὸ [καὶ] ²²
 ἐλογίσθη ἀγτῶ εἰς δικαιοσύνην. Οὐκ ἐγράφη ²³
 δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη ἀγτῶ, ἀλλὰ καὶ δι' ἡμᾶς ²⁴
 οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα
 Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, ὃς παρεδόθη διὰ τὰ ²⁵
 παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν πρὸς τὸν ¹
 θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ τὴν ²
 προσαγωγὴν ἐσχήκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην
 ἐν ᾗ ἐστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ
 θεοῦ· οὐ μόνον δέ, ἀλλὰ καὶ ³καυχώμεθα¹ ἐν ταῖς θλίψε-
 σιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ ⁴
 ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπίς οὐ κα- ⁵
 ταισχύνει. ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδί-
 αῖς ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν· ⁶εἰ γέ¹
 Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσε-
 βῶν ἀπέθανεν. μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ⁷
 ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν·
 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι ⁸
 ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.
 πολλῶ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐ- ⁹
 τοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. εἰ γὰρ ἐχθροὶ ¹⁰
 ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ
 αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ
 ζωῇ αὐτοῦ· οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ ¹¹
 θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ], δι' οὗ νῦν
 τὴν καταλλαγὴν ἐλάβομεν.

Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς ¹²
 τὸν κόσμον εἰσηλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ
 οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διηλθεν ἐφ' ᾧ πάν-
 τες ἥμαρτον· ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ¹³
 ἁμαρτία δὲ οὐκ ἔλλογεται μὴ ὄντος νόμου, ἀλλὰ ἐβασί- ¹⁴

καυχώμενοι

Αρ.†

4. 21-5. 14. TO THE ROMANS.

that, what he had promised, he was able also
22 to perform. Wherefore also it was reckoned unto
23 him for righteousness. Now it was not written for
24 his sake alone, that it was reckoned unto him; but
for our sake also, unto whom it shall be reckoned,
who believe on him that raised Jesus our Lord from
25 the dead, who was delivered up for our trespasses,
and was raised for our justification.

- 5 Being therefore justified ¹by faith, ²let us have*
peace with God through our Lord Jesus Christ;
2 through whom also we have had our access ³by
faith into this grace wherein we stand; and ⁴let
3 us* ⁵rejoice in hope of the glory of God. And not
only so, but ⁶let us* also ⁵rejoice in our tribulations:
4 knowing that tribulation worketh patience; and pa-
5 tience, probation; and probation, hope: and hope
putteth not to shame; because the love of God hath
been shed abroad in our hearts through the ⁷Holy
6 Ghost which was given unto us. For while we
were yet weak, in due season Christ died for the
7 ungodly. For scarcely for a righteous man will one
die: for peradventure for ⁸the good man some one
8 would even dare to die. But God commendeth his
own love toward us, in that, while we were yet sin-
9 ners, Christ died for us. Much more then, being
now justified ⁹by his blood, shall we be saved from ⁹Gr. in.
10 the wrath of God through him. For if, while we
were enemies, we were reconciled to God through
the death of his Son, much more, being reconciled,
11 shall we be saved ⁹by his life; and not only so,
¹⁰but we also rejoice in God through our Lord Jesus
Christ, through whom we have now received the
reconciliation.
- 12 Therefore, as through one man sin entered into the
world, and death through sin; and so death passed
13 unto all men, for that all sinned:—for until the law
sin was in the world: but sin is not imputed when
14 there is no law. Nevertheless

¹ Gr. out of.
² Some authorities read we have.

³ Some ancient authorities omit by faith.

⁴ Or, we rejoice

⁵ Gr. glory.

⁶ Or, we also re-
joice

⁷ Or, Holy Spirit:
and so through-
out this book.

⁸ Or, that which is
good†

⁹ Gr. in.

¹⁰ Gr. but also glo-
rying.

* For "let us have" read "we have" and in marg. † read Many ancient authorities read let us have. So in verses 2, 3 for "let us" read "we" (twice).—*Am. Com.*

† Omit marg. † ("that which is good")—*Am. Com.*

death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so also ¹⁵ *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as through ¹⁶ one that sinned, *so* is the gift: for the judgement *came* of one unto condemnation, but the free gift *came* of many trespasses unto ¹⁷ justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and ² of the gift of righteousness reign in life through the one, *even* Jesus Christ. So then as through one trespass *the judgement came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. For as through ¹⁹ the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And ³ the law came in ²⁰ beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace ²¹ reign through righteousness unto eternal life through Jesus Christ our Lord.

What shall we say then? Shall we continue in sin, ⁶ that grace may abound? God forbid. We who died ² to sin, how shall we any longer live therein? Or are ³ ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried ⁴ therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become ⁴ united with ⁵ *him* by the likeness of his death, we shall be also *by the likeness* of his resurrection;

¹ Gr. *an act of* righteousness.

² Some ancient authorities omit *of the gift*.

³ Or, *law*

⁴ Or, *united with the likeness . . . with the likeness.*

- λευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωυσέως καὶ ἐπὶ τοὺς
 μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Αρ.
 15 Ἀδὰμ, ὅς ἐστιν τύπος τοῦ μέλλοντος. Ἄλλ' οὐχ ὡς
 τὸ παράπτωμα, οὕτως [καὶ] τὸ χάρισμα· εἰ γὰρ τῷ τοῦ
 ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον
 ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀν-
 θρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσειεν.
 16 καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν γὰρ
 κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν
 17 παραπτωμάτων εἰς δικαίωμα· εἰ γὰρ [τῷ τοῦ] ἑνὸς παρα- ἐν
 πτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῶ μάλ-
 λον οἱ τὴν περισσείαν τῆς χάριτος καὶ [τῆς δωρεᾶς] τῆς
 δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύουσιν διὰ τοῦ
 18 ἑνός [Ἰησοῦ Χριστοῦ]. Ἄρα οὖν ὡς δι' ἑνὸς παρα- Χριστοῦ Ἰησοῦ
 πτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ
 δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν
 19 ζωῆς· ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου
 ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς
 ὑπακοῆς τοῦ ἑνὸς δίκαιου κατασταθήσονται οἱ πολλοί.
 20 νόμος δὲ παρεισήλθεν ἵνα πλεονάσῃ τὸ παράπτωμα· οὐδὲ
 21 ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσειεν ἡ χάρις, ἵνα
 ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ
 ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ
 Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
 1 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις
 2 πλεονάσῃ; μὴ γένοιτο· οἷτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,
 3 πῶς ἔτι ζήσομεν ἐν αὐτῇ; ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτί-
 σθημεν εἰς Χριστὸν [Ἰησοῦν] εἰς τὸν θάνατον αὐτοῦ
 4 ἐβαπτίσθημεν; συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσμα-
 τος εἰς τὸν θάνατον, ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν
 διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι
 5 ζωῆς περιπατήσωμεν· εἰ γὰρ σύμφυτοι γεγόναμεν τῷ
 ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως

ἐσόμεθα· τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρω· 6
 πος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας,
 τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ, ὁ γὰρ ἀποθανὼν 7
 δεδικαίωται ἀπὸ τῆς ἁμαρτίας· εἰ δὲ ἀπεθάνομεν σὺν 8
 Χριστῷ, πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ· εἰδότες 9
 ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος
 αὐτοῦ οὐκέτι κυριεύει· ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέ- 10
 θανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ θεῷ· οὕτως καὶ ὑμεῖς λογί- 11
 ζεσθε ἑαυτοὺς εἶναι νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ
 θεῷ ἐν Χριστῷ Ἰησοῦ. Μὴ οὖν βασιλευέτω 12
 ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὰ ὑπακούειν
 ταῖς ἐπιθυμίαις αὐτοῦ, μηδὲ παριστάνετε τὰ μέλη ὑμῶν 13
 ὄπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς
 τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὄπλα
 δικαιοσύνης τῷ θεῷ· ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, 14
 οὐ γὰρ ἔστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν. Τί 15
 οὖν; ἁμαρτήσωμεν ὅτι οὐκ ἔσμεν ὑπὸ νόμον ἀλλὰ ὑπὸ
 χάριν; μὴ γένοιτο· οὐκ οἶδατε ὅτι ὃ παριστάνετε ἑαυτοὺς 16
 δούλους εἰς ὑπακοήν, δοῦλοί ἔστε ὃ ὑπακούετε, ἥτοι ἁμαρ-
 τίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην; χάρις δὲ τῷ 17
 θεῷ ὅτι ἦτε δούλοι τῆς ἁμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας
 εἰς ὃν παρεδόθητε τύπον διδαχῆς, ἐλευθερωθέντες δὲ ἀπὸ 18
 τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ· ἀνθρώπινον 19
 λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ πα-
 ρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ
 ἀνομίᾳ [εἰς τὴν ἀνομίαν], οὕτω νῦν παραστήσατε τὰ μέλη
 ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν· ὅτε γὰρ δούλοι 20
 ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ· τίνα οὖν 21
 καρπὸν ἔχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ
 τέλος ἐκείνων θάνατος· νυνὶ δέ, ἐλευθερωθέντες ἀπὸ τῆς 22
 ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν
 εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον· τὰ γὰρ ὀψώνια τῆς 23
 ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος

6. 6-6. 23. TO THE ROMANS.

6 knowing this, that our old man was crucified with
him, that the body of sin might be done away, that
7 so we should no longer be in bondage to sin; for he
8 that hath died is justified* from sin. But if we died
with Christ, we believe that we shall also live with
9 him; knowing that Christ being raised from the
dead dieth no more; death no more hath dominion
10 over him. For ¹the death that he died, he died unto ¹ Or, *in that*
sin ²once: but ¹the life that he liveth, he liveth unto ² Gr. *once for all.*
11 God. Even so reckon ye also yourselves to be dead
unto sin, but alive unto God in Christ Jesus.
12 Let not sin therefore reign in your mortal body,
13 that ye should obey the lusts thereof: neither pre-
sent your members unto sin *as* ³instruments of un- ³ Or, *weapons*
righteousness; but present yourselves unto God, as
alive from the dead, and your members *as* ³instru-
14 ments of righteousness unto God. For sin shall not
have dominion over you: for ye are not under law,
but under grace.
15 What then? shall we sin, because we are not un-
16 der law, but under grace? God forbid. Know ye
not, that to whom ye present yourselves *as* ⁴servants ⁴ Gr. *bondservants.*
unto obedience, his ⁴servants ye are whom ye obey;
whether of sin unto death, or of obedience unto
17 righteousness? But thanks be to God, ⁵that, where- ⁵ Or, *that ye were*
as ye were ⁴servants of sin, ye became obedient from ⁵ . . . but ye be-
the heart to that ⁶form of teaching whereunto ye ⁶ Or, *pattern*
18 were delivered; and being made free from sin, ye
19 became ⁴servants of righteousness. I speak after
the manner of men because of the infirmity of your
flesh: for as ye presented your members *as* servants
to uncleanness and to iniquity unto iniquity, even
so now present your members *as* servants to right-
20 eousness unto sanctification. For when ye were
⁴servants of sin, ye were free in regard of righteous-
21 ness. What fruit then had ye at that time in the
things whereof ye are now ashamed? for the end
22 of those things is death. But now being made free
from sin, and become servants to God, ye have your
fruit unto sanctification, and the end eternal life.
23 For the wages of sin is death; but the free gift of
God is eternal life

* "justified" add marg. Or, *released*—Am. Com.

in Christ Jesus our Lord.

Or are ye ignorant brethren (for I speak to men ¹that know ¹the law), how that the law hath dominion over a man for so long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God. For when we were in the flesh, ²the ²sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

² Gr. *passions of sins.*

³ Or, *lust*

What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through ¹the law: for I had not known ³coveting, except the law had said, Thou shalt not ³covet: but sin, finding occasion, wrought in me through the commandment all manner of ³coveting: for apart from ¹the law sin *is* dead. And I was alive apart from ¹the law once: but when the commandment came, sin revived, and I died; and the commandment, which *was* unto life, this I found *to be* unto death: for sin, finding occasion, through the commandment beguiled me, and through it slew me. So that the law is holy, and the commandment holy, and righteous, and good. Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I ⁴do

⁴ Gr. *work.*

ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

- ¹ Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ,
 ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;
² ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ
 ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.
³ ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει ἐὰν γένη-
 ται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν
 ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην
⁴ ἀνδρὶ ἐτέρῳ. ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε
 τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι
 ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι ἵνα καρποφορήσωμεν
⁵ τῷ θεῷ. ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρ-
 τιωῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν
⁶ εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· νυνὶ δὲ κατηργήθημεν
 ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δου-
 λεύειν [ἡμᾶς] ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι
⁷ γραμμάτων. Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;
 μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ
 νόμου, τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος
⁸ ἔλεγεν Οὐκ ἐπιθυμήσεις· ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρ-
 τία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπι-
⁹θυμίαν, χωρὶς γὰρ νόμου ἁμαρτία νεκρά. ἐγὼ δὲ ἔζων
 χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία
¹⁰ ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, καὶ εὐρέθη μοι ἡ ἐντολὴ ἡ εἰς
¹¹ζωὴν αὕτη εἰς θάνατον· ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα
 διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν.
¹² ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ
¹³ἀγαθή. Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;
 μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία διὰ τοῦ
 ἀγαθοῦ μοι κατεργαζομένη θάνατον· ἵνα γένηται καθ' ὑπερ-
¹⁴βολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. οἶδαμεν
 γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκινός εἰμι,
¹⁵ πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ὁ γὰρ κατεργάζομαι οὐ

γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ
 τοῦτο ποιῶ. εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύνφημι τῷ 16
 νόμῳ ὅτι καλός. Νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ 17
 ἀλλὰ ἡ ἐνοικοῦσα ἐν ἐμοὶ ἁμαρτία. οἶδα γὰρ ὅτι οὐκ οἶ- 18
 κεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ
 θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ· οὐ 19
 γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο
 ἐγὼ 20
 πράσσω. εἰ δὲ ὃ οὐ θέλω τὸ τοῦτο ποιῶ, οὐκέτι ἐγὼ κατε- 20
 γάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. Εὐρίσκω 21
 ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ
 κακὸν παράκειται· συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ 22
 τὸν ἔσω ἄνθρωπον, βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν 23
 μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμα-
 λωτίζοντά με [ἐν] τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς
 μέλεσίν μου. ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται 24
 ἐκ τοῦ σώματος τοῦ θανάτου τούτου; ἡ χάρις [δὲ] τῷ θεῷ 25
 διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ
 τῷ μὲν νοὶ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρ-
 τίας.
 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ 1
 Ἰησοῦ· ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ 2
 Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ
 τοῦ θανάτου. τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει 3
 διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ νόμον πέμψας ἐν ὁμοιώ-
 ματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν
 ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου πλη- 4
 ρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ
 πνεῦμα· οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, 5
 οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. τὸ γὰρ φρόνημα 6
 τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ
 καὶ εἰρήνη· διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρι εἰς θεόν, 7
 τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·
 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται. Ὑμεῖς δὲ 8
 οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι. εἴπερ πνεῦμα θεοῦ

7. 15-8. 9. TO THE ROMANS.

I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that ¹do it, ¹ Gr. *work*. but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to ¹do that which is good *is* not. For the good which I would I do not: but the evil which I would not, that I do, it is no more I that ¹do it, but sin which dwelleth in me. I find then ²the law, that, to me who would do good, evil is present. For I delight ³in the law ³ Gr. *with*. of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity ⁴under the law ⁴ Gr. *in*. Many ancient authorities read to. of sin which is in my members. O wretched man that I am! who shall deliver me out of ⁵the body of death ⁵ Gr. *this body of death*. this death? ⁶I thank God through Jesus Christ our Lord. So then I myself with the mind serve* the law of God; but with the flesh the law of sin. ⁶ Many ancient authorities read But thanks be to God.

8 There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, ⁷in that it was weak through the flesh, God, ⁷ Or, *wherein*, sending his own Son in the likeness of ⁸sinful flesh ⁸ Gr. *flesh of sin*. and *as an offering* for sin†, condemned sin in the ⁹the ⁹ Or, *and for sin*. flesh: that the ¹⁰ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit‡ the things of the spirit‡. For the mind of the flesh is death; but the mind of the spirit‡ is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit‡, if so be that the Spirit of God

* For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"—*Am. Com.*

† Let marg. ⁹ ("and for sin") and the text exchange places.—*Am. Com.*

‡ For "spirit" read "Spirit"—*Am. Com.*

dwellet in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you.

¹ Many ancient authorities read because of.

So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit* ye mortify† the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

² Gr. make to die.

³ Gr. doings.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it.

⁴ Or, in hope; because the creation &c.

⁵ Or, with us

⁶ Many ancient authorities read for what a man seeth, why doth he yet hope for?

⁷ Some ancient authorities read awaiteth.

And in like manner the Spirit also helpeth our infirmity: for

* For "spirit" read "Spirit"—*Am. Com.*

† For "mortify" read "put to death" and omit marg. ²—*Am. Com.*

‡ For "by" read "in" (with marg. Or, by)—*Am. Com.*

- οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος
 10 οὐκ ἔστιν αὐτοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα
 νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.
 11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ
 ἐν ὑμῖν, ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν ζωοποιήσκει
 [καὶ] τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικούντος αὐτοῦ
 πνεύματος ἐν ὑμῖν. τὸ ἐνοικῶν αὐτοῖ
πνεῦμα
- 12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ
 13 κατὰ σάρκα ζῆν, εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀπο-
 θνήσκειν, εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανα-
 14 τοῦτε ζήσεσθε. ἴσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι
 15 υἱοὶ θεοῦ εἰσίν. οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν
 εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κρά- υἱοθεσίας· ἐν ...
.....πατὴρ, αὐτὸ
 16 ζομεν Ἀββὰ ὁ πατήρ· αὐτὸ τὸ πνεῦμα συνμαρτυρεῖ τῷ
 17 πνεύματι ἡμῶν ὅτι ἐσμέν τέκνα θεοῦ. εἰ δὲ τέκνα, καὶ κλη-
 ρονόμοι· κληρονόμοι μὲν θεοῦ, συνκληρονόμοι δὲ Χριστοῦ,
 18 εἴπερ συνπάσχομεν ἵνα καὶ συνδοξασθῶμεν. Λο-
 γίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ
 19 πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. ἡ
 γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν νῦν
 20 τοῦ θεοῦ ἀπεκδέχεται· τῇ γὰρ ματαιότητι ἡ κτίσις ὑπε-
 τάγη, οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι
 21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας
 τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ
 22 θεοῦ. οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συνστενάζει καὶ
 23 συνωδίνει ἄχρι τοῦ νῦν· οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ
 τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες [ἡμεῖς] καὶ αὐτοὶ ἐν
 ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι τὴν ἀπο-
 24 λύτρωσιν τοῦ σώματος ἡμῶν. τῇ γὰρ ἐλπίδι ἐσώθημεν·
 ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς, ὁ γὰρ βλέπει τίς τις, τί καὶ ἐλπίζει
v. τίς καὶ ὑπομένει
 25 ἐλπίζει; εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς
 26 ἀπεκδεχόμεθα. Ὡσαύτως δὲ καὶ τὸ πνεῦμα
 συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσ-

ευξώμεθα καθὸ δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα
 ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις, ὃ δὲ ἑραυνῶν τὰς 27
 καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν
 ἐντυγχάνει ὑπὲρ ἁγίων. οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν 28
 θεὸν πάντα συνεργεῖ [ὁ θεὸς] εἰς ἀγαθόν, τοῖς κατὰ πρό-
 θεσιν κλητοῖς οὖσιν. ὅτι οὓς προέγνω, καὶ προώρισεν 29
 συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν
 πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· οὓς δὲ προώρισεν, τού- 30
 τους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν·
 οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν. Τί 31
 οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;
 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων 32
 παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν
 χαρίζεται; τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ 33
 δικαίων· τίς ὁ κατακρινῶν; Χριστὸς [Ἰησοῦς] ὁ ἀπο- 34
 θανών, μᾶλλον δὲ ἐγερθεὶς [ἐκ νεκρῶν], ὅς ἐστιν ἐν δεξιᾷ
 τοῦ θεοῦ, ὅς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν· τίς ἡμᾶς χωρίσει 35
 ἀπὸ τῆς ἀγάπης τοῦ ἁριστοῦ; θλίψις ἢ στενοχωρία ἢ
 διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; καθὼς 36
 γέγραπται ὅτι

θεοῦ

"Ενεκεν σοῦ θανατοῦμεθα ὅλην τὴν ἡμέραν,
 ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος 37
 ἡμᾶς. πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε 38
 ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε
 δυνάμεις οὔτε ὑψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα 39
 δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς
 ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συναρτυ- 1
 ρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, ὅτι 2
 λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὁδὴν τῇ καρδίᾳ
 μου· ἡνδρόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ χριστοῦ 3

8. 26-9. 3. TO THE ROMANS.

we know not how to pray as we ought; but the Spirit himself* maketh intercession for *us* with
 27 groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, ¹because he maketh intercession for ¹ Or, *that*
 28 the saints according to *the will of God*. And we ² Some ancient authorities read *God worketh all things with them for good.*
 know that to them that love God ²all things work together for good, *even* to them that are called according to *his* purpose. For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among
 30 many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
 31 What then shall we say to these things? If God
 32 *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?
 33 Who shall lay any thing to the charge of God's elect?
 34 ³ Or, *Shall God that justifieth?*
 It is God that justifieth; who is he that shall condemn†? ⁴ Or, *Shall Christ Jesus that died, . . . us?*
 35 ⁴It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love ⁵ of Christ? shall tribulation, or anguish, or persecution, or famine, or
 36 nakedness, or peril, or sword? Even as it is written,
 For thy sake we are killed all the day long;
 We were accounted as sheep for the slaughter.
 37 Nay, in all these things we are more than conquer-
 38 ors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other ⁶ creature, ⁶ Or, *creation*
 shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
 9 I say the truth in Christ, I lie not, my conscience
 2 bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart.
 3 For I could ⁷ wish that I myself were anathema from ⁷ Or, *pray*
 Christ

* For "himself" read "itself"—*Am. Com.*

† For "shall condemn" read "condemneth"—*Am. Com.*

1 Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever*: or, *He who is over all is God, blessed for ever*. Others punctuate, *flesh, who is over all. God be (is) blessed for ever*.*

2 Gr. *unto the ages*.

for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, 4 and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and 5 of whom is Christ as concerning the flesh, 'who is over all, God blessed for ever. Amen. But *it is* not as though the 6 word of God hath come to nought. For they are not all Israel, which are of Israel: neither, because they are Abra- 7 ham's seed, are they all children: but, In Isaac shall thy seed be called. That is, it is not the children of the flesh 8 that are children of God; but the children of the promise are reckoned for a seed. For this is a word of promise, 9 According to this season will I come, and Sarah shall have a son. And not only so; but Rebecca also having conceived 10 by one, *even* by our father Isaac—for *the children* being not 11 yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The 12 elder shall serve the younger. Even as it is written, Jacob 13 I loved, but Esau I hated.

What shall we say then? Is there unrighteousness with 14 God? God forbid. For he saith to Moses, I will have mercy 15 on whom I have mercy, and I will have compassion on whom I have compassion. So then it is not of him that willeth, 16 nor of him that runneth, but of God that hath mercy. For 17 the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the earth. So 18 then he hath mercy on whom he will, and whom he will he hardeneth.

Thou wilt say then unto me, Why doth he still find fault? 19 For who withstandeth his will? Nay but, O man, who art 20 thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or 21 hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour? What if God, willing† to shew his wrath, 22 and to make his power known, endured with much longsuffering vessels

* For marg. 1 read Or, *flesh: he who is over all, God, be blessed for ever*—Am. Com.

† "willing" add marg. Or, *although willing*—Am. Com.

ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,
 4 οἵτινές εἰσιν Ἰσραηλεῖται, ὧν ἡ νιοθεσία καὶ ἡ δόξα καὶ αἱ
 διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,
 5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ
 6 πάντων, θεὸς ἔυλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. Οὐχ οἶον
 δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ πάντες οἱ ἐξ
 7 Ἰσραὴλ, οὗτοι Ἰσραήλ· οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ,
 πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.
 8 τοῦτ' ἐστίν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ,
 9 ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα· ἐπαγ-
 γελίας γὰρ ὁ λόγος οὗτος Κατὰ τὸν καιρὸν τοῦτον
 10 ἐλεῖσθαι καὶ ἔσται τῇ Σάρρα γένος. οὐ μόνον δέ, ἀλλὰ
 καὶ Ῥεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς
 11 ἡμῶν· μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν
 ἢ φαῦλον, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη,
 12 οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι
 13 Ὁ μείζων δογλεύσει τῷ ἐλάσσονι· καθάπερ γέγραπται
 Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἠσαὺ ἐμίσησα.
 14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο·
 15 τῷ Μωυσεῖ γὰρ λέγει Ἐλεῆσω ὃν ἂν ἐλεῶ, καὶ οἰκτεί-
 16 ρήσω ὃν ἂν οἰκτείρω. ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ
 17 τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος θεοῦ. λέγει γὰρ ἡ
 γραφή τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως
 ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μοι, καὶ ὅπως διαγγελῇ
 18 τὸ ὄνομά μοι ἐν πάσῃ τῇ γῇ. ἄρα οὖν ὃν θέλει ἐλεεῖ,
 19 ὃν δὲ θέλει σκληρύνει. Ἐρεῖς μοι οὖν Τί ἔτι
 20 μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; ὃ
 ἄνθρωπε, μενοῦνγε ἰνὸς τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;
 μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι Τί με ἐποίησας οὕτως;
 21 ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ
 φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;
 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι
 τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεῦη

σάρκα· ὁ ὧν ἐπὶ
πάντων θεὸς ΑΡ

καθὼς

ὄρθας κατηρτισμένα εἰς ἀπώλειαν, ἵνα γνωρίσῃ τὸν 23
 πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοί-
 μασεν εἰς δόξαν, οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ 24
 Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν ; ὡς καὶ ἐν τῷ Ὡσηὲ λέγει 25

Καλέσω τὸν οὐκ ἰδὼν μου ἰδὼν μου

καὶ τὴν οὐκ ἠγάπημένην ἠγάπημένην·

καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη [ἀγίοις] Οὐκ ἰδὼς 26
 μου ἡμεῖς,

ἐκεῖ κληθήσονται γιοὶ θεοῦ ζωῆς.

Ἡσαίας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ Ἐὰν ἡ ὁ ἀριθμὸς 27
 τῶν γιῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπό-
 λιμμα σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων 28
 ποιήσει Κύριος ἐπὶ τῆς γῆς. καὶ καθὼς προείρηκεν 29
 Ἡσαίας

Εἰ μὴ Κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα,
 ὡς Σόδομα ἃν ἐγενήθημεν καὶ ὡς Γόμορρα ἃν
 ὠμοιώθημεν.

Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην 30
 κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·
 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν. 31
 διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοιψαν 32
 τῷ λίθῳ τοῦ προσκόμματος, καθὼς γέγραπται 33

Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος καὶ
 πέτραν σκανδάλογ,

καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταίσχυνθήσεται.

Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις 1
 πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. μαρτυρῶ γὰρ 2
 αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν· ἀλλ' οὐ κατ' ἐπίγνωσιν,
 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν 3
 ζητοῦντες στηῖσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν·
 τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ 4
 πιστεύοντι. Μωυσῆς γὰρ γράφει ὅτι τὴν δικαιοσύνην 5
 τὴν ἐκ νόμου ὁ ποιήσας ἀνθρώπος ζήσεται ἐν αὐτῇ.

Αρ.

ἰσγυν.

9. 22-10. 5. TO THE ROMANS.

23 of wrath fitted unto destruction: ¹and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, *even us*, whom he also called, not from the Jews only, but also from the Gentiles? As he saith also in Hosea,

¹ Some ancient authorities omit and.

I will call that my people, which was not my people;

And her beloved, which was not beloved.

26 And it shall be, *that* in the place where it was said unto them, Ye are not my people,

There shall they be called sons of the living God.

27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: for the Lord will execute *his* word upon the earth, finishing it and cutting it short. And, as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith:

31 but Israel, following after a law of righteousness, ² did not arrive at *that* law. Wherefore? ²Because *they sought it not by faith, but as it were by works.*

² Or, Because, doing it not by faith, but as it were by works, they stumbled

33 They stumbled at the stone of stumbling; even as it is written,

Behold, I lay in Zion a stone of stumbling and a rock of offence:

And he that believeth on ³him shall not be put to shame.

10 Brethren, my heart's ⁴desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.

⁴ Gr. good pleasure.

But the righteousness which is of faith saith thus, Say 6
not in thy heart, Who shall ascend into heaven? (that
is, to bring Christ down:) or, Who shall descend into 7
the abyss? (that is, to bring Christ up from the dead.)
But what saith it? The word is nigh thee, in thy 8
mouth, and in thy heart: that is, the word of faith,
which we preach: 'because if thou shalt ²confess 9
with thy mouth Jesus *as* Lord, and shalt believe in
thy heart that God raised him from the dead, thou
shalt be saved: for with the heart man believeth 10
unto righteousness; and with the mouth confession
is made unto salvation. For the scripture saith, 11
Whosoever believeth on him shall not be put to
shame. For there is no distinction between Jew 12
and Greek: for the same *Lord* is Lord of all, and
is rich unto all that call upon him: for, Whosoever 13
shall call upon the name of the Lord shall be saved.
How then shall they call on him in whom they have 14
not believed? and how shall they believe in him
whom they have not heard? and how shall they hear
without a preacher? and how shall they preach, ex- 15
cept they be sent? even as it is written, How beauti-
ful are the feet of them that bring ³glad tidings of
good things!

¹ Or, *that*

² Some ancient authorities read
confess the word with thy mouth, that Jesus is Lord.

³ Or, *a gospel*

⁴ Or, *gospel*

But they did not all hearken to the ⁴glad tidings. 16
For Isaiah saith, Lord, who hath believed our report? So belief *cometh* of hearing, and hearing by 17
the word of Christ. But I say, Did they not hear? 18
Yea, verily,

⁵ Gr. *the inhabited earth.*

Their sound went out into all the earth,
And their words unto the ends of ⁵the world.
But I say, Did Israel not know? First Moses saith, 19
I will provoke you to jealousy with that which
is no nation,

With a nation void of understanding will I
anger you.

And Isaiah is very bold, and saith, 20
I was found of them that sought me not;
I became manifest unto them that asked not of
me.

But as to Israel he saith, All the day long did I 21

- 6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει· Μὴ εἶπῃς ἐν τῇ
 καρδίᾳ σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔ-
 7 στιν Χριστὸν καταγαγεῖν· ἢ Τίς καταβήσεται εἰς τὴν ᾠ-
 8 βυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ἀλλὰ
 τί λέγει; Ἐγγύς σοι τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σοι
 καὶ ἐν τῇ καρδίᾳ σοι· τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ
 9 κηρύσσομεν. ὅτι ἐὰν ὁμολογήσῃς ἡ τὸ ῥῆμα ἐν τῷ στό-
 ματί σοι ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ, καὶ πιστεύσῃς ἐν τῇ
 καρδίᾳ σοι ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·
 10 καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολο-
 11 γεῖται εἰς σωτηρίαν· λέγει γὰρ ἡ γραφὴ Πᾶς ὁ πιστεύων
 12 ἐπ' αὐτῷ οὐ κατασχυνθήσεται. οὐ γὰρ ἐστιν διαστολὴ
 Ἰουδαίου τε καὶ Ἑλλήνου, ὃ γὰρ αὐτὸς κύριος πάντων,
 13 πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν· Πᾶς γὰρ
 14 ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται. Πῶς
 οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύ-
 σωσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσ-
 15 στοντος; πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθάπερ
 γέγραπται Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων
 16 ἀγαθά. Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγ-
 γελίῳ· Ἡσαίας γὰρ λέγει Κύριε, τίς ἐπίστευσεν τῇ
 17 ἀκοῇ ἡμῶν; ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥή-
 18 ματος Χριστοῦ. ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε
 Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,
 καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα
 αὐτῶν.
 19 ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωσῆς λέγει·
 Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνη,
 ἐπ' ἔθνει ἀσυνέτῳ παρρησιῶ ὑμᾶς.
 20 Ἡσαίας δὲ ἀποτολμᾷ καὶ λέγει
 Εὔρέθην τ τοῖς ἐμὲ μὴ ζητοῦσιν,
 ἐμφανὴς ἵεγενόμην τ τοῖς ἐμὲ μὴ ἐπερωτῶσιν.
 21 πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὅλην τὴν ἡμέραν ἐξεπέ-

ἐν τῷ στόματί σου
κύριον Ἰησοῦν

καθὼς

ἐν

ἐν

τασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντι-
λέγοντα. Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν 1
λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλείτης εἰμί,
ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν. οὐκ ἀπώσατο 2
ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἶδατε ἐν
Ἰσραὴλ; Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ 3
θυγριαστήριά σου κατέσκαψαν, κἀγὼ ὑπελείφθην μόνος,
καὶ ζητοῦσιν τὴν ψυχὴν μου. ἀλλὰ τί λέγει αὐτῷ ὁ 4
χρηματισμός; Κατέλιπον ἑμαυτῷ ἐπτακισχίλιους ἀν-
δρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάβυλ. οὕτως οὖν 5
καὶ ἐν τῷ νῦν καιρῷ λίμμα κατ' ἐκλογὴν χάριτος γέγονεν·
εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται 6
χάρις. τί οὖν; ὁ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν, 7
ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, καθάπερ 8
γέγραπται Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,
ὀφθαλμοῦς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκοῦειν,
ἕως τῆς σήμερον ἡμέρας. καὶ Δαυεὶδ λέγει 9

Αρ.

Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς
θήραν
καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,
σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ 10
βλέπειν,

καὶ τὸν νῶτον αὐτῶν διὰ παντός σὺνκαμψον.
Λέγω οὖν, μὴ ἔπαισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ 11
τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ
παραζηλώσαι αὐτούς. εἰ δὲ τὸ παράπτωμα αὐτῶν πλου- 12
τος κόσμου καὶ τὸ ἡττημα αὐτῶν πλοῦτος ἐθνῶν, πόσω
μᾶλλον τὸ πλήρωμα αὐτῶν.

Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἐφ' ὅσον μὲν οὖν εἰμί ἐγὼ 13
ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, εἴ πως παρα- 14
ζηλώσω μου τὴν σάρκα καὶ σώσω τινας ἐξ ἁγίων. εἰ γὰρ 15
ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσλημψις εἰ

10. 21.-11. 15. TO THE ROMANS.

spread out my hands unto a disobedient and gain-saying people.

- 11 I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of 2 Abraham, of the tribe of Benjamin. God did not cast off his people which he foreknew. Or wot ye not what the scripture saith ¹of Elijah? how ¹Or, in 3 he pleadeth with God against Israel, Lord, they have killed thy prophets, they have digged down thine altars: and I am left alone, and they seek my 4 life. But what saith the answer of God unto him? I have left for myself seven thousand men, who 5 have not bowed the knee to Baal. Even so then at this present time also there is a remnant according 6 to the election of grace. But if it is by grace, it is no more of works: otherwise grace is no more 7 grace. What then? That which Israel seeketh for, that he obtained not; but the election obtained it, 8 and the rest were hardened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, 9 unto this very day. And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto
them:

- 10 Let their eyes be darkened, that they may not see,

And bow thou down their back alway.

- 11 *I say then, Did they stumble that they might fall?

God forbid: but by their ²fall salvation *is come* unto ²Or, trespass

- 12 the Gentiles, for to provoke them to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

- 13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my 14 ministry: if by any means I may provoke to jealousy *them that are* my flesh, and may save some of 15 them. For if the casting away of them *is* the reconciling of the world, what *shall* the receiving of *them be*,

* Begin the paragraph here instead of at ver. 13.—*Am. Com.*

but life from the dead? And if the firstfruit is 16
 holy, so is the lump: and if the root is holy, so are
 the branches. But if some of the branches were 17
 broken off, and thou, being a wild olive, wast grafted
 in among them, and didst become partaker with
 them ¹of the root of the fatness of the olive tree;
 glory not over the branches: but if thou gloriest, it 18
 is not thou that bearest the root, but the root thee.
 Thou wilt say then, Branches were broken off, that 19
 I might be grafted in. Well; by their unbelief they 20
 were broken off, and thou standest by thy faith.
 Be not highminded, but fear: for if God spared not 21
 the natural branches, neither will he spare thee. Be- 22
 hold then the goodness and severity of God: toward
 them that fell, severity; but toward thee, God's good-
 ness, if thou continue in his goodness: otherwise thou
 also shalt be cut off. And they also, if they con- 23
 tinue not in their unbelief, shall be grafted in: for
 God is able to graft them in again. For if thou wast 24
 cut out of that which is by nature a wild olive tree,
 and wast grafted contrary to nature into a good olive
 tree: how much more shall these, which are the natu-
 ral *branches*, be grafted into their own olive tree?

For I would not, brethren, have you ignorant of 25
 this mystery, lest ye be wise in your own conceits,
 that a hardening in part hath befallen Israel, until
 the fulness of the Gentiles be come in; and so all 26
 Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away ²ungodliness from Jacob:

And this is ³my covenant unto them,

When I shall take away their sins.

As touching the gospel, they are enemies for your 28
 sake: but as touching the election, they are beloved
 for the fathers' sake. For the gifts and the calling 29
 of God are ⁴without repentance. For as ye in time 30
 past were disobedient to God, but now have obtain-
 ed mercy by their disobedience, even so have these 31
 also now been disobedient, that by the mercy shewn
 to you they also may now obtain mercy. For God 32
 hath shut up all unto disobedience, that he might
 have mercy upon all.

O the depth ⁵of the riches

33

¹ Many ancient au-
 thors read *of*
 the root and of the
 fulness.

² Gr. *ungodlinesses*.

³ Gr. *the covenant*
 from me.

⁴ Gr. *not repented*
 of.

⁵ Or, *of the riches*
 and the wisdom
 of.

16 μὴ ζωὴ ἐκ νεκρῶν· εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα·
17 καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. Εἰ δέ τινες

τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεν-
τρίσθης ἐν αὐτοῖς καὶ συνκοινωνὺς τῆς ῥίζης τῆς πιότητος

18 τῆς ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατα-
καυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις ἀλλὰ ἡ ῥίζα σέ.

19 ἐρεῖς οὖν Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐνκεντρισθῶ.

20 καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστη-

21 κας. μὴ ὑψηλὰ φρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ θεὸς τῶν
κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται.

22 ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοῖς
πεσόντας ἀποτομία, ἐπὶ δὲ σέ χρηστότης θεοῦ, ἐὰν ἐπι-

23 μένης τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ. καὶ κεῖνοι
δέ, ἐὰν μὴ ἐπιμένωσι τῇ ἀπιστίᾳ, ἐνκεντρισθήσονται· δυνα-

24 τὸς γὰρ ἐστὶν ὁ θεὸς πάλιν ἐνκεντρίσαι αὐτούς. εἰ γὰρ σὺ
ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου καὶ παρὰ φύσιν

ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ
25 φύσιν ἐνκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ. Οὐ

γὰρ θέλω ὑμᾶς ἀγνωεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα
μὴ ᾔητε ἔν ἐαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῷ

Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ,
26 καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται

Ἦξει ἐκ Σιών ὁ ῥγόμενος,

ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη,

ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

28 κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλο-

29 γὴν ἀγαπητοὶ διὰ τοὺς πατέρας· ἀμεταμέλητα γὰρ τὰ

30 χαρίσματα καὶ ἡ κλησις τοῦ θεοῦ. ὥσπερ γὰρ ὑμεῖς ποτὲ
ἠπειθήσατε τῷ θεῷ, ἔνυν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ,

31 οὕτως καὶ οὗτοι νῦν ἠπεύθησαν τῷ ὑμετέρῳ ἐλέει ἵνα καὶ

32 αὐτοὶ νῦν ἐλεηθῶσιν· συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας

33 εἰς ἀπειθίαν ἵνα τοὺς πάντας ἐλεήσῃ. *Ω βάθος πλούτου

καὶ σοφίας καὶ γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

Τίς γὰρ ἔγνω νοῖν Κυρίου; ἢ τίς σύμβολος αὐτοῦ ³⁴
ἐγένετο;

ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; ³⁵
ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ³⁶
ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρισμῶν τοῦ ¹
θεοῦ παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζώσαν ἁγίαν
εὐάρεστον τῷ θεῷ ² τῷ θεῷ εὐάρεστον, τὴν λογικὴν λατρείαν ὑμῶν· καὶ μὴ ²
συνσχηματίζεσθαι τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε ³
τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέ-
λημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ³
ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ
φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέ-
τρον πίστεως. καθάπερ γὰρ ἐν ἐνὶ σώματι ⁴ πολλὰ μέλη ⁴
ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν, οὕτως ⁵
οἱ πολλοὶ ἐν σώματι ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' ⁶ εἰς ἀλλή-
λων μέλη. Ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν ⁶
δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀνα-
λογίαν τῆς πίστεως, εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ ⁷
διδάσκων ἐν τῇ διδασκαλίᾳ, εἴτε ὁ παρακαλῶν ἐν τῇ παρα- ⁸
κλήσει, ὁ μεταδιδούς ἐν ἀπλότητι, ὁ προϊστάμενος ἐν
σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι. ἡ ἀγάπη ἀνυπόκριτος. ⁹
ἀποστυγούντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ· τῇ ¹⁰
φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους
προηγούμενοι, τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, ¹¹
τῷ κυρίῳ δουλεύοντες, τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπο- ¹²
μένοντες, τῇ προσευχῇ προσκαρτεροῦντες, ταῖς χρείαις τῶν ¹³
ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. εὐλογεῖτε ¹⁴
τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ καταρᾶσθε. χαίρειν μετὰ ¹⁵

εὐάρεστον τῷ θεῷ
συνσχηματίζεσθαι
... μεταμορφοῦ-
σθαι

μέλη πολλά

Αφ.

Αφ.

11. 33-12. 15. TO THE ROMANS.

1 both of the wisdom and the knowledge of God! ^{1 Or, both of wisdom &c.}
 how unsearchable are his judgements, and his ways
 34 past tracing out! For who hath known the mind of
 35 the Lord? or who hath been his counsellor? or who
 hath first given to him, and it shall be recompensed
 36 unto him again? For of him, and through him, and
 unto him, are all things. To him *be* the glory ^{2 Gr. unto the ages.} for
 ever. Amen.

12 I beseech you therefore, brethren, by the mercies
 of God, to present your bodies a living sacrifice, ^{3 Gr. well-pleasing.}
 holy, ^{4 Or, spiritual} acceptable to God, *which is* your ^{5 Or, worship} reasonable*
 2 service. And be not fashioned according to this ^{6 Or, age}
 world: but be ye transformed by the renewing of ^{7 Or, the will of God, even the thing which is good and acceptable and perfect}
 your mind, that ye may prove what is ^{8 Or, the faith} the good and
 acceptable and perfect will of God.

3 For I say, through the grace that was given me,
 to every man that is among you, not to think of
 himself more highly than he ought to think; but so
 to think as to think soberly, according as God hath
 4 dealt to each man a measure of faith. For even as
 we have many members in one body, and all the
 5 members have not the same office: so we, who are
 many, are one body in Christ, and severally mem-
 6 bers one of another. And having gifts differing ac-
 cording to the grace that was given to us, whether
 prophecy, *let us prophesy* according to the propor-
 7 tion of ^{8 Or, the faith} our faith; or ministry, *let us give ourselves*
 to our ministry; or he that teacheth, to his teach-
 8 ing; or he that exhorteth, to his exhorting: he that
 giveth, *let him do it* with ^{9 Gr. singleness.} liberality; he that ruleth,
 with diligence; he that sheweth mercy, with cheer-
 9 fulness. Let love be without hypocrisy. Abhor
 10 that which is evil; cleave to that which is good. In
 love of the brethren be tenderly affectioned one to
 11 another; in honour preferring one another; in dili-
 gence not slothful; fervent in spirit; serving ^{10 Some ancient authorities read the opportunity.} the
 12 Lord; rejoicing in hope; patient in tribulation; con-
 13 tinuing stedfastly in prayer; communicating to the
 necessities of the saints; ^{11 Gr. pursuing.} given to hospitality.
 14 Bless them that persecute you; bless, and curse not.
 15 Rejoice with

* For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason.*—*Am. Com.*

† Omit marg. ⁸ ("the faith")—*Am. Com.*

them that rejoyce; weep with them that weep. Be 16
of the same mind one toward another. Set not
1 Gr. *be carried away with.* your mind on high things, but ¹condescend to
2 Or, *them* ²things that are lowly. Be not wise in your own
conceits. Render to no man evil for evil. Take 17
thought for things honourable in the sight of all men.
If it be possible, as much as in you lieth, be at peace 18
with all men. Avenge not yourselves, beloved, but 19
3 Or, *the wrath of God** give place unto ³wrath: for it is written, Vengeance
belongeth unto me; I will recompense, saith the
Lord. But if thine enemy hunger, feed him; if he 20
thirst, give him to drink: for in so doing thou shalt
heap coals of fire upon his head. Be not overcome 21
of evil, but overcome evil with good.

Let every soul be in subjection to the higher pow- 13
ers: for there is no power but of God; and the *powers*
that be are ordained of God. Therefore he that re- 2
sisteth the power, withstandeth the ordinance of God:
and they that withstand shall receive to themselves
judgement. For rulers are not a terror to the good 3
work, but to the evil. And wouldest thou have no
fear of the power? do that which is good, and thou
4 Or, *it* shalt have praise from the same: for ⁴he is a minis- 4
ter of God to thee for good. But if thou do that
which is evil, be afraid; for ⁴he beareth not the sword
in vain: for ⁴he is a minister of God, an avenger for
wrath to him that doeth evil. Wherefore *ye* must 5
needs be in subjection, not only because of the wrath,
but also for conscience sake. For for this cause *ye* 6
pay tribute also; for they are ministers of God's ser-
vice, attending continually upon this very thing.
Render to all their dues: tribute to whom tribute *is* 7
due; custom to whom custom; fear to whom fear;
honour to whom honour.

Owe no man any thing, save to love one another: 8
5 Gr. *the other.* for he that loveth ⁵his neighbour hath fulfilled ⁶the
6 Or, *law* law. For this, Thou shalt not commit adultery, 9
Thou shalt not kill, Thou shalt not steal, Thou shalt
not covet, and if there be any other commandment,
it is summed up in this word, namely, Thou shalt
love thy neighbour as thyself.

* Let marg. 3 ("the wrath of God") and the text exchange places. —
Am. Com.

16 χαιρόντων, Ἦ κλαίειν μετὰ κλαίωντων. τὸ αὐτὸ εἰς ἀλλή-
 λους φρονούντες, μὴ τὰ ὑψηλὰ φρονούντες ἀλλὰ τοῖς τα-
 πεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαγ-
 17 τοῖς. μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοού-
 18 μενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· εἰ δυνατόν, τὸ
 19 ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· μὴ ἑαυτοὺς
 ἐκδικεῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται
 γάρ Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.
 20 ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρὸς σοῦ, ψώμιζε αὐτόν· ἐὰν διψᾷ,
 πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἀνθρακας πυρὸς σω-
 21 ρεῖς· ἐπὶ τὴν κεφαλὴν αὐτοῦ. μὴ νικῶ ὑπὸ τοῦ
 1 κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. Πᾶσα
 ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω, οὐ γὰρ ἔστιν
 ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι
 2 εἰσὶν· ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ
 διαταγῇ ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα
 3 λήμψονται. οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἁγαθῷ
 ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξου-
 4 σίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς· θεοῦ
 γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν
 ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ
 γὰρ διάκονός ἐστιν, ἐκδικὸς εἰς ὀργὴν τῷ τὸ κακὸν πράσ-
 5 σοντι. διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν
 6 ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν, διὰ τοῦτο γὰρ καὶ
 φόρους τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσὶν εἰς αὐτὸ τοῦτο
 7 προσκαρτεροῦντες. ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν
 φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον
 8 τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν. Μηδενὶ
 μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν
 9 τὸν ἕτερον νόμον πεπλήρωκεν. τὸ γὰρ Οὐ μοιχεύσεις,
 Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ εἴ
 τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται,
 [ἐν τῷ] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

καὶ

Αρ.†

Αρ.

τοῦτο ψ. ψ λυ γ γ

ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν το
νόμου ἡ ἀγάπη.

ἡμᾶς

Καὶ τοῦτο εἰδότες τὸν καιρὸν, 11
ὅτι ὥρα ἤδη ἡμᾶς ἐξ ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύ- 12
τερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. ἡ νῦν προέ- 12
κοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ 13
σκότους, ἐνδυσώμεθα [δὲ] τὰ ὅπλα τοῦ φωτός. ὡς ἐν 13
ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, 14
μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. ἀλλὰ 14
ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς 15
πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

ἐρίσι καὶ ζήλοις
χριστὸν Ἰησοῦν

Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς 1
διακρίσεις διαλογισμῶν. ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ 2
δὲ ἀσθενῶν λάχανα ἐσθίει. ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ 3
ἐξουθενεῖτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ 4
θεὸς γὰρ αὐτὸν προσελάβετο. σὺ τίς εἶ ὁ κρίνων ἀλλό- 4
τριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται 5
δέ, δυνατεῖ γὰρ ὁ κύριος στήσαι αὐτόν. ὃς μὲν [γὰρ] κρίνει 5
ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος 6
ἐν τῷ ἰδίῳ νοὶ πληροφορεῖσθω. ὁ φρονῶν τὴν ἡμέραν 6
κυρίῳ φρονεῖ. καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ 7
τῷ θεῷ. καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ 7
τῷ θεῷ. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ, καὶ οὐδεὶς ἑαυτῷ 7
ἀποθνήσκει· εἰάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, εἰάν τε 8
ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. εἰάν τε οὖν ζῶμεν 8
εἰάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν. εἰς τοῦτο γὰρ 9
Χριστὸς ἀπέθανεν καὶ ἔζησεν ἵνα καὶ νεκρῶν καὶ ζώντων 9
κυριεύσῃ. Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί 10
ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παρασθησόμεθα 10
τῷ βήματι τοῦ θεοῦ· γέγραπται γάρ 11

Αρ.

Ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ,
καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ 12
θεῷ]. Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ 13

13. 10-14. 13. TO THE ROMANS.

10 Love worketh no ill to his neighbour: love therefore is the fulfilment of ¹the law.

¹ Or, law

11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is ²sal-

² Or, our salvation nearer than when etc.

12 vation nearer to us than when we *first* believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us

13 put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and

14 jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

14 But him that is weak in faith receive ye, *yet* not ³to doubtful disputations. One man hath faith to

³ Or, for decisions of doubts

3 eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eat-

4 eth: for God hath received him. Who art thou that judgest the ⁴servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand;

⁴ Gr. household-servant.

5 for the Lord hath power to make him stand. One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully as-

6 sured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth

7 God thanks. For none of us liveth to himself, and

8 none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are

9 the Lord's. For to this end Christ died, and lived *again*, that he might be Lord of both the dead and

10 the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judge-

11 ment-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow,

And every tongue shall ⁵confess to God.

⁵ Or, give praise

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but

judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that 14 nothing is unclean of itself: save that to him who accounteth any thing to be unclean, to him it is unclean. For if because of meat thy brother is grieved, 15 thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then 16 your good be evil spoken of: for the kingdom of God 17 is not eating and drinking, but righteousness and peace and joy in the Holy Ghost. For he that herein 18 serveth Christ is well-pleasing to God, and approved of men. So then ¹let us follow after things which 19 make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the 20 work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. It 21 is good not to eat flesh, nor to drink wine, nor *to do any thing* whereby thy brother stumbleth². The faith 22 which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he ³approveth. But he that doubteth is condemned 23 if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin⁴.

¹ Many ancient authorities read *we follow*.

² Many ancient authorities add *or is offended, or is weak*.

³ Or, *putteth to the test*.

⁴ Many authorities, some ancient, insert here ch. xvi. 25-27.

Now we that are strong ought to bear the infirmi-¹⁵ ties of the weak, and not to please ourselves. Let 2 each one of us please his neighbour for that which is good, unto edifying. For Christ also pleased not 3 himself; but, as it is written, The reproaches of them that reproached thee fell upon me. For whatsoever 4 things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God 5 of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth 6 glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ 7 also received ⁵you, to the glory of God. For I say 8 that Christ hath been made a minister of the circumcision for the truth of God,

⁵ Some ancient authorities read *us*.

τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι ἑπὶ προσκομμα τῷ
 14 ἀδελφῷ ἢ ἰσκανδαλον. οἶδα καὶ πέπεισμαι ἐν κυρίῳ
 Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι
 15 κοινὸν εἶναι, ἐκείνῳ κοινόν. εἰ γὰρ διὰ βρώμα ὁ ἀδελφός
 σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώ-
 16 ματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν. μὴ
 17 βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. οὐ γάρ ἐστιν ἡ
 βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ
 18 εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ· ὁ γὰρ ἐν τούτῳ δουλεύων
 τῷ χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.
 19 ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς
 20 τῆς εἰς ἀλλήλους· μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον
 τοῦ θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ
 21 διὰ προσκόμματος ἐσθίοντι. καλὸν τὸ μὴ φαγεῖν κρέα
 22 μηδὲ πίνειν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει· σὺ
 πίστιν ἣν ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ. μακά-
 23 ριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει· ὁ δὲ διακρινόμενος
 ἐὰν φάγῃ κατακρίνεται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ
 1 πίστεως ἁμαρτία ἐστίν. Ὅφειλομεν δὲ ἡμεῖς οἱ
 δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ
 2 ἑαυτοῖς ἀρέσκειν. ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς
 3 τὸ ἀγαθὸν πρὸς οἰκοδομήν· καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ
 ἤρεσεν· ἀλλὰ καθὼς γέγραπται Οἱ ὀνειδισμοὶ τῶν ὀνει-
 4 διζόντων σὲ ἐπέπεσαν ἐπὶ ἐμέ. ὅσα γὰρ προεγράφη,
 [πάντα] εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς
 ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα
 5 ἔχωμεν. ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως
 δώῃ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν
 6 Ἰησοῦν, ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν θεὸν
 καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
 7 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς
 8 προσελάβετο ἡμᾶς, εἰς δόξαν τοῦ θεοῦ. λέγω γὰρ Χρι-
 στὸν διάκονον γεγενῆσθαι περὶ τομῆς ὑπὲρ ἀληθείας θεοῦ,

τῷ ἀδελφῷ

διώκομεν

Αρ.

τῆς παρακλήσεως

Ἰησοῦν Χριστον

ὑμᾶς

γενέσθαι

εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη 9
ὑπὲρ ἐλέους δοξάσαι τὸν θεόν· καθὼς γέγραπται Διὰ
τοῦτο ἐξομολογησάμην σοι ἔν ἔθνεσι, καὶ τῷ ὀνόματί
σοῦ ψαλῶ. καὶ πάλιν λέγει Εὑφράνητε, ἔθνη, μετὰ 10
τοῦ λαοῦ αὐτοῦ. καὶ πάλιν 11

Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον,
καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.
καὶ πάλιν Ἡσαίας λέγει 12

Ἔσται ἡ ρίζα τοῦ Ἰεσσαί,
καὶ ὁ ἀνιστάμενος ἀρχεῖν ἐθνῶν·
ἐπ' αὐτῷ ἔθνη ἐλπιόσιν.

ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ 13
εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ
ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, 14
ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι
πάσης τῆς γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.
τολμηροτέρως δὲ ἔγραψα ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμι- 15
νήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ἀπὸ τοῦ
θεοῦ εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ 16
ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ
προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύ-
ματι ἁγίῳ. ἔχω οὖν [τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ 17
πρὸς τὸν θεόν· οὐ γὰρ ἡ τολμήσω τι λαλεῖν ὧν οὐ κατειρ- 18
γάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ
ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος 19
[ἁγίου]· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ
Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ χριστοῦ, οὕτως 20
δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη
Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ. ἀλλὰ 21
καθὼς γέγραπται

Ὅφονται οἱς οὐκ ἀνηγγέλη περὶ αὐτοῦ,
καὶ οἱ οὐκ ἀκηκόασιν συνήσουςιν.

Οἷς οὐκ ἀνηγγέλη
περὶ αὐτοῦ ὅψον-
ται

15. 8-15. 21. TO THE ROMANS.

that he might confirm the promises *given* unto the
9 fathers, and that the Gentiles might glorify God for
his mercy; as it is written,

Therefore will I ¹give praise unto thee among ¹ *Or, confess*
the Gentiles,

And sing unto thy name.

10 And again he saith,

Rejoice, ye Gentiles, with his people.

11 And again,

Praise the Lord, all ye Gentiles;
And let all the peoples praise him.

12 And again, Isaiah saith,

There shall be the root of Jesse,
And he that ariseth to rule over the Gentiles;
On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace
in believing, that ye may abound in hope, in the
power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren,
that ye yourselves are full of goodness, filled
with all knowledge, able also to admonish one an-

15 other. But I write the more boldly unto you in
some measure, as putting you again in remem-
brance, because of the grace that was given me of

16 God, that I should be a minister of Christ Jesus
unto the Gentiles, ²ministering the gospel of God, ² *Gr. ministering
in sacrifice.*

17 acceptable, being sanctified by the Holy Ghost. I
have therefore my glorying in Christ Jesus in things

18 pertaining to God. For I will not dare to speak
of any ³things save those which Christ wrought ³ *Gr. of those things
which Christ
wrought not
through me.*

19 word and deed, in the power of signs and wonders,
in the power of ⁴the Holy Ghost; so that from Jeru-
salem, and round about even unto Illyricum, I have

20 ⁵fully preached the gospel of Christ; yea, ⁶making
it my aim so to preach the gospel, not where Christ
was *already* named, that I might not build upon an-

21 other man's foundation; but, as it is written,

They shall see, to whom no tidings of him
came,

And they who have not heard shall under-
stand.

Wherefore also I was hindered these many times 22
 from coming to you: but now, having no more any 23
 place in these regions, and having these many years
 a longing to come unto you, whensoever I go unto 24
 Spain (for I hope to see you in my journey, and to
 be brought on my way thitherward by you, if first
 in some measure I shall have been satisfied with
 your company)—but now, *I say*, I go unto Jerusa- 25
 lem, ministering unto the saints. For it hath been 26
 the good pleasure of Macedonia and Achaia to make
 a certain contribution for the poor among the saints
 that are at Jerusalem. Yea, it hath been their good 27
 pleasure; and their debtors they are. For if the
 Gentiles have been made partakers of their spirit-
 ual things, they owe it *to them* also to minister unto
 them in carnal things. When therefore I have ac- 28
 complished this, and have sealed to them this fruit,
 I will go on by you unto Spain. And I know that, 29
 when I come unto you, I shall come in the fulness
 of the blessing of Christ.

Now I beseech you, brethren, by our Lord Jesus 30
 Christ, and by the love of the Spirit, that ye strive
 together with me in your prayers to God for me;
 that I may be delivered from them that are disobe- 31
 dient in Judæa, and *that* my ministration which *I*
have for Jerusalem may be acceptable to the saints;
 that I may come unto you in joy through the will 32
 of God, and together with you find rest. Now the 33
 God of peace be with you all. Amen.

I commend unto you Phœbe our sister, who is a **16**
 1 Or, *deaconess* servant of the church that is at Cenchreæ: that ye 2
 receive her in the Lord, worthily of the saints, and
 that ye assist her in whatsoever matter she may
 have need of you: for she herself also hath been a
 succourer of many, and of mine own self.

Salute Prisca and Aquila my fellow-workers in 3
 Christ Jesus, who for my life laid down their own 4
 necks; unto whom not only I give thanks, but also all
 the churches of the Gentiles: and *salute* the church 5
 that is in their house. Salute Epænetus my beloved,
 who is the firstfruits of Asia unto Christ. Salute 6
 Mary,

22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·
 23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιπό-
 24 θειαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἑτῶν, ὥς
 ἂν πορεύωμαι εἰς τὴν Σπανίαν, ἐλπίζω γὰρ διαπορευόμενος
 θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἂν ὑμῶν
 25 πρῶτον ἀπὸ μέρους ἐμπλησθῶ,— νυνὶ δὲ πορεύομαι εἰς
 26 Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις. ἡγδόκησαν γὰρ Μακε-
 δονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτω-
 27 χοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ. ἡγδόκησαν γάρ, καὶ
 ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν
 ἐκονῶνισαν τὰ ἔθνη, ὑφείλουσιν καὶ ἐν τοῖς σαρκικοῖς
 28 λειτουργῆσαι αὐτοῖς. τοῦτο οὖν ἐπιτελέσας, καὶ σφραγι-
 σάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν
 29 εἰς Σπανίαν· οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώ-
 30 ματι εὐλογίας Χριστοῦ ἐλεύσομαι.

Παρακαλῶ
 δὲ ὑμᾶς [, ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαι μοι ἐν
 31 ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν, ἵνα ῥυσθῶ ἀπὸ
 τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἢ εἰς
 32 Ἱερουσαλὴμ εὐπρόσδεκτος τοῖς ἁγίοις γένηται, ἵνα ἐν χαρᾷ
 ἔλθῶν πρὸς ὑμᾶς διὰ θελήματος ἱεροῦ συναναπαύσωμαι
 33 ὑμῖν. ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.

Aρ.

ἔλθε πρὸς... θεοῦ
καὶ | Aρ.†

1 Συνίστημι δὲ ὑμῖν Φοῖβην τὴν ἀδελφὴν ἡμῶν, οὖσαν
 2 [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κενχρεαῖς, ἵνα ἱερο-
 δεξέσθε αὐτήν· ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε
 αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζῃ πράγματι, καὶ γὰρ αὐτὴ προ-
 στάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

αὐτὴν προσδέξ-
σθε

3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργοὺς μου
 4 ἐν Χριστῷ Ἰησοῦ, οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν
 τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ
 5 πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, καὶ τὴν κατ' οἶκον αὐτῶν
 ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς
 6 ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. ἀσπάσασθε Μαρίαν,

Aρ.

ἥτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς. ἀσπάσασθε Ἀνδρόνικον 7
καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου,
οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ
γέγοναν ἐν Χριστῷ. ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγα- 8
πητόν μου ἐν κυρίῳ. ἀσπάσασθε Οὐρβανὸν τὸν συνεργόν 9
ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου. ἀσπά- 10
σασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε
τοὺς ἐκ τῶν Ἀριστοβούλου. ἀσπάσασθε Ἡρωδίωνα τὸν 11
συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς
ὄντας ἐν κυρίῳ. ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς 12
κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν,
ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ. ἀσπάσασθε Ροῦφον τὸν 13
ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ἀσπά- 14
σασθε Ἀσύνκριτον, Φλέγοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν,
καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. ἀσπάσασθε Φιλόλογον 15
καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν,
καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους. Ἀσπάσασθε ἀλλή- 16
λους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
πάσαι τοῦ χριστοῦ.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχο- 17
στασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμά-
θετε ποιούντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι 18
τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυτῶν
κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι
τὰς καρδίας τῶν ἀκάκων. ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας 19
ἀφίκετο· ἐφ' ὑμῖν σὺν χαίρῳ, θέλω δὲ ὑμᾶς σοφοὺς [μὲν]
εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. ὁ δὲ θεὸς 20
τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν
ἐν τάχει.

Α. | Χριστοῦ

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ[†] μετ' ὑμῶν.

Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός [μου], καὶ 21
Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.
ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν 22

16. 6-16. 22. TO THE ROMANS.

- 7 who bestowed much labour on you. Salute An-
dronicus and ¹Junias, my kinsmen, and my fel- ¹ Or, *Junia*
low-prisoners, who are of note among the apostles,
8 who also have been in Christ before me. Salute
9 Ampliatus my beloved in the Lord. Salute Urba-
nus our fellow-worker in Christ, and Stachys my
10 beloved. Salute Apelles the approved in Christ.
Salute them which are of the *household* of Aristo-
11 bulus. Salute Herodion my kinsman. Salute them
of the *household* of Narcissus, which are in the Lord.
12 Salute Tryphæna and Tryphosa, who labour in the
Lord. Salute Persis the beloved, which laboured
13 much in the Lord. Salute Rufus the chosen in the
14 Lord, and his mother and mine. Salute Asyncritus,
Phlegon, Hermes, Patrobas, Hermas, and the breth-
15 ren that are with them. Salute Philologus and Ju-
lia, Nereus and his sister, and Olympas, and all the
16 saints that are with them. Salute one another
with a holy kiss. All the churches of Christ salute
you.
- 17 Now I beseech you, brethren, mark them which
are causing the divisions and occasions of stum-
bling, contrary to the ²doctrine which ye learned: ² Or, *teaching*
18 and turn away from them. For they that are such
serve not our Lord Christ, but their own belly; and
by their smooth and fair speech they beguile the
19 hearts of the innocent. For your obedience is come
abroad unto all men. I rejoyce therefore over you:
but I would have you wise unto that which is good,
20 and simple unto that which is evil. And the God
of peace shall bruise Satan under your feet shortly.
The grace of our Lord Jesus Christ be with you.
- 21 Timothy my fellow-worker saluteth you; and Lu-
22 cius and Jason and Sosipater, my kinsmen. I Ter-
tius, ³who write the epistle, salute you in ³ Or, *who write the
epistle in the
Lord, salute you*

TO THE ROMANS. 16. 22-16. 27.

- the Lord. Gaius my host, and of the whole church, ²³ saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.¹
- ²Now to him that is able to stablish you accord- ²⁵ ing to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but ²⁶ now is manifested, and ³by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience ⁴of faith; to the only wise God, through Je- ²⁷ sus Christ, ⁵to whom be the glory ⁶for ever. Amen.
- ¹ Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ be with you all. Amen*, and omit the like words in ver. 20.
- ² Some ancient authorities omit ver. 25-27. Compare the end of ch. xiv.
- ³ Gr. *through*.
- ⁴ Or, *to the faith*.
- ⁵ Some ancient authorities omit *to whom*.
- ⁶ Gr. *unto the ages*.

²³ κυρίῳ. ἀσπάζεται ὑμᾶς Γαῖος ὁ ξένος μου καὶ ὅλης τῆς
ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἑραστός ὁ οἰκονόμος τῆς
πόλεως καὶ Κούαρτος ὁ ἀδελφός.

Ap.

²⁵ Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου
καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστη-
²⁶ ρίου χρόνοις αἰωνίοις σεσιγημένου φανερωθέντος δὲ νῦν
διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου
θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,
²⁷ μόνῳ σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ [ᾧ] ἡ δόξα εἰς τοὺς
αἰῶνας ἀμήν.

Ap.

Ap.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

Χριστοῦ Ἰησοῦ

ΠΑΥΛΟΣ κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ διὰ 1
 θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς τῇ ἐκκλησίᾳ 2
 τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ
 Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ
 ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ
 αὐτῶν καὶ ἡμῶν· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς 3
 ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστῶ τῷ θεῷ πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι 4
 τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ, ὅτι ἐν παντὶ 5
 ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,
 καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, 6
 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδε- 7
 χόμενους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
 ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ 8
 τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ]. πιστὸς ὁ θεὸς δι' οὗ 9
 ἐκλήθητε εἰς κοινωνίαν τοῦ νιῶν αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ
 κυρίου ἡμῶν.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ 10
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἵνα τὸ αὐτὸ λέγητε πάντες,
 καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ
 αὐτῷ νοῷ καὶ ἐν τῇ αὐτῇ γνώμῃ. ἐδηλώθη γάρ μοι περὶ 11
 ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσίν.
 λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μὲν εἰμι 12
 Παῦλος, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ
 Χριστοῦ. μεμέρισται ὁ ἡριστός. μὴ Παῦλος ἐσταυρώθη 13

χριστός;

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

- 1** PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes ¹our brother, ¹ Gr. *the brother*.
2 unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours:
3 Grace to you and peace from God our Father and the Lord Jesus Christ.
4 I thank ²my God always concerning you, for the grace of God which was given you in Christ Jesus; ² Some ancient authorities omit my.
5 that in every thing ye were enriched in him, in all
6 ³utterance and all knowledge; even as the testimony ³ Gr. *word*.
7 of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our
8 Lord Jesus Christ; who shall also confirm you unto the end, *that ye be* unreprouceable in the day of our
9 Lord Jesus Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same
11 mind and in the same judgement. For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe,
12 that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
13 ⁴Is Christ divided? was Paul crucified ⁴ Or, *Christ is divided. Was Paul crucified for you?*

¹ Some ancient authorities read *I give thanks that.*

for you? or were ye baptized into the name of Paul? ¹I 14
thank God that I baptized none of you, save Crispus and
Gaius; lest any man should say that ye were baptized into 15
my name. And I baptized also the household of Stephanas: 16
besides, I know not whether I baptized any other. For 17
Christ sent me not to baptize, but to preach the gospel: not
in wisdom of words, lest the cross of Christ should be made
void.

For the word of the cross is to them that are perishing 18
foolishness; but unto us which are being saved* it is the
power of God. For it is written, 19

I will destroy the wisdom of the wise,

And the prudence of the prudent will I reject†.

² Or, *age*

Where is the wise? where is the scribe? where is the disputer 20
of this ²world? hath not God made foolish the wisdom of
the world? For seeing that in the wisdom of God the world 21
through its wisdom knew not God, it was God's good pleas-
ure through the foolishness of the ³preaching to save them
that believe. Seeing that Jews ask for signs, and Greeks 22
seek after wisdom: but we preach ⁴Christ crucified, unto 23
Jews a stumblingblock, and unto Gentiles foolishness; but 24
unto ⁵them that are called, both Jews and Greeks, Christ the
power of God, and the wisdom of God. Because the fool- 25
ishness of God is wiser than men; and the weakness of God
is stronger than men.

⁶ Or, *ye behold*

⁷ Or, have therein‡

For ⁶behold your calling, brethren, how that not many 26
wise after the flesh, not many mighty, not many noble, ¹*are*
called: but God chose the foolish things of the world, that 27
he might put to shame them that are wise; and God chose
the weak things of the world, that he might put to shame
the things that are strong; and the base things of the world, 28
and the things that are despised, did God choose, *yea* ⁸*and*
the things that are not, that he might bring to nought the
things that are: that no flesh should glory before God. 29
But of him are ye in Christ Jesus, who was made unto us 30
wisdom from God, ⁹*and* righteousness and sanctification,
and redemp-

⁸ Many ancient authorities omit *and.*

⁹ Or, *both righteousness and sanctification and redemption*

* For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.—*Am. Com.*

† For "And . . . reject" read "And the discernment of the discerning will I bring to nought"—*Am. Com.*

‡ Omit marg. ⁷ ("Or, have part therein")—*Am. Com.*

14 ὑπὲρ ὑμῶν, ἣ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε· εὐχα-
ριστῶ ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ
15 Γαῖον, ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε.
16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἰ
17 τινα ἄλλον ἐβάπτισα. οὐ γὰρ ἀπέστειλén με Χριστὸς
βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα
μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.

18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις
μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.

19 γέγραπται γάρ

Ἀπολῶ τὴν σοφίαν τῶν σοφῶν,

καὶ τὴν σύνεσιν τῶν σύνετων ἀθετήσω.

20 ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος
τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;

21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ
τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ

22 κηρύγματος σῶσαι τοὺς πιστεύοντας. ἐπειδὴ καὶ Ἰουδαῖοι

23 σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν· ἡμεῖς δὲ
κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάν-

24 δαλον ἔθνεσιν δὲ μωρίαν, αὐτοῖς δὲ τοῖς κλητοῖς, Ἰου-
δαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ

25 σοφίαν. ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώ-
πων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν

26 ἀνθρώπων. Βλέπετε γὰρ τὴν κλήσιν ὑμῶν,

ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ
27 δυνατοί, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου

ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τοὺς σοφούς, καὶ τὰ
ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τὰ

28 ἰσχυρά, καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα
ἐξελέξατο ὁ θεός, [καὶ] τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταρ-

29 γήσῃ, ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.

30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία
ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύ-

περί

τῷ θεῷ

θεοῦ δικαιοσύνη

τρωσις, ἵνα καθὼς γέγραπται Ὁ καυχώμενος ἐν Κυρίῳ 31
καυχάσθω.

μαρτύριον
Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπερο- 1
χὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ ἑμυστήριον τοῦ 2
θεοῦ, οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν 3
καὶ τοῦτον ἐσταυρωμένον· καγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ 4
καὶ ἐν τρόμφῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς, καὶ ὁ λόγος μου 5
καὶ τὸ κήρυγμά μου οὐκ ἐν πιθοῖς σοφίας λόγοις ἀλλ' ἐν 6
ἀποδείξει πνεύματος καὶ δυνάμεως, ἵνα ἡ πίστις ὑμῶν μὴ ᾖ 7
ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ. Σοφίαν 8
δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος
τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργου-
μένων· ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν 9
ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς
δόξαν ἡμῶν· ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου 8
ἔγνωκεν, εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης
ἐσταύρωσαν· ἀλλὰ καθὼς γέγραπται 9

Ἄ ὀφθαλμὸς οὐκ εἶδεν καὶ οὐκ ὤκ ἤκουσεν
καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,

ὅσα ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

δε
ἡμῖν ἡμῖν ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος, τὸ γὰρ 10
πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. τίς γὰρ οἶδεν 11
ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου
τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ
πνεῦμα τοῦ θεοῦ. ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου 12
ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ
ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν· ἃ καὶ λαλοῦμεν οὐκ ἐν 13
διδασκαλίαις ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδασκαλίαις
πνευματικῶς πνεύματος, ἑνευματικοῖς πνευματικὰ συνκρίνοντες. ψυ- 14
χικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ,
μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι πνευμα-
τικῶς ἀνακρίνεται· ὁ δὲ πνευματικὸς ἀνακρίνει ἑμὲν πάντα, 15
αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. τίς γὰρ ἔγνω νοῦν 16

[τὰ]

30 tion: that, according as it is written, He that glorieth, let him glory in the Lord.

2 And I, brethren, when I came unto you, came not with excellency of ¹speech or of wisdom, proclaiming to you the ²mystery of God. For I determined not to know any thing ³among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my ¹speech and my ³preaching were not in persuasive words of wisdom, but in demonstration of the ⁵Spirit and of power: that your faith should not ⁴stand in the wisdom of men, but in the power of God.

¹ Or, word

² Many ancient authorities read testimony.

³ Gr. thing preached.

⁴ Gr. be.

⁵ Or, fullgrown

⁶ Or, age: and so in ver. 7, 8; but not in ver. 12.

6 Howbeit we speak wisdom among the ⁵perfect*: yet a wisdom not of this ⁶world, nor of the rulers of this ⁶world, ⁷which are coming to nought: but we speak God's wisdom in a mystery, *even the wisdom* that hath been hidden, which ⁸God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth†: for had they known it, they would not have crucified the Lord of glory: ⁹but as it is written,

Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,

Whatsoever things God prepared for them that love him.

⁷ Some ancient authorities read For.

10 ⁷But unto us God revealed ⁸them through the Spirit: for the ¹¹Spirit searcheth all things, yea, the deep things of God. For

⁸ Or, it

who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God ¹²none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God‡; that we might know the things that are freely given to us by ¹³God§. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; ⁹Or, combining

¹⁴ ⁹¹⁰comparing spiritual things with spiritual||. Now the natural¶ man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them,

¹⁰ Or, interpreting spiritual things to spiritual men

¹⁵because they are spiritually ¹¹judged. But he that is spiritual ¹²judgeth all things, and he himself is ¹¹judged of no man. ¹² Or, examineth

¹⁶For who hath known the mind

* For "the perfect" read "them that are fullgrown"—*Am. Com.* † For "knoweth" read "hath known"—*Am. Com.* ‡ For "is of God" read "is from God"—*Am. Com.* § For "are freely given to us by God" read "were freely given to us of God"—*Am. Com.* || For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual words" and omit marg. ⁹—*Am. Com.* ¶ "natural" add marg. Or, *unspiritual* Gr. *psychical*.—*Am. Com.*

of the Lord, that he should instruct him? But we have the mind of Christ.

And I, brethren, could not speak unto you as ³ unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye ² were not yet able *to bear it*: nay, not even now are ye able; for ye are yet carnal: for whereas there is ³ among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one ⁴ saith, I am of Paul; and another, I am of Apollos; are ye not men? What then is Apollos? and what ⁵ is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos ⁶ watered; but God gave the increase. So then nei- ⁷ ther is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now ⁸ he that planteth and he that watereth are one: but each shall receive his own reward according to his own labour. For we are God's fellow-workers: ye ⁹ are God's ¹husbandry, God's building.

¹ Gr. *tilled land*.

According to the grace of God which was given ¹⁰ unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other ¹¹ foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on ¹² the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: ¹³ for the day shall declare it, because it is revealed in fire; ²and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide ¹⁴ which he built thereon, he shall receive a reward. If ¹⁵ any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

² Or, *and each man's work, of what sort it is, the fire shall prove it.*

³ Or, *sanctuary*

Know ye not that ye are a ³temple of God, and ¹⁶ that the Spirit of God dwelleth in you? If any man ¹⁷ destroyeth the ³temple of God, him shall God destroy; for the ³temple of God is holy, ⁴which *temple* ye are.

⁴ Or, *and such are ye*

Let no man deceive himself. If any man thinketh ¹⁸ that he is wise among you in this ⁶world, let him become a fool, that he may become wise.

Or, *age*

Κυρίου, ὃς συνβιβάζει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ
 1 ἔχομεν. Καγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλήσαι
 ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν
 2 Χριστῷ. γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, οὐπω γὰρ ἐδύ-
 νασθε.

3 Ἄλλ' οὐδὲ [ἔτι] νῦν δύνασθε, ἔτι γὰρ σαρκικοί ἐστε.
 ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ
 4 κατὰ ἄνθρωπον περιπατεῖτε; ὅταν γὰρ λέγῃ τις Ἐγὼ μέν
 εἰμι Παύλου, ἕτερος δὲ Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποί
 5 ἐστε; τί οὖν ἐστὶν Ἀπολλῶς; τί δὲ ἐστὶν Παῦλος; διά-
 κονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.
 6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἡὔξανε·
 7 ὥστε οὔτε ὁ φυτεύων ἐστίν τι οὔτε ὁ ποτίζων, ἀλλ' ὁ
 8 αὐξάνων θεός. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν,
 ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον,
 9 θεοῦ γὰρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή
 10 ἐστε. Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν

μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικο-
 11 δομεῖ. ἕκαστος δὲ βλέπέτω πῶς ἐποικοδομεῖ· θεμέλιον
 γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὃς
 12 ἐστὶν Ἰησοῦς Χριστός· εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θε-
 μέλιον ἡ χρυσίον, ἡ ἀργύριον, λίθους τιμίους, ξύλα, χόρτον,
 13 καλάμην, ἐκάστου τὸ ἔργον φανερὸν γενήσεται, ἡ γὰρ
 ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ
 14 ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ δοκιμάσει. εἴ τις τὸ
 15 ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται· εἴ τις τὸ
 ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται,
 16 οὕτως δὲ ὡς διὰ πυρός. Οὐκ οἴδατε ὅτι ναὸς

17 θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν ὑμῖν οἰκεῖ; εἴ τις
 τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ
 ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν
 ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός,

χρυσίον καὶ

οἰκεῖ ἐν ὑμῖν

ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν· 19
 γέγραπται γάρ· Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πα-
 νουργίᾳ αὐτῶν· καὶ πάλιν Κύριος γινώσκει τοὺς δια- 20
 λογισμοὺς τῶν σοφῶν ὅτι εἰς ἅματαίοι. ὥστε μηδεὶς καυ- 21
 χάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν, εἴτε Παῦ- 22
 λος εἴτε Ἀπολλῶς εἴτε Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε
 θάνατος εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν, ὑμεῖς 23
 δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

Οὕτως ἡμᾶς λογι- 1
 ζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους
 μυστηρίων θεοῦ. ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις 2
 ἵνα πιστός τις εὐρεθῇ. ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα 3
 ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ
 ἐμαυτὸν ἀνακρίνω· οὐδὲν γὰρ ἐμαυτῷ σύννοδα, ἀλλ' οὐκ ἐν 4
 τούτῳ δεικαίωμαι, ὃ δὲ ἀνακρίνων με κύριός ἐστιν. ὥστε 5
 μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ
 φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ φανερώσει τὰς βουλὰς
 τῶν καρδιῶν, καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ
 τοῦ θεοῦ.

Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα 6
 εἰς ἐμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τό
 Μὴ ὑπὲρ αὐτῶν γέγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε
 κατὰ τοῦ ἐτέρου. τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ 7
 οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;
 ἤδη κεκορεσμένοι ἐστέ; ἤδη ἐπλουτήσατε; χωρὶς ἡμῶν 8
 ἐβασιλεύσατε; καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς
 ὑμῖν συνβασιλεύσωμεν. δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς 9
 ἀποστόλους ἐσχάτους ᾧ ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέα-
 τρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.
 ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· 10
 ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοὶ, ἡμεῖς δὲ
 ἄτιμοι. ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν καὶ διψῶμεν καὶ 11
 γυμνιτούμεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν καὶ κοπι- 12
 ῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλο-
 γοῦμεν, διωκόμενοι ἀνεχόμεθα, δυσφημούμενοι παρακα- 13

ἀπέδειξεν,

19 For the wisdom of this world is foolishness with God. For
20 it is written, He that taketh the wise in their craftiness: and
again, The Lord knoweth the reasonings of the wise, that
21 they are vain. Wherefore let no one glory in men. For all
22 things are yours; whether Paul, or Apollos, or Cephas, or the
world, or life, or death, or things present, or things to come;
23 all are yours; and ye are Christ's; and Christ is God's.

4 Let a man so account of us, as of ministers of Christ, and
2 stewards of the mysteries of God. Here, moreover, it is re-
quired in stewards, that a man be found faithful. But with
me it is a very small thing that I should be ¹judged of you,
or of man's ²judgement: yea, I ³judge not mine own self.

4 For I know nothing against myself; yet am I not hereby
5 justified: but he that ⁴judgeth me is the Lord. Wherefore

judge nothing before the time, until the Lord come, who
will both bring to light the hidden things of darkness, and
make manifest the counsels of the hearts; and then shall
each man have his praise from God.

6 Now these things, brethren, I have in a figure transferred
to myself and Apollos for your sakes; that in us ye might
learn not to go beyond the things which are written; that no
7 one of you be puffed up for the one against the other. For
who maketh thee to differ? and what hast thou that thou
didst not receive? but if thou didst receive it, why dost
8 thou glory, as if thou hadst not received it? Already are
ye filled, already ye are become rich, ye have reigned* with-
out us: yea and I would that ye did reign, that we also
9 might reign with you. For, I think, God hath set forth us
the apostles last of all, as men doomed to death: for we are
made a spectacle unto the world, ⁵and to angels†, and to

10 men. We are fools for Christ's sake, but ye are wise in
Christ; we are weak, but ye are strong; ye have glory, but
11 we have dishonour. Even unto this present hour we both
hunger, and thirst, and are naked, and are buffeted, and have
12 no certain dwellingplace; and we toil, working with our
own hands: being reviled, we bless; being persecuted, we
13 endure; being defamed, we in-

* For "have reigned" read "have come to reign"—*Am. Com.*

† For "and to angels" read "both to angels" and substitute the present text
for the marg.—*Am. Com.*

¹ Or, *refuse*

treat: we are made as the 'filth of the world, the
offscouring of all things, even until now.

I write not these things to shame you, but to ad-
monish you as my beloved children. For though
ye should have ten thousand tutors in Christ, yet
have ye not many fathers: for in Christ Jesus I be-
gat you through the gospel. I beseech you there-
fore, be ye imitators of me. For this cause have I
sent unto you Timothy, who is my beloved and
faithful child in the Lord, who shall put you in re-
membrance of my ways which be in Christ, even as
I teach everywhere in every church. Now some
are puffed up, as though I were not coming to you.
But I will come to you shortly, if the Lord will; and
I will know, not the word of them which are puffed
up, but the power. For the kingdom of God is not
in word, but in power. What will ye? shall I come
unto you with a rod, or in love and a spirit of meek-
ness*?

² Or, *are ye puffed
up?*

³ Or, *did ye not
rather mourn, . . .
you?*

It is actually reported that there is fornication
among you, and such fornication as is not even
among the Gentiles, that one *of you* hath his father's
wife. And ²ye are puffed up, and ³did not rather
mourn, that he that had done this deed might be
taken away from among you. For I verily, being
absent in body but present in spirit, have already,
as though I were present, judged him that hath so
wrought this thing, in the name of our Lord Jesus,
ye being gathered together, and my spirit, with the
power of our Lord Jesus, to deliver such a one unto
Satan for the destruction of the flesh, that the spirit
may be saved in the day of the Lord ⁴Jesus. Your
glorying is not good. Know ye not that a little
leaven leaveneth the whole lump? Purge out the
old leaven, that ye may be a new lump, even as ye
are unleavened. For our passover also hath been
sacrificed, *even* Christ: wherefore let us ⁵keep the
feast, not with old leaven, neither with the leaven
of malice and wickedness, but with the unleavened
bread of sincerity and truth.

⁴ Some ancient au-
thorities omit
Jesus.

⁵ Gr. *keep festival*.

I wrote

9

* For "meekness" read "gentleness"—*Am. Com.*

λούμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων
 14 περίψημα, ἕως ἄρτι. Οὐκ ἐντρέπων ὑμᾶς γράφω
 15 ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶν· ἐὰν γὰρ
 μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς
 πατέρας, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ
 16 ὑμᾶς ἐγέννησα. παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γί-
 17 νεσθε. Διὰ τοῦτο [†] ἐπεμψα ὑμῖν Τιμόθεον, ὃς ἐστίν μου
 τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνησεί
 τὰς ὁδοὺς μου τὰς ἐν Χριστῷ [Ἰησοῦ], καθὼς πανταχοῦ ἐν
 18 πάσῃ ἐκκλησίᾳ διδάσκω. Ὡς μὴ ἐρχομένου δέ
 19 μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· ἐλεύσομαι δὲ ταχέως
 πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γνῶσομαι οὐ τὸν
 20 λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν, οὐ γὰρ ἐν
 21 λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει. τί θέλετε; ἐν
 ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραύ-
 τητος;

αὐτὸ

1 Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία
 ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς
 2 ἔχειν. καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον
 ἐπειθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο
 3 πράξας; Ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι παρὼν δὲ τῷ
 πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργα-
 4 σάμενον ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ, συνα-
 χθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ
 5 κυρίου ἡμῶν Ἰησοῦ, παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ
 εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ
 6 τοῦ κυρίου. Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι
 7 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; ἐκκαθάρατε τὴν πα-
 λαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι.
 8 καὶ γὰρ τὸ πᾶσχα ἡμῶν ἐτίθη Χριστός· ὥστε ἐορτάζωμεν,
 μὴ ἐν ζύμῃ [†] παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας,
 9 ἀλλ' ἐν ἀζύμοις εἰλικρινίας καὶ ἀληθείας. Ἐγραψα

Ἰησοῦ | Ἀρ.

Ἀρ.

παλαιᾷ, μὴ

ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις, οὐ πάν- 10
 τως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ
 ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου
 ἐξελθεῖν. νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἕάν τις 11
 ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλο-
 λάτρης ἢ λοιδόρος ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μὴδὲ
 συνεσθίειν. τί γάρ μοι τοὺς ἔξω κρίνεις; οὐχὶ τοὺς ἔσω 12
 ὑμεῖς κρίνετε, τοὺς δὲ ἔξω ὁ θεὸς κρίνει; ἐξάρατε τὸν 13
 πονηρὸν ἐξ ὧν ἀγῶν.

Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρί- 1
 νεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; ἢ οὐκ οἴδατε 2
 ὅτι οἱ ἅγιοι τὸν κόσμον ῥυτινάζουσιν; καὶ εἰ ἐν ὑμῖν κρίνεται
 ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; οὐκ οἴδατε 3
 ὅτι ἀγγέλους κρινοῦμεν, μή τιγε βιωτικά; βιωτικά μὲν οὖν 4
 κριτήρια ἕαν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ,
 τούτους καθίζετε; πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως 5
 οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς δυνήσεται διακρίναι ἀνὰ
 μέσον τοῦ ἀδελφοῦ αὐτοῦ, ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ 6
 κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; ἥδη μὲν οὖν ὅλως ἡττημα 7
 ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν· διὰ τί οὐχὶ
 μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε; ἀλλὰ 8
 ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. ἢ 9
 οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν;
 Μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ
 οὔτε μαλακοὶ οὔτε ἄρσενικοῦται οὔτε κλέπται οὔτε πλεο- 10
 νέκται, οὐ μέθυσοι, οὐ λοιδόροι, οὐχ ἄρπαγες βασιλείαν
 θεοῦ κληρονομήσουσιν. Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπε- 11
 λούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνό-
 ματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι
 τοῦ θεοῦ ἡμῶν.

Πάντα μοι ἔξεστιν· ἀλλ' οὐ πάντα συμφέρει. πάντα 12
 μοι ἔξεστιν· ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος.
 τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ 13

unto you in my epistle to have no company with
 10 fornicators; ¹not altogether with the fornicators of
 this world, or with the covetous and extortioners, or
 with idolaters; for then must ye needs go out of the
 11 world: but ²now I write unto you not to keep com-
 pany, if any man that is named a brother be a for-
 nicator, or covetous, or an idolater, or a reviler, or a
 drunkard, or an extortioner; with such a one no, not
 12 to eat. For what have I to do with judging them
 that are without? Do not ye judge them that are
 13 within, whereas them that are without God judgeth?
 Put away the wicked man from among yourselves.
 6 Dare any of you, having a matter against ³his
 neighbour, go to law before the unrighteous, and not
 2 before the saints? Or know ye not that the saints
 shall judge the world? and if the world is judged
 by you, are ye unworthy ⁴to judge the smallest mat-
 3 ters? Know ye not that we shall judge angels?
 How much more, things that pertain to this life?
 4 If then ye have ⁵to judge things pertaining to this
 life, ⁶do ye set them to judge who are of no account
 5 in the church? I say *this* to move you to shame.
 Is it so, that there cannot be *found* among you one
 wise man, who shall be able to decide between his
 6 brethren, but brother goeth to law with brother, and
 7 that before unbelievers? Nay, already it is alto-
 gether ⁷a defect in you, that ye have lawsuits one
 with another. Why not rather take wrong? why
 8 not rather be defrauded? Nay, but ye yourselves
 9 do wrong, and defraud, and that *your* brethren. Or
 know ye not that the unrighteous shall not inherit
 the kingdom of God? Be not deceived: neither for-
 nicators, nor idolaters, nor adulterers, nor effemi-
 10 nate, nor abusers of themselves with men, nor thieves,
 nor covetous, nor drunkards, nor revilers, nor extor-
 11 tioners, shall inherit the kingdom of God. And
 such were some of you: but ye ⁸were washed, but
 ye were sanctified, but ye were justified in the name
 of the Lord Jesus Christ, and in the Spirit of our God.
 12 All things are lawful for me; but not all things
 are expedient. All things are lawful for me; but I
 13 will not be brought under the power of any. Meats
 for the belly, and the belly for meats: but

¹ Or, not at all
 meaning the for-
 nicators &c.*

² Or, as it is, I
 write*

³ Gr. the other.

⁴ Gr. of the smallest
 tribunals.

⁵ Gr. tribunals per-
 taining to.

⁶ Or, set them . . .
 church.

⁷ Or, a loss to you

⁸ Gr. washed your-
 selves.

* Let marg. ¹ and ² and the text exchange places. — *Am. Com.*

God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: and God both raised the Lord, and 14 will raise up us through his power. Know ye not 15 that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know 16 ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. But 17 he that is joined unto the Lord is one spirit. Flee 18 fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your 19 body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God there- 20 fore in your body.

¹ Or, *sanctuary*

² Or, *Holy Spirit*

Now concerning the things whereof ye wrote: It ⁷ is good for a man not to touch a woman. But, be- ² cause of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and ³ likewise also the wife unto the husband. The wife ⁴ hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one ⁵ the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. But this I say by way of per- ⁶ mission*, not of commandment. *Yet I would that ⁷ all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

³ Many ancient authorities read *For*.

But I say to the unmarried and to widows, It is ⁸ good for them if they abide even as I. But if they ⁹ have not continency, let them marry: for it is better to marry than to burn. But unto the married I ¹⁰ give charge, *yea* not I, but the Lord, That the wife depart not from her husband (but and if she depart, ¹¹ let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife.

* For "permission" read "concession" -- *Am. Com.*

θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ
 14 πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι· ὁ δὲ θεὸς
 καὶ τὸν κύριον ἡγείρεν καὶ ἡμᾶς ἑξέγερεῖ διὰ τῆς δυνάμεως
 15 αὐτοῦ. οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ
 ἐστίν; ἄρα οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω πόρνης μέλη;
 16 μὴ γένοιτο. ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν
 σῶμά ἐστιν. Ἔσονται γάρ, φησὶν, οἱ λόγοι εἰς σάρκα
 17 μίαν. ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύμᾳ ἐστιν.
 18 φεύγετε τὴν πορνείαν· πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρω-
 πος ἐκτὸς τοῦ σώματός ἐστιν, ὁ δὲ πορνεύων εἰς τὸ ἴδιον
 19 σῶμα ἁμαρτάνει. ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς
 τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ;
 20 καὶ οὐκ ἐστὲ ἑαυτῶν, ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ
 τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

ἐξήγειρεν

πνεύματος ἁγίου
ἐστίν

ΑΙ.

Αβ.

1 Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ
 2 ἄπτεσθαι· διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα
 3 ἐχέτω, καὶ ἕκαστη τὸν ἴδιον ἄνδρα ἐχέτω. τῇ γυναικὶ ὁ
 ἄνθρωπος τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ
 4 ἀνδρί. ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ
 ἄνθρωπος ὁμοίως δὲ καὶ ὁ ἄνθρωπος τοῦ ἰδίου σώματος οὐκ ἐξου-
 5 σιάζει ἀλλὰ ἡ γυνή. μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴτι
 [ἂν] ἐκ συμφώνου πρὸς καιρὸν ἵνα σχολάσῃτε τῇ προσευχῇ
 καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς
 6 διὰ τὴν ἀκρασίαν [ὑμῶν]. τοῦτο δὲ λέγω κατὰ συνγνώμην,
 7 οὐ κατ' ἐπιταγὴν. θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς
 καὶ ἑμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὃ
 μὲν οὕτως, ὃ δὲ οὕτως.

8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν
 9 μένωσιν ὡς καγώ· εἰ δὲ οὐκ ἐγκρατεῦνται, γαμησάτωσαν,
 10 κρεῖττον γάρ ἐστιν ἡ γαμῆν ἢ πυροῦσθαι. τοῖς δὲ γεγα-
 μηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ
 11 ἀνδρὸς μὴ χωρισθῆναι, —ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος
 ἢ τῷ ἀνδρὶ καταλλαγήτω, —καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι.

γαμῆσαι

Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος· εἴ τις ἀδελφὸς 12
 γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐ-
 τοῦ, μὴ ἀφίετώ αὐτήν· καὶ γυνή ἣτις ἔχει ἄνδρα ἄπιστον, 13
 καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετώ τὸν
 ἄνδρα. ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ 14
 ἡγίασται ἡ γυνή ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἅρα τὰ
 τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστιν. εἰ δὲ ὁ 15
 ἄπιστος χωρίζεται, χωρίζεσθω· οὐ δεδούλωται ὁ ἀδελφὸς
 ἡ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις, ἐν δὲ εἰρήνῃ κέκληκεν
 ἡμῶς ὁ θεός. τί γὰρ οἶδας, γυναί, εἰ τὸν ἄνδρα σώσεις; 16
 ἡ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; Εἰ 17
 μὴ ἐκάστω ὡς ἡμερίκεν ὁ κύριος, ἕκαστον ὡς κέκληκεν
 ὁ θεός, οὕτως περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις
 πάσαις διατάσσομαι. περιτετμημένος τις ἐκλήθη; μὴ 18
 ἐπισπᾶσθω ἐν ἀκροβυστίᾳ κέκληταί τις; μὴ περιτεμένεσθω.
 ἡ περιτομὴ οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία οὐδὲν ἐστίν, 19
 ἀλλὰ τήρησις ἐντολῶν θεοῦ. ἕκαστος ἐν τῇ κλήσει ἡ 20
 ἐκλήθη ἐν ταύτῃ μενέτω. δοῦλος ἐκλήθη; μή σοι με- 21
 λέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον
 χρήσαι. ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος 22
 κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν
 Χριστοῦ. τιμῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώ- 23
 πων. ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω 24
 παρὰ θεῷ.

Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην 25
 δὲ δίδωμι ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι. Νο- 26

μίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,
 ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. δέδεσαι γυναικί; μὴ 27
 ζήτηε λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτηε γυναῖκα· ἐὰν 28
 δὲ καὶ γαμήσης, οὐχ ἡμαρτες. καὶ ἐὰν γήμη [ἡ] παρθένος,
 οὐχ ἡμαρτεν. θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι,
 ἐγὼ δὲ ὑμῶν φέιδομαι. Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς 29

ὅστιν τὸ λοιπὸν, συνεσταλμένος ἐστίν· τὸ λοιπὸν ἵνα καὶ οἱ ἔχοντες γυναῖκας

12 But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let
 13 him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her
 14 not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are
 15 they holy. Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases*:
 16 but God hath called ¹us in peace. For how knowest thou, ¹Many ancient authorities read *you*.
 O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?
 17 Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the
 18 churches. Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of
 20 the commandments of God. Let each man abide in that calling wherein he was called. Wast thou called being a bondservant? care not for it: ²but if thou canst become free, ²Or, *nay, even if**
 22 use *it* rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was
 23 called, being free, is Christ's bondservant. Ye were bought with a price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God.
 25 Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained
 26 mercy of the Lord to be faithful†. I think therefore that this is good by reason of the present distress‡, *namely*, that
 27 it is good for a man ³to be as he is. Art thou bound unto ³Or, *so to be*.
 a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you.
 29 But this I say, brethren, the time ⁴is shortened, that henceforth both those that have wives ⁴Or, *is shortened henceforth, that both those &c.*

* Let marg. ² ("nay, even if") and the text exchange places.—*Am. Com.*

† For "faithful" read "trustworthy"—*Am. Com.*

‡ For "the present distress" read "the distress that is upon us"—*Am. Com.*

may be as though they had none; and those that weep, as 30
though they wept not; and those that rejoice, as though they
rejoiced not; and those that buy, as though they possessed
not; and those that use the world, as not ¹abusing it*: for 31
the fashion of this world passeth away. But I would have 32

¹ Or, using it to the full

you to be free from cares. He that is unmarried is careful
for the things of the Lord, how he may please the Lord:
but he that is married is careful for the things of the world, 33
how he may please his ²wife. And there is a difference 34
also between the wife and the virgin. She that is unmar-
ried is careful for the things of the Lord, that she may be
holy both in body and in spirit: but she that is married is
careful for the things of the world, how she may please her
husband. And this I say for your own profit; not that I 35
may cast a ³snare upon you, but for that which is seemly,
and that ye may attend upon the Lord without distraction.
But if any man thinketh that he behaveth himself unseemly 36

² Or, wife, and is divided. So also the wife and the virgin: she that is unmarried is careful &c. Many ancient authorities read wife, and is divided. So also the woman that is unmarried and the virgin is careful &c.

³ Or, constraint
Gr. noose.

⁴ Or, virgin (omit-
ting daughter)

toward his ⁴virgin daughter, if she be past the flower of her
age, and if need so requireth, let him do what he will; he
sinneth not; let them marry. But he that standeth stedfast 37
in his heart, having no necessity, but hath power as touch-
ing his own will, and hath determined this in his own
heart, to keep his own ⁴virgin daughter, shall do well. So 38
then both he that giveth his own ⁴virgin daughter in mar-
riage doeth well; and he that giveth her not in marriage
shall do better. A wife is bound for so long time as her 39
husband liveth; but if the husband be ⁵dead, she is free to
be married to whom she will; only in the Lord. But she 40
is happier if she abide as she is, after my judgement: and I
think that I also have the Spirit of God.

⁵ Gr. fallen asleep.

Now concerning things sacrificed to idols: We know that 8
we all have knowledge. Knowledge puffeth up, but love
⁶edifieth. If any man thinketh that he knoweth any thing, 2
he knoweth not yet as he ought to know; but if any man 3
loveth God, the same is known of him†. Concerning there- 4
fore the eating of things sacrificed to idols, we know that no
idol is *anything* in the world, and that there is no God but
one. For though there be that are called gods, whether in 5
heaven or on earth; as there are gods many, and lords many;
yet to us there is one God, the 6

■ Gr. buildeth up.

* For "abusing it" read "using it to the full" and omit the margin.—*Am. Com.*

† For "of him" read "by him"—*Am. Com.*

30 ὥς μὴ ἔχοντες ὧσιν, καὶ οἱ κλαίοντες ὥς μὴ κλαίοντες, καὶ
 οἱ χαίροντες ὥς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες ὥς μὴ
 31 κατέχοντες, καὶ οἱ χρώμενοι τὸν κόσμον ὥς μὴ καταχρώ-
 32 μενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. θέλω
 δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ
 33 κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ
 τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί, καὶ μεμέρισται. καὶ ἡ
 34 γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα
 ἡ ἀγία [καὶ] τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα
 35 μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί. τοῦτο δὲ
 πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν
 ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ
 36 ἀπερισπάστως. Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν
 παρθένον αὐτοῦ νομίζει ἐὰν ἡ ὑπέρακμος, καὶ οὕτως ὀφείλει
 γίνεσθαι, ὁ θέλει ποιείτω· οὐχ ἁμαρτάνει· γαμείτωσαν.
 37 ὅς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος, μὴ ἔχων ἀνάγκη,
 ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρι-
 κεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς
 38 ποιήσει· ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον¹ καλῶς
 39 ποιεῖ², καὶ ὁ μὴ γαμίζων κρείσσον ποιήσει. Γυ-
 νὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοι-
 μηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν
 40 κυρίῳ· μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτως μείνῃ, κατὰ τὴν
 ἐμὴν γνώμην, δοκῶ γὰρ καὶ γὰρ πνεῦμα θεοῦ ἔχειν.

Αρ.

παρθένον ἑαυτοῦ |
 ποιήσει

δε

1 Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσκον
 2 ἔχομεν. ἡ γνώσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. εἴ τις
 3 δοκεῖ ἐγνωκέναι τι, οὕτω ἔγνω καθὼς δεῖ γινῶναι· εἰ δέ
 4 τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. Περὶ τῆς
 βρώσεως οὖν τῶν εἰδωλοθύτων οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν
 5 κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς. καὶ γὰρ εἶπερ εἰσὶν
 λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν
 6 θεοὶ πολλοὶ καὶ κύριοι πολλοί, [ἀλλ'] ἡμῖν εἷς θεὸς ὁ

δν | Αρ.

πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἰς κύριος
 Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.
 Ἄλλ' οὐκ ἐν πᾶσιν ἡ γνώσις· τινὲς δὲ τῇ συνηθείᾳ ἕως 7
 ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνεί-
 δησις αὐτῶν ἀσθενὴς οὕσα μολύνεται. βρῶμα δὲ ἡμᾶς 8
 οὐκ παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν, ὑστερού-
 μεθα, οὔτε ἐὰν φάγωμεν, περισσεύομεν. βλέπετε δὲ μή 9
 πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθε-
 νέσιν. ἐὰν γάρ τις ἴδῃ [σέ] τὸν ἔχοντα γνώσιν ἐν εἰδωλίῳ 10
 κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκο-
 δομηθῇσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν; ἀπόλλυται γὰρ 11
 ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὃ ἀδελφὸς δι' ὃν Χριστὸς
 ἀπέθανεν. οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς καὶ 12
 τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν
 ἁμαρτάνετε. διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν 13
 μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν
 μου σκανδαλίσω.

Αρ.

σημώσεις

Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν 1
 τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστέ ἐν
 κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμὶ, 2
 ἡ γὰρ σφραγὶς μου τῆς ἀποστολῆς ὑμεῖς ἐστέ ἐν κυ-
 ρίῳ. Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν 3
 ἐστίν αὕτη. μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν; 4
 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ 5
 οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς;
 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν μὴ ἐργά- 6
 ζεσθαι; τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεῖ 7
 ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; [ἢ] τίς ποι-
 μαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;
 Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ 8
 λέγει; ἐν γὰρ τῷ Μωυσέως νόμῳ γέγραπται Οὐ φι- 9
 μώσσεις βοῖν ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ,
 ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὀφείλει 10

Father, of whom are all things, and we unto him ;
 and one Lord, Jesus Christ, through whom are all
 7 things, and we through him. Howbeit in all men
 there is not that knowledge: but some, being used
 until now to the idol, eat as *of* a thing sacrificed to
 an idol; and their conscience being weak is defiled.
 8 But meat will not commend* us to God: neither, if
 we eat not, ¹are we the worse; nor, if we eat, ²are we ¹Gr. *do we lack.*
 9 the better. But take heed lest by any means this ²Gr. *do we abound.*
³liberty of yours become a stumblingblock to the ³Or, *power*
 10 weak. For if a man see thee which hast knowledge
 sitting at meat in an idol's temple, will not his con-
 science, if he is weak, ⁴be emboldened to eat things ⁴Gr. *be builded up.*
 11 sacrificed to idols? For ⁵through thy knowledge he ⁵Gr. *in.*
 that is weak perisheth, the brother for whose sake
 12 Christ died. And thus, sinning against the brethren,
 and wounding their conscience when it is weak, ye
 13 sin against Christ. Wherefore, if meat maketh my
 brother to stumble, I will eat no flesh for evermore,
 that I make not my brother to stumble.
 9 Am I not free? am I not an apostle? have I not
 seen Jesus our Lord? are not ye my work in the
 2 Lord? If to others I am not an apostle, yet at least
 I am to you: for the seal of mine apostleship are
 3 ye in the Lord. My defence to them that examine
 4 me is this. Have we no right to eat and to drink?
 5 Have we no right to lead about a wife that is a
⁶believer, even as the rest of the apostles, and the ⁶Gr. *sister.*
 6 brethren of the Lord, and Cephas? Or I only and
 Barnabas, have we not a right to forbear working?
 7 What soldier ever serveth at his own charges? who
 planteth a vineyard, and eateth not the fruit there-
 of? or who feedeth a flock, and eateth not of the
 8 milk of the flock? Do I speak these things after
 the manner of men? or saith not the law also the
 9 same? For it is written in the law of Moses, Thou
 shalt not muzzle the ox when he treadeth out the
 10 corn. Is it for the oxen that God careth, or ⁷Or, *saith he it, as*
 he it altogether† for our sake? Yea, for our sake it ⁷*he doubtless doeth,*
 was written: because ⁷*for our sake!*

* "commend" add marg. Gr. *present.*—*Am. Com.*

† "altogether" let "assuredly" be the rendering in the text, and substitute "*altogether*" for the marg.—*Am. Com.*

he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. If we 11 sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If oth- 12 ers partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that 13 they which minister about sacred things eat *of* the things of the temple, *and* they which wait upon the altar have their portion with the altar? Even 14 so did the Lord ordain that they which proclaim the gospel should live of the gospel. But I have 15 used none of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void. For if I preach 16 the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For if I do this of mine own will, I 17 have a reward: but if not of mine own will, I have a stewardship intrusted to me. What then is my 18 reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though I was free 19 from all *men*, I brought myself under bondage to all, that I might gain the more. And to the Jews I be- 20 came as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, 21 as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, 22 that I might gain the weak: I am become all things to all men, that I may by all means save some. And 23 I do all things for the gospel's sake, that I may be a joint partaker thereof. Know ye not that they 24 which run in a *race* run all, but one receiveth the prize? Even so run, that ye may attain. And ev- 25 ery man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible. I therefore so 26 run, as not uncertainly; so ²fight I, as

¹ Gr. *racecourse*.

² Gr. *box*.

ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι
 11 τοῦ μετέχειν. Εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἐσπείραμεν,
 12 μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσομεν; εἰ ἄλλοι τῆς
 ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐ χρη-
 σάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν ἵνα μὴ
 13 τινα ἐνκοπήν δώμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ. οὐκ οἴδατε
 ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ
 τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συνμερί-
 14 ζονται; οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον
 15 καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν. ἐγὼ δὲ οὐ κέχρη-
 μαι οὐδενὶ τούτων. Οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται.
 ἐν ἐμοί, καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ - τὸ καύχη-
 16 μά μου οὐδεὶς κενώσει. ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν
 μοι καύχημα, ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοί
 17 ἔστιν ἐὰν μὴ ἑὐαγγελίσωμαι. εἰ γὰρ ἐκὼν τοῦτο πράσσω,
 18 μισθὸν ἔχω· εἰ δὲ ἄκων, οικονομίαν πεπίστευμαι. τίς οὖν
 μου ἔστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω
 τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν
 19 τῷ εὐαγγελίῳ. Ἐλεύθερος γὰρ ὢν ἐκ πάντων
 20 πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· καὶ
 ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερ-
 δήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ
 21 νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω· τοῖς ἀνόμοις ὡς
 ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα
 22 κερδανῶ τοὺς ἀνόμους· ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής,
 ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα
 23 πάντως τινὰς σώσω. πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον,
 24 ἵνα συνκοινωνὸς αὐτοῦ γένωμαι. Οὐκ οἴδατε
 ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ
 λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε.
 25 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκείνοι μὲν
 οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.
 26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς

εὐαγγελίζωμαι

οὐκ αέρα δέρων· ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλα- 27
γωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες 1
ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν καὶ πάντες διὰ τῆς
ἐβαπτίσθησαν θαλάσσης διήλθον, καὶ πάντες εἰς τὸν Μωυσὴν ἔβαπτί- 2
σαντο ἔν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ, καὶ πάντες [τὸ 3
αὐτὸ] πνευματικὸν βρῶμα ἔφαγον καὶ πάντες τὸ αὐτὸ 4
πνευματικὸν ἔπιον πόμα, ἔπιον γὰρ ἐκ πνευματικῆς ἀκο-
λουθούσης πέτρας, ἣ πέτρα δὲ ἦν ὁ χριστός· ἀλλ' οὐκ ἐν 5
τοῖς πλείοσιν αὐτῶν ἠυδόκησεν ὁ θεός, κατεστρώθησαν
γὰρ ἐν τῇ ἐρήμῳ. Ταῦτα δὲ τύποι ἡμῶν 6

ἐγενήθησαν, εἰς τὸ μὴ εἶναι ὑμᾶς ἐπιθυμητὰς κακῶν,
καθὼς κακέينوι ἐπεθύμησαν. μηδὲ εἰδωλολάτραι γίνεσθε, 7
καθὼς τινες αὐτῶν ὥσπερ γέγραπται Ἐκάθισεν ὁ λαὸς
φαγεῖν καὶ πίνειν, καὶ ἀνέστησαν παίζειν. μηδὲ πορνεύ- 8
ωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπесαν ἑ μιᾷ
ἡμέρᾳ ἑκοσι τρεῖς χιλιάδες. μηδὲ ἐκπειράζωμεν τὸν κύριον, 9
καθὼς τινες αὐτῶν ἔπειρασαν, καὶ ὑπὸ τῶν ὀφειῶν ἀπώλ-
λυντο. μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν, 10
καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. ταῦτα δὲ τυπικῶς 11
συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς
οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν. Ὡστε ὁ 12

δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ. πειρασμὸς ὑμᾶς οὐκ εἴ- 13
ληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει
ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ
πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. 14
ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι. Τὸ ποτήριον 15
τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος 16
τοῦ χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ
σώματος τοῦ χριστοῦ ἐστίν; ὅτι εἷς ἄρτος, ἐν σῶμα οἱ 17
πολλοὶ ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν.
ὁὐχὶ βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ' οἱ ἐσθίοντες τὰς 18

9. 26-10. 18. I. CORINTHIANS.

27 not beating the air: but I ¹buffet my body, and ¹bring it into bondage: lest by any means, after that I have preached* to others, I myself should be rejected.

10 For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all ²passed through the sea; and were all baptized ²unto ²Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock ⁵that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased-

6 for they were overthrown in the wilderness. Now ³these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink,

8 and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one

9 day three and twenty thousand. Neither let us tempt the ⁴Lord, as some of them tempted, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer.

11 Now these things happened unto them ⁵by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed

13 lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

14 Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of

16 blessing which we bless, is it not a ⁶communion of the blood of Christ? The ⁷bread which we break, is it not a ⁶communion of the body of Christ? ⁸seeing that we, who are many, are one ⁷bread, one body:

18 for we all partake ⁹of the one ⁷bread. Behold Israel after the flesh: have not they which eat the

* "have preached" add marg. Or. have been a herald—Am. Com.

sacrifices communion with the altar? What say I 19 then? that a thing sacrificed to idols is any thing, or that an idol is any thing? But *I say*, that the 20 things which the Gentiles sacrifice, they sacrifice to ¹devils, and not to God: and I would not that ye should have communion with ¹devils. Ye cannot 21 drink the cup of the Lord, and the cup of ¹devils: ye cannot partake of the table of the Lord, and of the table of ¹devils. Or do we provoke the Lord 22 to jealousy? are we stronger than he?

¹ Gr. *demons*.

All things are lawful; but all things are not ex- 23 pedient. All things are lawful; but all things ²edify not. Let no man seek his own, but *each* his neigh- 24 bour's *good*. Whatsoever is sold in the shambles, 25 eat, asking no question for conscience sake; for the 26 earth is the Lord's, and the fulness thereof. If one 27 of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But 28 if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not thine own, 29 but the other's; for why is my liberty judged by another conscience? ³If I by grace partake, why 30 am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever 31 ye do, do all to the glory of God. Give no occa- 32 sion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men 33 in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved. Be ye 11 1 imitators of me, even as I also am of Christ.

² Gr. *build not up*.
³ Or, *If I partake with thankfulness*

Now I praise you that ye remember me in all 2 things, and hold fast the traditions, even as I delivered them to you. But I would have you know, 3 that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having 4 his head covered, dishonoureth his head. But every woman praying or prophesying with her head 5 unveiled dishonoureth her head: for it is one and the same thing

19 θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσὶν; τί οὖν φημί; ὅτι
 20 εἰδωλόθυτόν τί ἐστίν, ἢ ὅτι εἰδωλόν τί ἐστίν; ἀλλ' ὅτι ἂ
 θύουσιν [τὰ ἔθνη], δαιμονίοις καὶ οὐ θεῶ θύουσιν, οὐ θέ-
 21 λω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. οὐ δύνασθε
 ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνα-
 σθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων.
 22 ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ
 23 ἐσμέν; Πάντα ἔξεστιν· ἀλλ' οὐ πάντα συμ-
 24 φέρει. πάντα ἔξεστιν· ἀλλ' οὐ πάντα οἰκοδομεῖ. μηδεὶς
 25 τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἐτέρου. Πᾶν

τὸ ἐν μακέλλῃ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντας διὰ
 26 τὴν συνειδήσιν, τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα
 27 αὐτῆς. εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύ-
 εσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρί-
 28 νοντες διὰ τὴν συνειδήσιν· ἐὰν δέ τις ὑμῖν εἴπῃ Τοῦτο
 ἱεροθύτόν ἐστιν, μὴ ἐσθίετε δι' ἐκείνον τὸν μηνύσαντα καὶ
 29 τὴν συνειδήσιν· συνειδήσιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ
 τὴν τοῦ ἐτέρου· ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ
 30 ἄλλης συνειδήσεως; εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦ-
 31 μαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; Εἴτε οὖν ἐσθίετε

εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.
 32 ἀπόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλήσιν καὶ τῇ
 33 ἐκκλησίᾳ τοῦ θεοῦ, καθὼς καὶ πάντα πᾶσιν ἀρέσκω, μὴ
 ζητῶν τὸ ἑμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα
 1 σωθῶσιν. μιμηταί μου γίνεσθε, καθὼς καὶ Χριστοῦ.

2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ καθὼς
 3 παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε. Ὅτε δὲ ὑμᾶς
 εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ χριστός ἐστιν,
 κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός.
 4 πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς
 5 ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ· πᾶσα δὲ γυνὴ προσ-
 ευχομένη ἢ προφητεύουσα ἀκατακαλύπτῃ τῇ κεφαλῇ κα-
 ταισχύνει τὴν κεφαλὴν αὐτῆς, ἐν γάρ ἐστιν καὶ τὸ αὐτὸ

Χριστός

ἑαυτῆς

τῇ ἐξυρμημένῃ. εἰ γὰρ σὺ κατακαλύπτεται γυνή, καὶ κειρά- 6
 σθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατα-
 καλυπτέσθω. ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι 7
 τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ
 δόξα ἀνδρός ἐστιν. οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ 8
 γυνὴ ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, 9
 ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. διὰ τοῦτο σφείλει ἡ γυνὴ 10
 ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. πλὴν 11
 οὔτε γυνὴ χωρὶς ἀνδρός οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν
 κυρίῳ· ὡσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ 12
 ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ. ἐν ὑμῖν 13
 αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ
 θεῷ προσεύχεσθαι· οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι 14
 ἀνὴρ μὲν ἕαν κομᾶ, ἀτιμία αὐτῷ ἐστίν, γυνὴ δὲ ἕαν κομᾶ, 15
 δόξα αὐτῇ ἐστίν· ὅτι ἡ κόμη αὐτῇ περιβολαῖον δέδοται
 αὐτῇ. Εἰ δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην 16
 συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

απαγγέλλω οὐκ ἐ-
 αιῶν

Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ 17
 κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε. πρῶτον μὲν γὰρ 18
 συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν
 ὑπάρχειν, καὶ μέρος τι πιστεύω. δεῖ γὰρ καὶ αἰρέσεις ἐν 19
 ὑμῖν εἶναι· ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.
 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν 20
 δεῖπνον φαγεῖν, ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει 21
 ἐν τῷ φαγεῖν, καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθύει. μὴ γὰρ 22
 οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν· ἢ τῆς ἐκκλησίας
 τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύnete τοὺς μὴ ἔχοντας·
 τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ. ἐγὼ 23
 γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι
 ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον
 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· Τοῦτό μοι ἐστὶν τὸ 24
 σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων· Τοῦτο 25

Αρ.

Αρ

6 as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn
 7 or shaven, let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is the image and
 8 glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man:
 9 for neither was the man created for the woman; but the
 10 woman for the man: for this cause ought the woman to
 11 have a *sign of authority* on her head, because of the angels. ^{1 Or, have authority over*}
 12 Howbeit neither is the woman without the man, nor the
 13 man without the woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all
 14 things are of God. Judge ye ^{2 Or, among} in yourselves: is it seemly
 15 that a woman pray unto God unveiled? Doth not even nature itself teach you, that, if a man have long hair, it is a
 16 dishonour to him? But if a woman have long hair, it is a
 17 glory to her: for her hair is given her for a covering. But if any man seemeth to be contentious, we have no such custom, neither the churches of God.
 18 But in giving you this charge, I praise you not, that ye
 19 come together not for the better but for the worse. For first
 20 of all, when ye come together ^{3 Or, in congregation} in the church, I hear that
 21 divisions exist among you; and I partly believe it. For ^{4 Gr. schisms.}
 22 there must be also ^{5 Or, factions} heresies† among you, that they which are
 23 approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat
 24 the Lord's supper: for in your eating each one taketh before
 25 other his own supper; and one is hungry, and another is
 26 drunken. What? have ye not houses to eat and to drink
 27 in? or despise ye the ^{6 Or, congregation} church of God, and put them to
 28 shame that ^{7 Or, have nothing} have not? What shall I say to you? ^{8 Or, shall I praise you? In this I praise you not.} shall I
 29 praise you in this? I praise you not. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took
 30 bread; and when he had given thanks, he brake it, and said, This is my body, which ^{9 Many ancient authorities read is broken for you.} is for you: this do in remembrance
 31 of me. In like manner also the cup, after supper, saying, This

* Omit marg. ¹ ("have authority over")—*Am. Com.*

† For "heresies" read "factions" (with marg. *Gr. heresies.*)—*Am. Com.*

¹ Or, *testament*

cup is the new ¹covenant in my blood: this do, as oft as ye drink *it*, in remembrance of me. For as often 26 as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever 27 shall eat the bread or drink the cup of the Lord unworthily*, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so 28 let him eat of the bread, and drink of the cup. For 29 he that eateth and drinketh, eateth and drinketh judgement unto himself, if he ²discern not the body. For this cause many among you are weak and sick- 30 ly, and not a few sleep. But if we ³discerned ourselves, we should not be judged. But ⁴when we are 31 judged, we are chastened of the Lord, that we may not be condemned with the world. Wherefore, my 32 brethren, when ye come together to eat, wait one for another. If any man is hungry, let him eat at home; 34 that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

² Gr. *discriminate*.³ Gr. *discriminated*.⁴ Or, *when we are judged of the Lord, we are chastened*

Now concerning spiritual *gifts*, brethren, I would **12** not have you ignorant. Ye know that when ye 2 were Gentiles *ye were* led away unto those dumb idols, howsoever ye might be led. Wherefore I give 3 you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

Now there are diversities of gifts, but the same 4 Spirit. And there are diversities of ministrations, 5 and the same Lord. And there are diversities of 6 workings, but the same God, who worketh all things in all. But to each one is given the manifestation 7 of the Spirit to profit withal. For to one is given 8 through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to 9 another gifts of healings, in the one Spirit; and to 10 another workings of ⁵miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of tongues: but all these worketh the 11

⁵ Gr. *powers*.

* For "unworthily" read "in an unworthy manner"—*Am. Com.*
(393)

τὸ ποτήριον ἢ καινὴ διθήκη ἐστὶν ἐν τῷ ἑμῷ αἵματι
 τοῦτο ποιεῖτε, ὅσάκις ἐὰν πίνητε, εἰς τὴν ἑμὴν ἀνάμνησιν.
 26 ὅσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον
 πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρι οὗ ἔλθῃ.
 27 ὥστε ὅς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου
 ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ
 28 κυρίου. δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ
 29 ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ γὰρ ἐσθίων
 καὶ πίνων κρίμα ἑαυτοῦ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ
 30 σῶμα. διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι
 31 καὶ κοιμῶνται ἱκανοί. εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν
 32 ἐκρινόμεθα· κρινόμενοι δὲ ὑπὸ τοῦ κυρίου παιδεύομεθα,
 33 ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. ὥστε, ἀδελφοί μου,
 34 συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. εἴ τις
 πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Ταῦ
 δὲ λοιπὰ ὡς ἂν ἔλθῃ διατάξομαι.

Αρ.

1 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς
 2 ἀγνοεῖν. Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδωλα τὰ
 3 ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι. διὸ γνωρίζω ὑμῖν ὅτι
 οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει ΑΝΑΘΕΜΑ ΙΗ-
 ΣΟΥΣ, καὶ οὐδεὶς δύναται εἰπεῖν ΚΥΡΙΟΣ ΙΗΣΟΥΣ
 4 εἰ μὴ ἐν πνεύματι ἁγίῳ. Διαιρέσεις δὲ χαρι-
 5 σμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα· καὶ διαιρέσεις διακονιῶν
 6 εἰσὶν, καὶ ὁ αὐτὸς κύριος· καὶ διαιρέσεις ἐνεργημάτων εἰσὶν,
 7 καὶ ὁ αὐτὸς θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. ἐκάστῳ
 δὲ δίδεται ἢ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.
 8 ὁ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλῳ
 9 δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, ἐτέρῳ πίστις ἐν
 τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ χαρίσματα ἱαμάτων ἐν τῷ ἐνὶ
 10 πνεύματι, ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ [δὲ] προ-
 φητεία, ἄλλῳ [δὲ] διακρίσεις πνευμάτων, ἐτέρῳ γένη γλωσ-
 11 σῶν, ἄλλῳ δὲ ἐρμηνεία γλωσσῶν· πάντα δὲ ταῦτα ἐνεργεῖ τὸ

Αρ.†

ὁ δε

ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βού-
λεται.

Καθάπερ γὰρ τὸ σῶμα ἐν ἔστιν καὶ μέλη 12
πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἐν
ἐστὶν σῶμα, οὕτως καὶ ὁ χριστός· καὶ γὰρ ἐν ἐνὶ πνεύματι ἡ 13
μεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε
Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεύμα
ἐποτίσθημεν. καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ 14
πολλὰ. εἰ ἐπὶ ὁ πούς· Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ 15
τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος·
καὶ εἰ ἐπὶ τὸ οὖς· Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ 16
τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος·
εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, 17
ποῦ ἡ ὀσφρησις; Ἦν δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἑκαστον 18
αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν. εἰ δὲ ἦν [τὰ] πάντα 19
ἐν μέλος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ ἔ. μέλη, ἐν δὲ σῶμα. 20
οὐ δύναται [δὲ] ὁ ὀφθαλμός εἰπεῖν τῇ χειρὶ Χρεῖαν σου 21
οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν Χρεῖαν ὑμῶν
οὐκ ἔχω· ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ 22
σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν, καὶ ἃ 23
δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισ-
σοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην
περισσοτέραν ἔχει, τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. 24
ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστερουμένῳ περισ-
σοτέραν δὸς τιμὴν, ἵνα μὴ ἡσχίσμα ἐν τῷ σώματι, ἀλλὰ 25
τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. καὶ εἴτε 26
πάσχει ἐν μέλος, συνπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται
μέλος, συνχαίρει πάντα τὰ μέλη. ὑμεῖς δὲ ἐστε σῶμα 27
Χριστοῦ καὶ μέλη ἐκ μέρους. Καὶ οὗς μὲν ἔθετο ὁ θεὸς ἐν 28
τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον
διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων,
ἀντιλήμψεις, κυβερνήσεις, γένη γλωσσῶν. μὴ πάντες 29
ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι;
μὴ πάντες δυνάμεις; μὴ πάντες χαρίσματα ἔχουσιν ἰαμά- 30

ευνι

μεν

12. 11-12. 30. I. CORINTHIANS.

one and the same Spirit, dividing to each one severally even as he will.

12 For as the body is one, and hath many members, and all the members of the body, being many, are
 13 one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to
 14 drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore
 15 not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not
 16 therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were
 17 hearing, where were the smelling? But now hath God set the members each one of them in the body,
 18 even as it pleased him. And if they were all one member, where were the body? But now they are
 19 many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again
 20 the head to the feet, I have no need of you. Nay, much rather, those members of the body which
 21 seem to be more feeble are necessary: and those *parts* of the body, which we think to be less honourable, upon these we ¹bestow more abundant honour; ¹ Or, put on
 22 and our uncomely *parts* have more abundant comeliness; whereas our comely *parts* have no need: but
 23 God tempered the body together, giving more abundant honour to that *part* which lacked; that there
 24 should be no schism in the body; but *that* the members should have the same care one for another.
 25 And whether one member suffereth, all the members suffer with it; or *one* member is ²honoured, all the
 26 members rejoice with it. Now ye are the body of
 27 Christ, and ³severally members thereof. And God ³ Or, members each in his part
 28 hath set some in the church, first apostles, secondly prophets, thirdly teachers, then ⁴miracles, then gifts
 29 of healings, helps, ⁵governments, *divers* kinds of ⁴ Gr. powers.
 30 tongues. Are all apostles? are all prophets? are all teachers? are all *workers* of ⁵ Or, wise counsels
 of heal-

ings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts. And a still more excellent way* shew I unto you.

If I speak with the tongues of men and of angels, but **13** have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* prophecy, and know all **2** mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed *the poor*, and if I give **3** my body ¹to be burned, but have not love, it profiteth me nothing. Love suffereth long, *and* is kind; love envieth **4** not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, **6** but rejoiceth with the truth; ²beareth all things, believeth **7** all things, hopeth all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we **9** know in part, and we prophesy in part: but when that **10** which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a **11** child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mir- **12** ror, ³darkly; but then face to face: now I know in part; but then shall I ⁴know even as also I have been ⁵known†. But **13** now abideth faith, hope, love, these three; ⁶and the ⁷greatest of these is love.

Follow after love; yet desire earnestly spiritual *gifts*, **14** but rather that ye may prophesy. For he that speaketh in **2** a tongue speaketh not unto men, but unto God; for no man ⁸understandeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and **3** comfort⁸, and consolation. He that speaketh in a tongue **4** ⁹edifieth himself; but he that prophesieth ⁹edifieth the church. Now I would have you all speak with tongues, **5** but rather that ye should proph-

* Read "And moreover a most excellent way" etc.—*Am. Com.*

† Read "then shall I know fully even as also I was fully known" and omit marg. ⁴ and ⁵—*Am. Com.*

‡ Omit marg. ⁶ ("but greater than these")—*Am. Com.*

§ For "comfort" read "exhortation"—*Am. Com.*

των; μὴ πάντες γλώσσαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν; ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα.

1 Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν ἢ κύμβαλον ἀλαλάζον.
2 κἂν ἔχω προφητεῖαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη
3 μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου, κἂν παραδῶ τὸ σῶμά μου, ἵνα
4 καυχώσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ, οὐ περ-
5 περεύεται, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ
6 ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συνχαίρει δὲ τῇ ἀληθείᾳ· πάντα στέγει,
7 πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ ἑποφητεῖται, καταργη-
8 θήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργη-
9 θήσεται. ἐκ μέρους γὰρ γινώσκουμεν καὶ ἐκ μέρους προ-
10 φητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταρ-
11 γηθήσεται. ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρό-
12 νουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς
13 καὶ ἐπεγνώσθην. νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη.

Αρ.

τὸ μὴ

προφητεία, καταρ-
γηθήσεται

1 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον
2 δὲ ἵνα προφητεύητε. ὁ γὰρ λαλῶν γλώσσει οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ, οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ
3 μυστήρια· ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ
4 παράκλησιν καὶ παραμυθίαν. ὁ λαλῶν γλώσσει ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. θέλω
5 δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφη-

τεύητε· μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομῇν λάβῃ. νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί 6 ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; ὅμως τὰ αἰψυχα 7 φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ
 φωνὴν σάλπιγξ 8 κιθαριζόμενον; καὶ γὰρ ἐὰν ἄδηλον Ἦ σάλπιγξ φωνὴν δῶ, 8 τίς παρασκευάζεται εἰς πόλεμον; οὕτως καὶ ὑμεῖς διὰ τῆς 9 γλώσσης ἐὰν μὴ εὖσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. τσαῦτα εἰ 10 τύχοι γένῃ φωνῶν εἰσὶν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον· ἐὰν 11 οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. οὕτως καὶ ὑμεῖς, 12 ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. Διὸ ὁ λαλῶν γλώσσῃ 13 προσευχέσθω ἵνα διερμηνεύῃ. ἐὰν [γὰρ] προσεύχωμαι 14 γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρ- πός ἐστιν. τί οὖν ἐστίν; προσεύξομαι τῷ πνεύματι, προσ- 15 εύξομαι δὲ καὶ τῷ νοῖ· ψαλῶ τῷ πνεύματι, ψαλῶ [δὲ] καὶ τῷ νοῖ· ἐπεὶ ἐὰν εὐλογῇς [ἐν] πνεύματι, ὁ ἀναπληρῶν 16 τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τό Ἀμήν ἐπὶ τῇ σῇ εὐ- χαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδεν· σὺ μὲν γὰρ καλῶς εὐ- 17 χαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. εὐχαριστῶ τῷ 18 θεῷ, πάντων ὑμῶν μᾶλλον Ἦ γλώσσαις λαλῶ· ἀλλὰ ἐν ἐκκλη- 19 σίᾳ θέλω πέντε λόγους τῷ νοῖ μου λαλήσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. Ἀ- 20 δελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε. ἐν τῷ νόμῳ 21 γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέ- ρων λαλήσω τῷ λαῷ τούτῳ, καὶ οὔδ' οὕτως εἰσακού- 22 σονται μου, λέγει Κύριος. ὥστε αἱ γλώσσαι εἰς σημεῖον 22 εἰσὶν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφη-

14. 5-14. 22. I. CORINTHIANS.

esy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the 6 church may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of 7 teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped 8 or harped? For if the trumpet give an uncertain 9 voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? 10 for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and 11 *no kind* is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be 12 a barbarian ²unto me. So also ye, since ye are zealous of ³spiritual gifts, seek that ye may abound unto 13 the edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret. 14 For if I pray in a tongue, my spirit prayeth, but 15 my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and 16 I will sing with the understanding also. Else if thou bless with the spirit, how shall he that filleth the place of ⁴the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou 17 sayest? For thou verily givest thanks well, but the 18 other is not ⁵edified. I thank God, I speak with 19 tongues more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

20 Brethren, be not children in mind: howbeit in 21 malice be ye babes, but in mind be ⁶men. In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith 22 the Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but proph-

¹ Or, *nothing is without voice*

² Or, *in my case*
³ Gr. *spirits*.

⁴ Or, *him that is without gifts: and so in ver. 23, 24.*

⁵ Gr. *builded up*.

⁶ Gr. *of full age*.

esying *is for a sign*, not to the unbelieving, but to them that believe. If therefore the whole church be assembled 23 together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one un- 24 believing or unlearned, he is ¹reproved by all, he is judged by all; the secrets of his heart are made manifest; and so 25 he will fall down on his face and worship God, declaring that God is ²among you indeed.

¹ Or, convicted

² Or, in

What is it then, brethren? When ye come together, each 26 one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speaketh in a tongue, *let it be* by two, 27 or at the most three, and *that* in turn; and let one interpret: but if there be no interpreter, let him keep silence in the 28 church; and let him speak to himself, and to God. And let 29 the prophets speak *by* two or three, and let the others ³discern. But if a revelation be made to another sitting by, let 30 the first keep silence. For ye all can prophesy one by one, 31 that all may learn, and all may be ⁴comforted; and the spir- 32 its of the prophets are subject to the prophets; for God is 33 not *a God* of confusion, but of peace; as* in all the churches of the saints.

³ Gr. discriminate.

⁴ Or, exhorted

Let the women keep silence in the churches: for it is not 34 permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn any thing, 35 let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from 36 you that the word of God went forth? or came it unto you alone?

⁵ Many ancient authorities read *But if any man knoweth not, he is not known.*

If any man thinketh himself to be a prophet, or spiritual, 37 let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. ⁵But if 38 any man is ignorant, let him be ignorant.

Wherefore, my brethren, desire earnestly to prophesy, and 39 forbid not to speak with tongues. But let all things be done 40 decently and in order.

Now I make known unto you, brethren, the gospel which 15 I preach-

* For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]-*Am. Com.*

23 **τεία** οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. Ἐὰν οὖν
 συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν
 γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν
 24 ὅτι μαίνεσθε; ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις
 ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ
 25 πάντων, τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ
 οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ, ἀπαγ-
 26 γέλλων ὅτι Ὡς οὗτος ὁ θεὸς ἐν ὑμῖν ἐστίν.

Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν
 ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἑρμη-
 27 νίαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω. εἴτε γλῶσση
 τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος,
 28 καὶ εἰς διερμηνευέτω· ἐὰν δὲ μὴ ἢ ἡ διερμηνευτής, σιγάτω
 29 ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ. προφητῇται δὲ
 30 δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν· ἐὰν
 31 δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ἢ πρῶτος σιγάτω. δύ-
 νασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μαθηθά-
 32 νωσιν καὶ πάντες παρακαλῶνται, (καὶ πνεύματα προφητῶν
 33 προφηταῖς ὑποτάσσεται, οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεὸς
 ἀλλὰ εἰρήνης,) ὥς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.

34 Διὶ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν, οὐ γὰρ
 ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ ὑποτασσέσθωσαν, καθὼς
 35 καὶ ὁ νόμος λέγει. εἰ δέ τι ἡ μαθηταὶν θέλουσιν, ἐν οἴκῳ
 τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν, αἰσχροὺν γὰρ ἐστὶν γυ-
 36 ναικὶ λαλεῖν ἐν ἐκκλησίᾳ. Ὡς ἀφ' ὧν ὁ λόγος τοῦ θεοῦ
 37 ἐξῆλθεν, ἡ εἰς ὑμᾶς μόνους κατήντησεν; Εἰ
 τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ὁ
 38 γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή· εἰ δέ τις ἀγνοεῖ,
 39 ἀγνοεῖται. ὥστε, ἀδελφοί μου, ζηλοῦτε τὸ προφητεύειν,
 40 καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις· πάντα δὲ εὐσχημόνως
 καὶ κατὰ τάξιν γινέσθω.

ἐρμηνευτής

παρακαλῶνται,
 καὶ... εἰρήνης.
 Ὡς... ἁγίων, αἱ

μαθεῖν

ἀγνοεῖται

1 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελι-

σάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, δι' οὗ 2
 καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε,
 ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. παρέδωκα γὰρ ὑμῖν ἐν 3
 πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν
 ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, καὶ ὅτι ἐτάφη, καὶ ὅτι 4
 ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, καὶ ὅτι 5
 ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα· ἔπειτα ὤφθη ἐπάνω 6
 πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν
 ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν· ἔπειτα ὤφθη Ἰακώβῳ, 7
 εἶτα τοῖς ἀποστόλοις πᾶσιν· ἔσχατον δὲ πάντων ὥσπερ 8
 τῷ ἐκτρώματι ὤφθη καμοί. Ἐγὼ γὰρ εἰμι ὁ ἐλάχιστος 9
 τῶν ἀποστόλων, ὃς οὐκ εἰμι ἰκανὸς καλεῖσθαι ἀπόστολος,
 διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ· χάριτι δὲ θεοῦ εἰμι ὁ 10
 εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ
 περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ 11
 χάρις τοῦ θεοῦ ἡ σὺν ἐμοί. εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως 12
 κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, 12
 πῶς λέγουσιν ἐν ὑμῖν τινὲς ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;
 εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· 13
 καὶ εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα 14
 ἡμῶν, κενὴ καὶ ἡ πίστις ἡμῶν, εὐρισκόμεθα δὲ καὶ ψευδο- 15
 μάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι
 ἡγείρεν τὸν χριστόν, ὃν οὐκ ἡγείρεν εἴπερ ἄρα νεκροὶ
 οὐκ ἐγείρονται. εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς 16
 ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις 17
 ὑμῶν [ἐστίν], ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. ἄρα καὶ οἱ 18
 κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. εἰ ἐν τῇ ζωῇ ταύτῃ ἐν 19
 Χριστῷ ἡλπιότες ἐσμὲν μόνον, ἐλεεινότεροι πάντων ἀν-
 θρώπων ἐσμέν. Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ 20
 νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. ἐπειδὴ γὰρ δι' ἀνθρώ- 21
 που θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν· ὥσπερ 22
 γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ

ed unto you, which also ye received, wherein also ye stand, ¹ Or, saved, if ye hold fast what I preached unto you, except &c.

2 by which also ye are 'saved*'; *I make known, I say,* ² in what words I preached it unto you, if ye hold it fast, except ye believed ³ in vain. For I delivered unto you first of all that which also I received, how that Christ died for our

4 sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to

5 the scriptures; and that he appeared to Cephas; then to the

6 twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some

7 are fallen asleep; then he appeared to James; then to all the

8 apostles; and last of all, as unto one born out of due time†, he appeared to me also. For I am the least of the apostles,

that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am

what I am: and his grace which was bestowed upon me was not found ⁴ vain; but I laboured more abundantly than they ⁴ Or, void

all: yet not I, but the grace of God which was with me.

11 Whether then *it be* I or they, so we preach, and so ye believed.

12 Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the

13 dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching ⁴ vain, ⁵ your faith also is

15 ⁴ vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up ⁶ Christ: whom

16 he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised:

17 and if Christ hath not been raised, your faith is vain; ye are

18 yet in your sins. Then they also which are fallen asleep in

19 Christ have perished. ⁷ If in this life only we have hoped in Christ‡, we are of all men most pitiable.

20 But now hath Christ been raised from the dead, the first-

21 fruits of them that are asleep. For since by man *came*

22 death, by man *came* also the resurrection of the dead. For as in Adam all die, so also in

⁵ Some ancient authorities read *our*.

⁶ Gr. *the Christ*.

⁷ Or, *If we have only hoped in Christ in this life*

* Adopt marg. ¹ for the text (substituting "the word which" for "what").—*Am. Com.*

† For "as unto . . . time" read "as to the child untimely born"—*Am. Com.*

‡ Let marg. ⁷ and the text exchange places.—*Am. Com.*

1 Gr. *the Christ.*

2 Gr. *presence.*

3 Gr. *the God and Father.*

4 Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things &c.*

5 Or, *your glorying*

6 Or, *what doth it profit me, if the dead are not raised? Let us eat &c.*

7 Gr. *Awake out of drunkenness righteously.*

¹Christ shall all be made alive. But each in his own order: ²³Christ the firstfruits; then they that are Christ's, at his ²coming. Then *cometh* the end, when he shall deliver up ²⁴the kingdom to ³God, even the Father; when he shall have abolished all rule and all authority and power. For he must ²⁵reign, till he hath put all his enemies under his feet. The ²⁶last enemy that shall be abolished is death. For, He put all ²⁷things in subjection under his feet. ⁴But when he saith, All things are put in subjection, it is evident that he is expected who did subject all things unto him. And when all ²⁸things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Else what shall they do which are baptized for the dead? ²⁹If the dead are not raised at all, why then are they baptized for them? why do we also stand in jeopardy every hour? I ³⁰protest by ⁵that glorying in you, brethren, which I have in ³¹Christ Jesus our Lord, I die daily. If after the manner of ³²men I fought with beasts at Ephesus, ⁶what doth it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die. Be not deceived: Evil company doth corrupt good manners*. ⁷Awake up† righteously, and sin not; ³⁴for some have no knowledge of God: I speak *this* to move you to shame.

But some one will say, How are the dead raised? and ³⁵with what manner of body do they come? Thou foolish ³⁶one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body ³⁷that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased ³⁸him, and to each seed a body of its own. All flesh is not ³⁹the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: ⁴⁰but the glory of the celestial is one, and the *glory* of the terrestrial is another. There is one glory of the sun, and ⁴¹another glory of the moon, and another glory of the

* For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"—*Am. Com.*

† For "Awake up" read "Awake to soberness" and omit marg. ⁷—*Am. Com.*

23 χριστῷ πάντες ζωοποιηθήσονται. Ἐκαστος δὲ ἐν τῷ ἰδίῳ
τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ χριστοῦ ἐν τῇ
24 παρουσίᾳ αὐτοῦ· εἴτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασι-
λείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ
25 πᾶσαν ἐξουσίαν καὶ δύναμιν, δεῖ γὰρ αὐτὸν βασιλεῦειν
ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.

26 ἄσχατος ἐχθρὸς καταργεῖται ὁ θάνατος, πάντα γὰρ ὑπέ-
27 ταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα
ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ
28 πάντα. ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς
ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ
29 ὁ θεὸς πάντα ἐν πᾶσιν.

Πάντα

Ἐπεὶ τί ποιήσουσιν οἱ
βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγεί-
30 ρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; τί καὶ ἡμεῖς κιν-
31 δυνεύομεν πᾶσαν ὥραν; καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν
ὑμετέραν καύχησιν, ἀδελφοί, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ
32 κυρίῳ ἡμῶν. εἰ κατὰ ἄνθρωπον ἐθριομάχησα ἐν Ἐφέσῳ,
τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν
33 καὶ πίωμεν, ἀγῖον γὰρ ἀποθνήσκωμεν. μὴ πλα-
34 νῶσθε· φθείρουσιν ἡθὴ χρηστὰ ὁμιλίας κακαί· ἐκνήψατε
δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινὲς
ἔχουσιν· πρὸς ἐντροπὴν ὑμῖν λαλῶ.

35 Ἀλλὰ ἐρεῖ τις Πῶς ἐγείρονται οἱ νεκροί, ποίῳ δὲ
36 σώματι ἔρχονται; ἄφρων, σὺ ὁ σπεῖρεις οὐ ζωοποιεῖται
37 ἐὰν μὴ ἀποθάνῃ· καὶ ὁ σπεῖρεις, οὐ τὸ σῶμα τὸ γεννησά-
μενον σπεῖρεις ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος
38 τῶν λοιπῶν· ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλη-
39 σεν, καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα. οὐ πᾶσα
σὰρξ ἡ αὐτὴ σὰρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ
40 σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων. καὶ
σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ
41 τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. ἄλλη
δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέ-

ρω·, ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. οὕτως καὶ ἡ 42
 ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν
 ἀφθαρσίᾳ· σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπεί- 43
 ρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα 44
 ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ ἔστιν σῶμα
 ψυχικόν, ἔστιν καὶ πνευματικόν. οὕτως καὶ γέγραπται 45
 ἘΓΕΝΕΤΟ ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν·
 ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. ἀλλ' οὐ πρῶτον 46
 τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.
 ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος 47
 ἐξ οὐρανοῦ. οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος 48
 ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· καὶ καθὼς ἐφορέ- 49
 σαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, ἠφορέσωμεν καὶ τὴν εἰκόνα
 τοῦ ἐπουρανίου. Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ 50
 αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύναται, οὐδὲ ἡ
 φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. ἰδοὺ μυστήριον ὑμῖν 51
 λέγω· πάντες οὐ κοιμηθησόμεθα πάντες δὲ ἀλλαγησόμεθα,
 ἐν ἀτόμῳ, ἐν ῥίπῃ ὀφθαλμοῦ, ἐν τῇ ἑσχάτῃ σάλπιγγι 52
 σαλπίσσει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί, καὶ
 ἡμεῖς ἀλλαγησόμεθα. δεῖ γάρ τὸ φθαρτὸν τοῦτο ἐνδύ- 53
 σασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθα-
 νασίαν. ὅταν δὲ τὸ θνητὸν τοῦτο ἐνδύσῃται [τὴν] ἀθα- 54
 νασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος Κατε-
 πόθη· ὁ θάνατος εἰς νίκος. ποῦ εὐγ, θάνατε, τὸ 55
 νίκος; ποῦ εὐγ, θάνατε, τὸ κέντρον; τὸ δὲ κέντρον 56
 τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ
 νόμος· τῷ δὲ θεῷ χάρις τῷ διδάντι ἡμῖν τὸ νίκος διὰ 57
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὡστε, ἀδελφοί μου 58
 ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες
 ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν
 οὐκ ἔστιν κενὸς ἐν κυρίῳ.

Αρ.

φορέσωμεν

Αρ.

τὸ φθαρτὸν τοῦτο
ἐνδύσῃται ἀφθα-
ρίαν καὶ

Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα τ

15. 41-16. 1. I. CORINTHIANS.

stars; for one star differeth from another star in glory.
 42 So also is the resurrection of the dead. It is sown
 43 in corruption; it is raised in incorruption: it is sown
 in dishonour; it is raised in glory: it is sown in
 44 weakness; it is raised in power: it is sown a nat-
 ural* body; it is raised a spiritual body. If there is
 45 a natural body, there is also a spiritual *body*. So
 also it is written, The first man Adam became a liv-
 ing soul. The last Adam *became* a life-giving spirit.
 46 Howbeit that is not first which is spiritual, but that
 47 which is natural*; then that which is spiritual. The
 first man is of the earth, earthy: the second man is of
 48 heaven. As is the earthy, such are they also that are
 earthy: and as is the heavenly, such are they also that
 49 are heavenly. And as we have borne the image of the
 earthy, ¹we shall also bear the image of the heavenly.
 50 Now this I say, brethren, that flesh and blood
 cannot inherit the kingdom of God; neither doth
 51 corruption inherit incorruption. Behold, I tell you
 a mystery: We shall not all† sleep, but we shall all
 52 be changed, in a moment, in the twinkling of an
 eye, at the last trump: for the trumpet shall sound,
 and the dead shall be raised incorruptible, and we
 53 shall be changed. For this corruptible must put
 on incorruption, and this mortal must put on im-
 54 mortality. But when ²this corruptible shall have
 put on incorruption, and this mortal shall have put
 on immortality, then shall come to pass the saying
 that is written, Death is swallowed up ³in victory.
 55 O death, where is thy victory? O death, where is
 56 thy sting? The sting of death is sin; and the pow-
 57 er of sin is the law: but thanks be to God, which
 giveth us the victory through our Lord Jesus Christ.
 58 Wherefore, my beloved brethren, be ye stedfast, un-
 moveable, always abounding in the work of the
 Lord, forasmuch as ye know that your labour is
 not ⁴vain in the Lord.

¹ Many ancient au-
 thorities read *let*
us also bear.

² Many ancient au-
 thorities omit
this corruptible
shall have put
on incorruption,
and.

³ Or, *victoriously.*

⁴ Or, *void*

16 Now concerning the collection for the saints, as
 I gave order

* "natural" add marg. Gr. *psychical*.—*Am. Com.*

† For "We shall not all" read "We all shall not" and put the
 present text into the marg.—*Am. Com.*

¹ Or, *whomsoever
ye shall approve,
them will I send
with letters*

to the churches of Galatia, so also do ye. Upon the 2
first day of the week let each one of you lay by him
in store, as he may prosper, that no collections be
made when I come. And when I arrive, ¹whomso- 3
ever ye shall approve by letters, them will I send
to carry your bounty unto Jerusalem: and if it be 4
meet for me to go also, they shall go with me. But 5
I will come unto you, when I shall have passed
through Macedonia; for I do pass through Mace- 6
donia; but with you it may be that I shall abide, 6
or even winter, that ye may set me forward on my
journey whithersoever I go. For I do not wish to 7
see you now by the way; for I hope to tarry a while
with you, if the Lord permit. But I will tarry at 8
Ephesus until Pentecost; for a great door and ef- 9
fectual is opened unto me, and there are many ad-
versaries.

² Or, *God's will that
he should come
now*

Now if Timothy come, see that he be with you 10
without fear; for he worketh the work of the Lord,
as I also do: let no man therefore despise him. But 11
set him forward on his journey in peace, that he
may come unto me: for I expect him with the breth-
ren. But as touching Apollos the brother, I be- 12
sought him much to come unto you with the breth-
ren: and it was not at all ²his will to come now;
but he will come when he shall have opportunity.

Watch ye, stand fast in the faith, quit you like 13
men, be strong. Let all that ye do be done in love. 14

³ Gr. *presence.*

Now I beseech you, brethren (ye know the house 15
of Stephanas, that it is the firstfruits of Achaia, and
that they have set themselves to minister unto the
saints), that ye also be in subjection unto such, and 16
to every one that helpeth in the work and labour-
eth. And I rejoice at the ³coming of Stephanas and 17
Fortunatus and Achaicus: for that which was lack-
ing on your part they supplied. For they refreshed 18
my spirit and yours: acknowledge ye therefore
them that are such.

The churches of Asia salute you. Aquila and 19
Prisca salute you much in the Lord, with

- ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.
 2 κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω
 θησαυρίζων ὅτι ἐὰν εὐδοῶται, ἵνα μὴ ὅταν ἔλθω τότε εὐδοῶθῃ
 3 λογίαι γίνωνται. ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμά-
 σῃτε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν
 4 ὑμῶν εἰς Ἱερουσαλήμ· ἐὰν δὲ ἄξιον ᾖ τοῦ καμὲ πορεύεσθαι,
 5 σὺν ἐμοὶ πορεύονται. Ἐλεύσομαι δὲ πρὸς
 ὑμᾶς ὅταν Μακεδονίαν διέλθω, Μακεδονίαν γὰρ διέρχομαι,
 6 πρὸς ὑμᾶς δὲ τεχὸν καταμενῶ ἢ ἢ παραχειμάσω, ἵνα ὑμεῖς καὶ
 7 με προπέμψῃτε οὗ ἐὰν πορεύωμαι. οὐ θέλω γὰρ ὑμᾶς
 ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι
 8 πρὸς ὑμᾶς, ἐὰν ὁ κύριος ἐπιτρέψῃ. ἐπιμένω δὲ ἐν Ἐφέσῳ
 9 ἕως τῆς πεντηκοστῆς· θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ
 10 ἐνεργής, καὶ ἀντικείμενοι πολλοί. Ἐὰν δὲ ἔλθῃ
 Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς, τὸ γὰρ
 11 ἔργον Κυρίου ἐργάζεται ὡς ἐγώ· μὴ τις οὖν αὐτὸν ἐξουθε-
 νήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με,
 12 ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. Περὶ
 δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν
 ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως
 οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαι-
 13 ρήσῃ. Γρηγορεῖτε, στήκετε ἐν τῇ πίστει,
 14 ἀνδρίζεσθε, κραταιοῦσθε. πάντα ὑμῶν ἐν ἀγάπῃ γινέ-
 15 σθω. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν
 οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς
 16 διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· ἵνα καὶ ὑμεῖς ὑπο-
 τάσσησθε τοῖς τοιοῦτοις καὶ παντὶ τῷ συνεργοῦντι καὶ
 17 κοπιῶντι. χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορ-
 τουνάτου καὶ Ἀχαΐκου, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι
 18 ἀνεπλήρωσαν, ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
 ἐπιγινώσκετε οὖν τοὺς τοιούτους.
 19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπά-
 ζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν

τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. ἀσπάζονται ὑμᾶς οἱ ²⁰
ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
ἀγίῳ. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. ²¹
εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. Μαρὰν ἀθά. ²²
ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν. ἡ ἀγάπη μου ²³
μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ²⁴

16. 19-16. 24. I. CORINTHIANS.

20 the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man loveth not the Lord, let him be ana-

23 thema. ¹Maran atha. The grace of the Lord Jesus ^{1 That is, Our Lord cometh.}

24 Christ be with you. My love be with you all in Christ Jesus. Amen.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

PAUL, an apostle of Christ Jesus through the will ¹ of God, and Timothy ¹our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia: Grace to you and peace ² from God our Father and the Lord Jesus Christ.

¹ Gr. *the brother*.

Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound ³ unto us, even so our comfort also aboundeth through Christ. But whether we be afflicted, it is for your ⁶ comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: and our hope for you is stedfast; knowing that, as ⁷ ye are partakers of the sufferings, so also are ye of the comfort. For we would not have you ignorant, ⁸ brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: ²yea, we ourselves have had the ³answer* of ⁹ death within ourselves,

² Or, *but we ourselves*

³ Or, *sentence*

* For "answer" read "sentence" (with marg. Gr. *answer*).—*Am. Com.*

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

¹ ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
 θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ
 οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν
² ὅλῃ τῇ Ἀχαΐᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς
 ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
³ Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρα-
⁴ κλήσεως, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν,
 εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει
 διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ
⁵ θεοῦ. ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ
 εἰς ἡμᾶς, οὕτως διὰ τοῦ χριστοῦ περισσεύει καὶ ἡ παρά-
⁶ κλησις ἡμῶν. Ἐῖτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρα-
 κλήσεως καὶ σωτηρίας· εῖτε παρακαλούμεθα, ὑπὲρ τῆς
⁷ ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν
 αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς
 ἡμῶν βεβαία ὑπὲρ ὑμῶν·^{*} εἰδότες ὅτι ὡς κοινωνοὶ ἐστε
⁸ τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως. Οὐ γὰρ
 θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ἵνα ὑπὲρ τῆς θλίψεως ἡμῶν
 τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ὑπὲρ
 δύναμιν ἐβαρῆθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ
⁹ ζῆν· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου

περι

^{*} εῖτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν
 παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εῖτε παρακαλούμεθα,
 ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας·

ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ
τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς· ὃς ἐκ τηλικούτου 10
θανάτου ἐρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπίκαμεν [ὅτι]
καὶ ἔτι ῥύσεται, συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν 11
τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα
διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον 12
τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀγιότητι καὶ εὐλικρινείᾳ τοῦ
θεοῦ, [καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ,
ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς
ὑμᾶς· οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώ- 13
σκετε ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως τέλους ἐπι-
γνώσεσθε, καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι 14
καύχημα ὑμῶν ἐσμέν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ
ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ.

χάριν

Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς 15
ὑμᾶς ἐλθεῖν, ἵνα δευτέραν ἡμετέραν ἡμετέραν χαρὰν σχήτε, καὶ δι' ὑμῶν 16
διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν
πρὸς ὑμᾶς καὶ υφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.
τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην· 17
ἢ ἃ βουλεύομαι κατὰ σαρκα βουλεύομαι, ἵνα ἢ παρ' ἐμοὶ
τό Ναί ναὶ καὶ τό Οὐ οὐ; πιστὸς δὲ ὁ θεὸς ὅτι 18
ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ· ὁ 19
τοῦ θεοῦ γὰρ υἱὸς Χριστὸς Ἰησοῦς ὁ ἐν ὑμῖν δι' ἡμῶν
κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγέ-
νετο Ναὶ καὶ Οὐ, ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν· ὅσαι γὰρ 20
ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τό Ναί· διὸ καὶ δι' αὐτοῦ
τό Ἀμην τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. ὁ δὲ βεβαιῶν 21
ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός, [ὁ] καὶ 22
σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύ-
ματος ἐν ταῖς καρδίαις ἡμῶν. Ἐγὼ δὲ μάρτυρα 23
τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδομενος
ὑμῶν οὐκέτι ἦλθον εἰς Κορινθον. οὐχ ὅτι κυριεύομεν ὑμῶν 24

- that we should not trust in ourselves, but in God
 10 which raiseth the dead: who delivered us out of so
 great a death, and will deliver: on whom we have
 11 ¹set our hope that he will also still deliver us; ye
 also helping together on our behalf by your sup-
 plication; that, for the gift bestowed upon us by
 means of many, thanks may be given by many per-
 sons on our behalf.
- 12 For our glorying is this, the testimony of our con-
 science, that in holiness and sincerity of God, not in
 fleshly wisdom but in the grace of God, we behaved
 ourselves in the world, and more abundantly to you-
 13 ward. For we write none other things unto you,
 than what ye read or even acknowledge, and I hope
 14 ye will acknowledge unto the end: as also ye did ac-
 knowledge us in part, that we are your glorying, even
 as ye also are ours, in the day of our Lord Jesus.
- 15 And in this confidence I was minded to come be-
 fore* unto you, that ye might have a second ²benefit;
 16 and by you to pass into Macedonia, and again from
 Macedonia to come unto you, and of you to be set
 17 forward on my journey unto Judæa. When I there-
 fore was thus minded, did I shew fickleness? or the
 things that I purpose, do I purpose according to the
 flesh, that with me there should be the yea yea and
 18 the nay nay? But as God is faithful, our word to-
 19 ward you is not yea and nay. For the Son of God,
 Jesus Christ, who was preached among you ³by us, ³Gr. through
 even ³by me and Silvanus and Timothy, was not yea
 20 and nay, but in him is yea. For how many soever
 be the promises of God, in him is the yea: wherefore
 also through him is the Amen, unto the glory of God
 21 through us. Now he that stablisheth us with you ⁴Gr. into.
 22 ⁴in Christ, and anointed us, is God; ⁵who also sealed ⁵Or, seeing that he
 us, and gave us the earnest of the Spirit in our hearts.
 23 But I call God for a witness upon my soul, that to
 24 spare you I forbore to come unto Corinth. Not that
 we have lordship over your

¹ Some ancient au-
 thorities read *set*
our hope; and
still will he de-
liver us.

² Or, *grace* Some
 ancient authori-
 ties read *joy*.

³ Gr. through.

⁴ Gr. into.

⁵ Or, *seeing that he*
both sealed us

* For "before" read "first"—*Am. Com.*

1 Or, *your faith*2 Some ancient authorities read *For*.

faith, but are helpers of your joy: for by ¹faith ye stand*. **2**
 But I determined this for myself, that I would not come again to you with sorrow. For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

3 Gr. *the more*.4 Some ancient authorities omit *rather*.

But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was **6**
inflicted by ³the many; so that contrariwise ye should ⁴rather **7**
 forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm *your* love toward him. For to **9**

5 Some ancient authorities read *whereby*.

this end also did I write, that I might know the proof of you, **5**
 whether ye are obedient in all things. But to whom ye for- **10**
 give any thing, I *forgive* also: for what I also have forgiven, if I have forgiven any thing, for your sakes *have I forgiven* **11**
it in the ⁶person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

6 Or, *presence*

Now when I came to Troas for the gospel of Christ, and **12**
 when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia. †But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour **15**
 of Christ unto God, in them that are being saved, and in them that are perishing†; to the one a savour from death **16**
 unto death; to the other a savour from life unto life. And who is sufficient for these things? For we are not as the **17**
 many, ⁷corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

7 Or, *making merchandise of the word of God*

Are we beginning again to commend ourselves? or need we, **3**

* Read in the text "for in faith ye stand fast"—*Am. Com.*

† Begin a new paragraph with this verse.—*Am. Com.*

‡ For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.—*Am. Com.*

τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ
 1 γὰρ πίστει ἐστήκατε. ἔκρινα ἄρα ἑμαυτῷ τοῦτο, τὸ μὴ
 2 πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν· εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς,
 3 καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; καὶ
 ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην σχῶ ἀφ' ὧν ἔδει
 με χαίρειν, πεπειθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ
 4 πάντων ὑμῶν ἐστίν. ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς
 καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπη-
 θῇτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως
 5 εἰς ὑμᾶς. Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύ-
 πηκεν, ἀλλὰ ἀπὸ μέρους ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς.
 6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων,
 7 ὥστε τοῦναντίον ἡ ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μὴ
 8 πως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. διὸ
 9 παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· εἰς τοῦτο
 γὰρ καὶ ἔγραψα ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, ἑῖς εἰς
 10 πάντα ὑπήκοοί ἐστε. ᾧ δέ τι χαρίζεσθε, καὶ ἐγὼ καὶ γὰρ
 ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώ-
 11 πῳ Χριστοῦ, ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ,
 12 οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν. Ἐλθὼν
 δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ
 13 θύρας μοι ἀνεωγμένης ἐν κυρίῳ, οὐκ ἔσχηκα ἄνεσιν τῷ
 πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου,
 14 ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν. Τῷ
 δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ
 χριστῷ καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι'
 15 ἡμῶν ἐν παντὶ τόπῳ· ὅτι Χριστοῦ εὐδοκία ἐσμέν τῷ θεῷ ἐν
 16 τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, οἷς μὲν ὁσμὴ
 ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν.
 17 καὶ πρὸς ταῦτα τίς ἱκανός; οὐ γὰρ ἐσμεν ὡς οἱ πολλοὶ
 καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινίας,
 ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.
 1 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρήζομεν

8a

μαλλον

ii

ὥς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν ;
 ἢ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, ἐνγεγραμμένη ἐν ταῖς καρδίαις 2
 ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων
 ἀνθρώπων· φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ 3
 καὶ διακονηθεῖσα ὑφ' ἡμῶν, ὧς ἐνγεγραμμένη οὐ μέλανι ἀλλὰ
 πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαστῇν λιθίναις ἀλλ' ἐν
 Ἀρ.† ὡς πλαστῇν καρδίαις σαρκίναις.

Πεποιθήσιν δὲ τοιαύτην ἔχοντες διὰ τοῦ χριστοῦ πρὸς 4
 θεον, ἔσμεν, τὸν θεόν. ὃν οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοὶ ἔσμεν, λογισασθαί 5
 τι ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ, ὃς καὶ 6
 ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος
 ἀλλὰ πνεύματος, τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ
 πνεῦμα ζωοποιεῖ. Εἰ δὲ ἡ διακονία τοῦ θανάτου 7
 ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε
 μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
 Μωϋσεως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν κατ-
 αργουμένην, πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος 8
 τῇ διακονίᾳ ἔσται ἐν δόξῃ ; εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, 9
 πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης
 δόξῃ. καὶ γὰρ οὐ δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ 10
 μέρει εἶνεκεν τῆς ὑπερβαλλούσης δόξης· εἰ γὰρ τὸ καταρ- 11
 γούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δό-
 ξῃ. Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρ- 12
 ρησίᾳ χρώμεθα, καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κά- 13
 λυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι
 τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. ἀλλὰ 14
 ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρη γὰρ τῆς σήμερον
 ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς
 διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ κα-
 ταργεῖται, ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκῃται 15
 Μωϋσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται· ἡνίκα 16
 δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ
 κάλυμμα. ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα 17

as do some, epistles of commendation to you or
 2 from you? Ye are our epistle, written in our
 3 hearts, known and read of all men; being made
 manifest that ye are an epistle of Christ, ministered
 by us, written not with ink, but with the Spirit of the
 living God; not in tables of stone, but in tables *that*
 4 *are* hearts of flesh. And such confidence have we
 5 through Christ to God-ward: not that we are suffi-
 cient of ourselves, to account any thing as from our-
 6 selves; but our sufficiency is from God; who also
 made us sufficient as ministers of a new ¹covenant; ¹ Or, *testament*
 not of the letter, but of the spirit: for the letter kill-
 7 eth, but the spirit giveth life. But if the ministra-
 tion of death, ²written, *and* engraven on stones, came ² Gr. *in letters*.
³with glory, so that the children of Israel could not ³ Gr. *in*.
 look stedfastly upon the face of Moses for the glory ⁴ Or, *was being done*
 8 of his face; which *glory* ⁴was passing away: how ⁵ Many ancient au-
 shall not rather the ministration of the spirit be ⁵ *thorities read For*
 9 with glory? ⁶For if the ministration of condem- ⁶ *if to the minis-*
 nation is glory*, much rather doth the ministration ⁶ *tration of con-*
 10 of righteousness exceed in glory. For verily that ⁶ *demnation there*
 which hath been made glorious hath not been made ⁶ *is glory.*
 glorious in this respect, by reason of the glory that
 11 surpasseth. For if that which ⁷passeth away *was* ⁷ Or, *is being done*
⁸with glory, much more that which remaineth *is* in ⁸ Gr. *through*.
 glory.
 12 Having therefore such a hope, we use great bold-
 13 ness of speech, and *are* not as Moses, *who* put a veil
 upon his face, that the children of Israel should not
 look stedfastly ⁹on the end of that which ⁹was pass- ⁹ Or, *unto*
 14 ing away: but their ¹⁰minds were hardened: for un- ¹⁰ Gr. *thoughts*.
 til this very day at the reading of the old ¹¹covenant ¹¹ Or, *remaineth, it*
 the same veil ¹²remaineth unlifted; which *veil* is ¹² *not being revealed*
 15 done away in Christ. But unto this day, whenso- ¹² *that it is done*
 ever Moses is read, a veil lieth upon their heart. ¹² *away*
 16 But whensoever ¹³it shall turn to the Lord, the veil ¹³ Or, *a man shall*
 17 is taken away. Now the Lord is the Spirit: and ¹³ *turn*
 where the Spirit

* For "is glory" read "hath glory" and let marg. ⁵ run Many etc.
 For if the ministration of condemnation is glory. —Am. Com.

of the Lord is, *there* is liberty. But we all, with un-¹⁸
¹ Or, beholding *as* veiled face ¹reflecting as a mirror the glory of the
*in a mirror** Lord, are transformed into the same image from
² Or, the Spirit which is the Lord† glory to glory, even as from ²the Lord the Spirit.

Therefore seeing we have this ministry, even as ⁴
 we obtained mercy, we faint not: but we have re- ²
 nounced the hidden things of shame, not walking
 in craftiness, nor handling the word of God deceit-
 fully; but by the manifestation of the truth com-
 mending ourselves to every man's conscience in the
 sight of God. But and if our gospel is veiled, it is ³
 veiled in them that are perishing‡: in whom the ⁴
 god of this ³world hath blinded the ⁴minds of the
 unbelieving, ⁵that the ⁶light of the gospel of the
 glory of Christ, who is the image of God, should
⁶ Gr. illumination. not dawn *upon them*. For we preach not ourselves, ⁵
 but Christ Jesus as Lord, and ourselves as your
⁷ Gr. bondservants. ⁸for Jesus' sake. Seeing it is God, that ⁶
⁸ Some ancient authorities read through Jesus. said, Light shall shine out of darkness, who shined
 in our hearts, to give the ⁶light of the knowledge of
 the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that ⁷
 the exceeding greatness of the power may be of God,
 and not from ourselves; *we are* pressed on every ⁸
 side, yet not straitened; perplexed, yet not unto de-
⁹ Or, left behind spair; pursued, yet not ²forsaken; smitten down, ⁹
 yet not destroyed; always bearing about in the ¹⁰
¹⁰ Gr. putting to death. body the ¹⁰dying of Jesus, that the life also of Jesus
 may be manifested in our body. For we which live ¹¹
 are alway delivered unto death for Jesus' sake, that
 the life also of Jesus may be manifested in our mor-
 tal flesh. So then death worketh in us, but life in ¹²
 you. But having the same spirit of faith, accord- ¹³
 ing to that which is written, I believed, and there-
 fore did I speak; we also believe, and therefore
 also we speak; knowing that he which raised up ¹⁴
¹¹ Some ancient authorities omit the Lord. ¹¹the Lord Jesus

* Let marg. ¹ and the text exchange places.—*Am. Com.*

† Omit marg. ² ("the Spirit which is the Lord")—*Am. Com.*

‡ For "are perishing" read "perish" and put the present text
 into the marg.—*Am. Com.*

18 Ἐκ τῆς ἐλευθερίας, ἡμεῖς δὲ πάντες ἀνακαλυμμένῳ
 προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν
 εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, ὡς
 1 ἀπὸ κυρίου πνεύματος. Διὰ τοῦτο, ἔχοντες
 τὴν διακονίαν ταύτην καθὼς ἡλεήθημεν, οὐκ ἐγκακοῦμεν,
 2 ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπα-
 τοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ
 θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάνοντες
 ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ
 3 θεοῦ. εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν,
 4 ἐν τοῖς ἀπολλυμένοις ἔστιν κεκαλυμμένον, ἐν οἷς ὁ θεὸς
 τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων
 εἰς τὸ μὴ αὐγάζειν τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς
 5 δόξης τοῦ χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. οὐ γὰρ
 ἑαυτοὺς κηρύσσομεν ἀλλὰ Ἐκ τῆς ἐκείνου ἰσχύος, κύριον,
 6 ἑαυτοὺς δὲ δούλους ὑμῶν διὰ τοῦ ἰσχύος. ὅτι ὁ θεὸς ὁ εἰπὼν
 Ἐκ σκοτῶν φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις
 ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ
 ἐν προσώπῳ Χριστοῦ.
 7 Ἐχομεν δὲ τὸν θησαυρὸν τούτον ἐν ὀστροκίνοις
 σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ καὶ
 8 μὴ ἐξ ἡμῶν ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμε-
 9 νοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, διωκόμενοι
 ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀ-
 10 πολλύμενοι, πάντοτε τὴν νέκρωσιν τοῦ ἰσχύος ἐν τῷ
 σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ ἰσχύος ἐν τῷ
 11 σώματι ἡμῶν φανερωθῇ· αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς
 θάνατον παραδιδόμεθα διὰ τοῦ ἰσχύος, ἵνα καὶ ἡ ζωὴ τοῦ
 12 ἰσχύος φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ὥστε ὁ θά-
 13 νατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ἔχοντες
 δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμέ-
 νον Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν,
 14 διὸ καὶ λαλοῦμεν, εἰδότες ὅτι ὁ ἐγγείρας τὸν [κύριον] ἰσχύος

Αρ.†

καθὼς περ

ἰσχύος Χριστοῦ

ἰσχύος

καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν.
τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ 15
τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν
τοῦ θεοῦ.

ἡμῶν

Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔσω 16
ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαι-
νοῦται ἡμέρα καὶ ἡμέρα. τὸ γὰρ παραντίκα ἐλαφρὸν τῆς 17
θλίψεως ^τ καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος
δόξης κατεργάζεται ἡμῖν, μὴ σκοπούντων ἡμῶν τὰ 18
βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα, τὰ γὰρ βλεπόμενα
πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια. οἴδαμεν γὰρ ὅτι 1
ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκο-
δομὴν ἐκ θεοῦ ἔχομεν οἰκίαν ἀχειροποιήτων αἰώνιον ἐν τοῖς
οὐρανοῖς. καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον 2
ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, ^{εἰ} γέ 3
καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθυσόμεθα. καὶ γοῶ 4
οἱ ὄντες ἐν τῷ σκῆνει στενάζομεν βαρούμενοι ἐφ' ᾧ οὐ
θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ
τὸ θνητὸν ὑπὸ τῆς ζωῆς. ὁ δὲ κατεργασάμενος ἡμᾶς 5
εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύ-
ματος.

εἰ περ

Θαρροῦντες οὖν πάντοτε καὶ εἰδότες 6
ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ
κυρίου, διὰ πίστεως γὰρ περιπατοῦμεν οὐ διὰ εἰδους, — 7
θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ 8
σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον· διὸ καὶ φιλοτι- 9
μούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι
αὐτῷ εἶναι. τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμ- 10
προσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομίσῃται ἕκαστος
τὰ διὰ τοῦ σώματος πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθὸν εἴτε
φᾶνλον.

Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθο- 11
μεν, θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνει-
δήσεσιν ὑμῶν πεφανερῶσθαι. οὐ πάλιν ἑαυτοὺς συνει- 12
στάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος

shall raise up us also with Jesus, and shall present
 15 us with you. For all things *are* for your sakes,
 that the grace, being multiplied through ¹the many, ^{1 Gr. *the more*.}
 may cause the thanksgiving to abound unto the
 glory of God.

16 Wherefore we faint not; but though our outward
 man is decaying, yet our inward man is renewed
 17 day by day. For our light affliction, which is for
 the moment, worketh for us more and more exceed-
 18 ingly an eternal weight of glory; while we look not
 at the things which are seen, but at the things which
 are not seen: for the things which are seen are tem-
 poral; but the things which are not seen are eternal.

5 For we know that if the earthly house of our ²tab- ^{2 Or, *bodily frame*}
 ernacle be dissolved, we have a building from God,
 a house not made with hands, eternal, in the heav-

2 ens. For verily in this we groan, longing to be
 clothed upon with our habitation which is from
 3 heaven: if so be that being clothed we shall not be

4 found naked. For indeed we that are in this ²tab- <sup>3 Or, *being bur-*
 nacle do groan, ³being burdened; not for that we ^{dened, in that we}
 would be unclothed, but that we would be clothed ^{would not be un-}
 upon, that what is mortal may be swallowed up of ^{clothed, but would}
 5 life. Now he that wrought us for this very thing ^{be clothed upon}</sup>

is God, who gave unto us the earnest of the Spirit.

6 Being therefore always of good courage, and know-
 ing that, whilst we are at home in the body, we are

7 absent from the Lord (for we walk by faith, not by

8 ⁴sight); we are of good courage, I say, and are will- ^{4 Gr. *appearance*.}
 ing rather to be absent from the body, and to be at

9 home with the Lord. Wherefore also we ⁵make it ^{5 Gr. *are ambitious*.}
 our aim, whether at home or absent, to be well-

10 pleasing unto him. For we must all be made mani-
 fest before the judgement-seat of Christ; that each
 one may receive the things *done* ⁶in the body, accord- ^{6 Gr. *through*.}
 ing to what he hath done, whether *it be* good or bad.

11 Knowing therefore the fear of the Lord, we per-
 suade men, but we are made manifest unto God;

and I hope that we are made manifest also in your
 12 consciences. We are not again commending our-
 selves unto you, but *speak* as giving you occasion
 of glorying

on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we ¹are beside ourselves, 13 it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth 14 us; because we thus judge, that one died for all, therefore all died; and he died for all, that they 15 which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man 16 after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more. Wherefore if any man is in Christ, ²*he is a new* 17 creature: the old things are passed away; behold, they are become new. But all things are of God, who 18 reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that 19 God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and hav-
³ing ³committed unto us the word of reconciliation.

We are ambassadors therefore on behalf of Christ, 20 as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. Him who knew no sin he made *to be* sin on our 21 behalf; that we might become the righteousness of God in him. And working together *with him* we **6** intreat also that ye receive not the grace of God in vain (for he saith. 2

At an acceptable time I hearkened unto thee.

And in a day of salvation did I succour thee: behold, now is the acceptable time; behold, now is the day of salvation): giving no occasion of stum- 3 bling in any thing, that our ministration be not blamed; but in every thing commending ourselves, 4 as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprison- 5 ments, in tumults, in labours, in watchings, in fastings: in pureness, in knowledge, in longsuffering, 6 in kindness, in the ⁴Holy Ghost, in love unfeigned, in the word of truth, in the power of God; ⁵by the 7 armour of righteousness on the .

⁴ Or, *Holy Spirit*: and so throughout this book.

⁵ Gr. *through*.

ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμέ-
 13 νους καὶ μὴ ἐν καρδίᾳ. εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε
 14 σωφρονοῦμεν, ὑμῖν. ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει
 ἡμᾶς, κρίναντας τοῦτο ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν·
 15 ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα
 οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν
 16 ἀποθανόντι καὶ ἐγερθέντι. Ὡστε ἡμεῖς ἀπὸ
 τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν
 17 κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκουμεν. ὥστε
 εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ
 18 γέγονεν καινά· τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλά-
 ξάντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν
 19 διακονίαν τῆς καταλλαγῆς, ὡς ὅτι θεὸς ἦν ἐν Χριστῷ
 κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ
 παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
 20 καταλλαγῆς. Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν
 ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ
 21 Χριστοῦ, καταλλάγητε τῷ θεῷ. τὸν μὴ γνόντα ἁμαρτίαν
 ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δι-
 1 καιοσύνη θεοῦ ἐν αὐτῷ. Συνεργοῦντες δὲ καὶ παρακαλοῦ-
 2 μεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς·
 λέγει γάρ

Καιρῷ δεκτῷ ἐπήκογςά σογ

καὶ ἐν ἡμέρᾳ σωτηρίας ἐβोधθηςά σοι

ἰδοὺ νῦν καιρὸς εὔπρὸςδεκτος, ἰδοὺ νῦν ἡμέρα σωτη-
 3 ρίας· μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ
 4 μωμηθῇ ἡ διακονία, ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυ-
 τοὺς ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν,
 5 ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν πληγαῖς, ἐν φυλακαῖς,
 ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,
 6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι,
 7 ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν λόγῳ ἀληθείας,
 ἐν δυνάμει θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν

δεξιῶν καὶ ἀριστερῶν, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφη- 8
μίας καὶ εὐφημίας· ὥς πλάνοι καὶ ἀληθεῖς, ὥς ἀγνοοῦμενοι 9
καὶ ἐπιγινωσκόμενοι, ὥς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν,
ὥς παιδεγόμενοι καὶ μὴ θανατοῦμενοι, ὥς λυπούμενοι 10
ἀεὶ δὲ χαίροντες, ὥς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὥς
μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

Τὸ στόμα ἡμῶν ἀνέφγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ 11
καρδία ἡμῶν πεπλάτνται· οὐ στενοχωρεῖσθε ἐν ἡμῖν, 12
στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν· τὴν δὲ 13
αὐτὴν ἀντιμισθίαν, ὥς τέκνοις λέγω, πλατύνθητε καὶ
ὑμεῖς.

Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς 14
γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία, ἢ τίς κοινωνία φωτὶ
πρὸς σκότος; τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελίαρ, 15
ἢ τίς μερὶς πιστῶ μετὰ ἀπίστου; τίς δὲ συνκατάθεσις 16
ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν
ζῶντος· καθὼς εἶπεν ὁ θεὸς ὅτι

πιστοῦ

Ἐνοικήσω ἐν αὐτοῖς καὶ ἐνπεριπατήσω,

καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μοι
διὸ ἐξέλθατε ἐκ μέσοις αὐτῶν, λαός. 17

καὶ ἀφορίσθητε, λέγει Κύριος,

καὶ ἀκαθάρτογ μὴ ἄπτεσθε·

κἀγὼ εἰσδέξομαι ὑμᾶς·

καὶ ἔσομαι ὑμῖν εἰς πατέρα,

18

καὶ ὑμεῖς ἔσεσθέ μοι εἰς γίους καὶ θγατέρας,

λέγει Κύριος Παντοκράτωρ.

ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσω- 1
μεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,
ἐπιτελοῦντες ἀγισσύνην ἐν φόβῳ θεοῦ.

Χω-
ρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, 2
οὐδένα ἐπλεονεκτήσαμεν. πρὸς κατάκρισιν οὐ λέγω, 3
προεῖρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς
τὸ συναποθανεῖν καὶ συνζῆν· πολλή μοι παρρησία 4
πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλή-

8 right hand and on the left, by glory and dishonour,
by evil report and good report; as deceivers, and *yet*
9 true; as unknown, and *yet* well known; as dying,
and behold, we live; as chastened, and not killed;
10 as sorrowful, yet always rejoicing; as poor, yet making
many rich; as having nothing, and *yet* possessing
all things.

11 Our mouth is open unto you, O Corinthians, our
12 heart is enlarged. Ye are not straitened in us, but
13 ye are straitened in your own affections. Now for a
recompense in like kind (I speak as unto *my* chil-
dren), be ye also enlarged.

14 Be not unequally yoked with unbelievers: for
what fellowship have righteousness and iniqui-
ty? or what communion hath light with darkness?

15 And what concord hath Christ with ¹Belial? or ¹Gr. *Beliar*.
what portion hath a believer with an unbeliever?

16 And what agreement hath a ²temple of God with ²Or, *sanctuary*
idols? for we are a ²temple of the living God; even
as God said, I will dwell in them, and walk in
them; and I will be their God, and they shall be
17 my people. Wherefore

Come ye out from among them, and be ye
separate,

saith the Lord,

And touch no unclean thing;

And I will receive you,

18 And will be to you a Father,

And ye shall be to me sons and daughters,

⁷ saith the Lord Almighty. Having therefore these
promises, beloved, let us cleanse ourselves from all
defilement of flesh and spirit, perfecting holiness in
the fear of God.

2 ³Open your hearts to us: we wronged no man, we ³Gr. *Make room*
³corrupted no man, we took advantage of no man. I ³*for us.*

say it not to condemn *you*: for I have said before,
that ye are in our hearts to die together and live to-

4 gether. Great is my boldness of speech toward you,
great is my glorying on your behalf: I am

filled with comfort, I overflow with joy in all our affliction.

For even when we were come into Macedonia, our flesh 5
had no relief, but *we were* afflicted on every side; without
were fightings, within *were* fears. Nevertheless he that com-

1 Gr. *presence*.

forteth the lowly, *even* God, comforted us by the ¹coming 6
of Titus; and not by his ¹coming only, but also by the com- 7
fort wherewith he was comforted in you, while he told us
your longing, your mourning, your zeal for me; so that I

2 Some ancient au-
thorities omit
for.

rejoiced yet more. For though I made you sorry with my 8
epistle, I do not regret it, though* I did regret; ²for I see
that that epistle made you sorry, though but for a season.

Now I rejoice, not that ye were made sorry, but that ye 9
were made sorry unto repentance: for ye were made sor-
ry after a godly sort, that ye might suffer loss by us in noth-

2 Or, unto a salva-
tion which bring-
eth no regret

ing. For godly sorrow worketh repentance ³unto salvation, 10
a repentance which bringeth no regret: but the sorrow of
the world worketh death. For behold, this selfsame thing, 11

that ye were made sorry after a godly sort, what earnest
care it wrought in you, yea, what clearing of yourselves,
yea, what indignation, yea, what fear, yea, what longing, yea,
what zeal, yea, what avenging! In every thing ye approved
yourselves to be pure in the matter. So although I wrote 12
unto you, *I wrote* not for his cause that did the wrong, nor
for his cause that suffered the wrong, but that your earnest
care for us might be made manifest unto you in the sight
of God. Therefore we have been comforted: and in our 13
comfort we joyed the more exceedingly for the joy of Ti-
tus, because his spirit hath been refreshed by you all. For 14
if in any thing I have gloried to him on your behalf, I was
not put to shame; but as we spake all things to you in
truth, so our glorying also, which I made before Titus, was
found to be truth. And his inward affection is more abun- 15
dantly toward you, whilst he remembereth the obedience of
you all, how with fear and trembling ye received him. I 16
rejoice that in every thing

* For "I do not regret it, though" etc. read "I do not regret it: though I did regret it (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.—*Am. Com.*

ρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ
 5 πάσῃ τῇ θλίψει ἡμῶν. Καὶ γὰρ ἐλθόντων
 ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ
 ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι—ἐξωθεν μάχαι, ἔσωθεν
 6 φόβοι—, ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν
 7 ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου· οὐ μόνον δὲ ἐν τῇ
 παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλή-
 θη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν
 ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με
 8 μᾶλλον χαρῆναι. ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπι-
 στολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην, (Ἰβλέπω
 9 ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὧραν ἐλύπησεν ὑμᾶς,) Ap.†
 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς
 μετάνοιαν, ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζη-
 10 μιωθῆτε ἐξ ἡμῶν. ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς
 σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου
 11 λύπη θάνατον κατεργάζεται. ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ
 θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ
 ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπι-
 πόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν· ἐν παντὶ συνε-
 12 στήσατε ἑαυτοὺς ἀγνοῦς εἶναι τῷ πράγματι. ἄρα εἰ καὶ
 ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος, [ἀλλ'] οὐδὲ
 ἕνεκεν τοῦ ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ φανερωθῆναι
 τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ
 13 θεοῦ. διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ δὲ τῇ
 παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ
 τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαιται τὸ πνεῦμα αὐτοῦ ἀπὸ
 14 πάντων ὑμῶν· ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ
 κατησχύνθην, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν,
 οὕτως καὶ ἡ καύχησις ἡμῶν ἔπὶ Τίτου ἀλήθεια ἐγενήθη. †
 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν
 ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ
 16 φόβου καὶ τρόμου ἐδέξασθε αὐτόν. Χαίρω ὅτι ἐν παντὶ

θαρρῶ ἐν ὑμῖν.

Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν 1
 δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, ὅτι ἐν 2
 πολλῇ δοκιμῇ θλίψεως ἢ περισσεΐα τῆς χαρᾶς αὐτῶν καὶ
 ἢ κατὰ βάθους πτωχείας αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος
 τῆς ἀπλότητος αὐτῶν· ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ 3
 παρὰ δύναμιν, αὐθαίρετοι μετὰ πολλῆς παρακλήσεως θεοῦ 4
 μενοὶ ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς
 εἰς τοὺς ἁγίους,— καὶ οὐ καθὼς ἠλπίσαμεν ἀλλ' ἐαυτοὺς 5
 ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ, εἰς 6
 τὸ παρακαλέσαι ἡμᾶς Τίτον ἵνα καθὼς προενήρξατο οὕτως
 καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην· ἀλλ' ὥσπερ 7
 ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ
 πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα 8
 καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. Οὐ 8
 κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ
 τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· γινώσκετε γὰρ 9
 τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ], ὅτι δι' ὑμᾶς
 ἐπτώχευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ
 πλουτήσητε. καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ 10
 ὑμῖν συμφέρει, οἷτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ
 θέλειν προενήρξασθε ἀπὸ πέρυσσι· νυνὶ δὲ καὶ τὸ ποιῆσαι 11
 ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν οὕτως
 καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. εἰ γὰρ ἡ προθυμία πρό- 12
 κείται, καθὼς ἐὰν ἔχη εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει. οὐ 13
 γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν θλίψις· ἀλλ' ἐξ ἰσότητος· ἐν 14
 τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέ-
 ρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν
 ὑστέρημα, ὅπως γένηται ἰσότης· καθὼς γέγραπται Ὁ τὸ 15.
 πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττώ-
 νησεν. Χάρις δὲ τῷ θεῷ τῷ διδόντι τὴν αὐτὴν 16
 σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου, ὅτι τὴν μὲν παρά- 17
 κλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος

ὑμῶν ἐν ἡμῖν

θλίψις, ἀλλ' ἐξ
 ἰσότητος·

I am of good courage concerning you.

- 8 Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their ¹liberality. For ²according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord, beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the saints: and *this*, not as we had hoped, but first they gave their own selves to the Lord, and to us by the will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. But as ye abound in every thing, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* ²your love to us, see that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. And herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing also; that as *there was* the readiness to will, so *there may be* the completion also out of your ability. For if the readiness is there, *it is* acceptable according as a *man* hath, not according as *he* hath not. For *I say* not *this*, that others may be eased, and ye distressed: but by equality; your abundance *being* a *supply* at this present time for their want, that their abundance also may become a *supply* for your want; that there may be equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.
- 16 But thanks be to God, which putteth the same earnest care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own

² Some ancient authorities read *our love to you*.

accord. And we have sent together with him the 18
 brother whose praise in the gospel *is spread* through
 all the churches; and not only so, but who was also 19
 appointed by the churches to travel with us in *the*
matter of this grace, which is ministered by us to the
 glory of the Lord, and *to shew* our readiness: avoid- 20
 ing this, that any man should blame us in *the mat-*
ter of this bounty which is ministered by us: for we 21
 take thought for things honourable, not only in the
 sight of the Lord, but also in the sight of men. And 22
 we have sent with them our brother, whom we have
 many times proved earnest in many things, but now
 much more earnest, by reason of the great confidence
 which *he hath* in you. Whether *any inquire* about 23
 Titus, *he is* my partner and *my* fellow-worker to you-
 ward; or our brethren, *they are* the 'messengers of
 the churches, *they are* the glory of Christ. ²Shew 24
 ye therefore unto them in the face of the churches
 the proof of your love, and of our glorying on your
 behalf.

1 Gr. apostles.

2 Or, *Shew ye there-
fore in the face
... on your be-
half unto them.*

For as touching the ministering to the saints, it is 9
 superfluous for me to write to you: for I know your 2
 readiness, of which I glory on your behalf to them
 of Macedonia, that Achaia hath been prepared for a
 year past; and ³your zeal hath stirred up ⁴very many
 of them. But I have sent the brethren, that our 3
 glorying on your behalf may not be made void in
 this respect; that, even as I said, ye may be prepared:
 lest by any means, if there come with me any of 4
 Macedonia, and find you unprepared, we (that we
 say not, ye) should be put to shame in this confidence.
 I thought it necessary therefore to intreat the breth- 5
 ren, that they would go before unto you, and make
 up beforehand your aforepromised ⁵bounty, that the
 same might be ready, as a matter of bounty, and not
 of ⁶extortion.

3 Or, *emulation of
you*4 Gr. *the more part.*5 Gr. *blessing.*6 Or, *covetousness*

But this *I say*, He that soweth sparingly shall reap 6
 also sparingly; and he that soweth ⁷bountifully shall
 reap also ⁷bountifully. *Let* each man *do* according 7
 as he hath purposed in his heart; not ⁸grudgingly,
 or of necessity: for God loveth a cheerful giver.
 And God is able to make all grace abound unto 8

7 Gr. *with blessings.*8 Gr. *of sorrow.*

18 ἐξῆλθεν πρὸς ὑμᾶς. συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν
 ἀδελφὸν οὗ ὃ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν
 19 ἐκκλησιῶν,—οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεῖς ὑπὸ τῶν
 ἐκκλησιῶν συνέκδημος ἡμῶν ἐν τῇ χάριτι ταύτῃ τῇ διακο-
 νουμένῃ ὑφ' ἡμῶν πρὸς τὴν τοῦ κυρίου δόξαν καὶ προ-
 20 θυμίαν ἡμῶν,—στελλόμενοι τοῦτο μὴ τις ἡμᾶς μωμήσῃται
 21 ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, προνο-
 οῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον Κυρίου ἀλλὰ καὶ
 22 ἐνώπιον ἀνθρώπων. συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελ-
 φὸν ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλαῖς σπουδαῖον
 ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ
 23 εἰς ὑμᾶς. εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς
 συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα
 24 Χριστοῦ. Τὴν οὖν ἐνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν
 καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἑνδείξασθε εἰς πρόσωπον

ἐνδεικνύμενοι

1 τῶν ἐκκλησιῶν. Περὶ μὲν γὰρ τῆς διακονίας
 τῆς εἰς τοὺς ἁγίους περισσὸν μοί ἐστιν τὸ γράφειν ὑμῖν,
 2 οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι
 Μακεδόσιν ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ
 3 ὑμῶν ζῆλος ἡρέθισε τοὺς πλείονας. ἔπεμψα δὲ τοὺς ἀδελ-
 φούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν
 τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ᾗτε,
 4 μὴ πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὐρωσιν ὑμᾶς
 ἀπαρασκευάστους καταισχυθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν
 5 ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ. ἀναγκαῖον οὖν ἡγήσάμεν
 παρακαλέσαι τοὺς ἀδελφούς ἵνα προέλθωσιν εἰς ὑμᾶς καὶ
 προκαταρτίσωσι τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύ-
 την ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονε-
 6 ξίαν.

Τοῦτο δέ, ὃ σπείρων φειδομένως φειδο-
 μένως καὶ θερίσει, καὶ ὃ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλο-
 7 γίαις καὶ θερίσει. ἕκαστος καθὼς προῆρηται τῇ καρδίᾳ,
 μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης, ἰλαρὸν γὰρ δότῃν ἀγαπᾷ
 8 ὁ θεός. δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς

ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες
περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· (καθὼς γέγραπται 9
Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν,

ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα·

ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς 10
βρώσιν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν καὶ
αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν) ἐν παντὶ 11
πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται
θεοῦ δι' ἡμῶν εὐχαριστίαν τῷ θεῷ,—ὅτι ἡ διακονία τῆς λει- 12
τουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ
ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν
εὐχαριστιῶν τῷ θεῷ,—διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης 13
δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν
εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἀπλότητι τῆς κοινωνίας
εἰς αὐτοὺς καὶ εἰς πάντας, καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν 14
ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ
θεοῦ ἐφ' ὑμῖν. Χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγῇ αὐτοῦ 15
δωρεᾷ.

Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰ- 1
τητος καὶ ἐπεικίας τοῦ χριστοῦ, ὃς κατὰ πρόσωπον μὲν
ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς· δέομαι δὲ τὸ 2
μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει ἢ λογίζομαι τολμῆσαι
ἐπὶ τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπα- 3
τοῦντας. Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα 4
στρατεούμεθα,—τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρ-
κικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων,— 5
λογισμοὺς καθαιροῦντες καὶ πᾶν ὑψωμα ἐπαιρόμενον κατὰ
τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς 6
τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ ἐν ἐτοιμῳ ἔχοντες ἐδικῆσαι
πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή. Τὰ 7
κατὰ πρόσωπον βλέπετε. εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ
εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς
Χριστοῦ οὕτως καὶ ἡμεῖς. Ἐάν τε γὰρ περισσύτερόν τι 8

θεοῦ

εἰάν

you; that ye, having always all sufficiency in every-
9 thing, may abound unto every good work: as it is
written,

He hath scattered abroad, he hath given to the
poor;

His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread
for food, shall supply and multiply your seed for
sowing, and increase the fruits of your righteous-
11 ness: ye being enriched in everything unto all ¹lib- *Gr. singleness.*
erality, which worketh through us thanksgiving to
12 God. For the ministration of this service not only
filleth up the measure of the wants of the saints,
but aboundeth also through many thanksgivings
13 unto God: seeing that through the proving *of you*
by this ministration they glorify God for the obe-
dience of your confession unto the gospel of Christ,
and for the ¹liberality of *your* contribution unto them
14 and unto all; while they themselves also, with sup-
plication on your behalf, long after you by reason of
15 the exceeding grace of God in you. Thanks be to
God for his unspeakable gift.

10 Now I Paul myself intreat you by the meekness
and gentleness of Christ, I who in your presence
am lowly among you, but being absent am of good
2 courage toward you: yea, I beseech you, that I may
not when present shew courage with the confidence
wherewith I count to be bold against some, which
count of us as if we walked according to the flesh.
3 For though we walk in the flesh, we do not war ac-
4 cording to the flesh (for the weapons of our warfare
are not of the flesh, but mighty before God to the
5 casting down of strong holds); casting down ²imag- *2 Or, reasonings*
inations, and every high thing that is exalted against
the knowledge of God, and bringing every thought
6 into captivity to the obedience of Christ; and being
in readiness to avenge all disobedience, when your
7 obedience shall be fulfilled. ³Ye look at the things *3 Or, Do ye look at face?*
that are before your face. If any man trusteth in
himself that he is Christ's, let him consider this
again with himself, that, even as he is Christ's, so
8 also are we. For though I should glory somewhat
abundantly

concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I would terrify you by my letters. For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. Let such a one reckon this, that, what we are in word by letters when we are absent, such *are we* also in deed when we are present. For we are not bold ¹to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. But we will not glory beyond *our* measure, but according to the measure of the ²province which God apportioned to us as a measure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we ³came even as far as unto you in the gospel of Christ: not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our ²province unto *further* abundance, so as to preach the gospel even unto the parts beyond you, *and* not to glory in another's ²province in regard of things ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

Would that ye could bear with me in a little foolishness: ⁴nay indeed bear with me. For I am jealous over you with ⁵a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your ⁶minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with *him*. For I reckon that I am not a whit behind ⁷the very chiefest apostles. But though *I be* rude in speech, yet *am I* not in knowledge; nay, in

¹ Gr. to judge ourselves among, or to judge ourselves with.

² Or, limit Gr. measuring-rod.

³ Or, were the first to come

⁴ Or, but indeed ye do bear with me.

⁵ Gr. a jealousy of God.

⁶ Gr. thoughts.

⁷ Or, those preeminent apostles

καυχῆσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος
 εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθή-
 9 σομαι, ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστο-
 10 λῶν· ὅτι Αἱ ἐπιστολαὶ μὲν, ἡ φησὶν, βαρεῖαι καὶ ἰσχυραί,
 ἡ δὲ παρουσία τοῦ σώματος ἀσθενῆς καὶ ὁ λόγος ἐξουθε-
 11 νημένος. τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἱοί ἐσμεν τῷ
 λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ
 12 ἔργῳ. Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συνκρίναι ἑαυτοὺς
 τισιν τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς
 ἑαυτοὺς μετροῦντες καὶ συνκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ
 13 συνιᾶσιν. ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ
 κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς
 14 μέτρον, ἐφικέσθαι ἄχρι καὶ ὑμῶν.—οὐ γὰρ ὡς μὴ ἐφικνού-
 μενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτοὺς, ἄχρι γὰρ καὶ ὑμῶν
 15 ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ.—οὐκ εἰς τὰ
 ἄμετρα καυχώμενοι ἐν ἀλλοτριῶς κόποις, ἐλπίδα δὲ ἔχοντες
 αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ
 16 τὸν κανόνα ἡμῶν εἰς περισσείαν, εἰς τὰ ὑπερέκεινα ὑμῶν
 εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα
 17 καυχῆσασθαι. Ὁ δὲ καυχώμενος ἐν Κυρίῳ καυχάσθω.
 18 οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ
 ὃν ὁ κύριος συνίστησιν.

1 Ὁ φελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ
 2 ἀνέχεσθέ μου. ζήλω γὰρ ὑμᾶς θεοῦ ζήλω, ἡρμοσάμεν
 γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ χριστῷ·
 3 φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις ἐΞΗΠΆΤΗΣΕΝ Εὐᾶν ἐν τῇ
 πανουργίᾳ αὐτοῦ, φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλο-
 4 τητος [καὶ τῆς ἀγνότητος] τῆς εἰς τὸν χριστόν. εἰ μὲν
 γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκη-
 5 ρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ
 εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἄνέχεσθε.
 6 λογίζομαι γὰρ μηδὲν ὑστερηκεῖν τῶν ὑπερλίαν ἀποστό-
 6 λων· εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν

φασὶν

ὡς γὰρ μὴ.....
ἑαυτοὺς;

Χριστόν

ἀνείχεσθε

παντὶ φανερώσαντες ἐν πάσιν εἰς ὑμᾶς. ⁷ Ἡ
 ἁμαρτίαν ἐποίησα ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε,
 ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν ;
 ἅλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν 8
 διακονίαν, καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατε- 9
 νάρκησα οὐθενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρω-
 σαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ
 ἀβαρῇ ἑμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω. ἔστιν ἀλή- 10
 θεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὕτη οὐ φραγίσεται
 εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. διὰ τί ; ὅτι οὐκ ἀγαπῶ 11
 ὑμᾶς ; ὁ θεὸς οἶδεν. ¹² Ὁ δὲ ποιῶ καὶ ποιήσω, 12
 ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ
 καυχῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς. οἱ γὰρ τοιοῦτοι 13
 ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς
 ἀποστόλους Χριστοῦ· καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς 14
 μετασχηματίζεται εἰς ἄγγελον φωτός· οὐ μέγα οὖν εἰ καὶ 15
 οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιο-
 σύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

Πάλιν λέγω, μὴ τίς με δόξῃ ἄφρονα εἶναι—εἰ δὲ μήγε, 16
 καὶ ὡς ἄφρονα δέξασθέ με, ἵνα καγὼ μικρόν τι καυχή-
 σωμαί· ὃ λαλῶ οὐ κατὰ κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφρο- 17
 σύνη, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. ἐπεὶ πολλοὶ 18
 καυχῶνται κατὰ [τὴν] σάρκα, καγὼ καυχῆσομαι. ἡδέως 19
 γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες· ἀνέχεσθε γὰρ 20
 εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει,
 εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. κατὰ 21
 ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθηνέκαμεν· ἐν ᾧ δ' ἂν τις
 τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ καγώ. Ἑβραῖοί εἰσιν ; 22
 καγώ. Ἰσραηλεῖταί εἰσιν ; καγώ. σπέρμα Ἀβραάμ εἰσιν ;
 καγώ. διάκονοι Χριστοῦ εἰσιν ; παραφρονῶν λαλῶ, ὑπερ 23
 ἐγώ· ἐν κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως,
 ἐν πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις· ὑπὸ 24
 Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, τρίς 25

11. 6-11. 25. II. CORINTHIANS.

every thing we have made *it* manifest among
 7 all men to you-ward. Or did I commit a sin
 in abasing myself that ye might be exalted,
 because I preached to you the gospel of God for
 8 nought? I robbed other churches, taking wages
 9 of *them* that I might minister unto you; and when
 I was present with you and was in want, I was not
 a burden on any man; for the brethren, when they
 came from Macedonia, supplied the measure of my
 want; and in every thing I kept myself from being
 10 burdensome unto you, and *so* will I keep *myself*. As
 the truth of Christ is in me, no man shall stop me of
 11 this glorying in the regions of Achaia. Wherefore?
 12 because I love you not? God knoweth. But what
 I do, that I will do, that I may cut off ^{1 Gr. the occasion of} *occasion* from
 them which desire an occasion; that wherein they
 13 glory, they may be found even as we. For such men
 are false apostles, deceitful workers, fashioning them-
 14 selves into apostles of Christ. And no marvel; for
 even Satan fashioneth himself into an angel of light.
 15 It is no great thing therefore if his ministers also
 fashion themselves as ministers of righteousness;
 whose end shall be according to their works.
 16 I say again, Let no man think me foolish; but if
ye do, yet as foolish receive me, that I also may
 17 glory a little. That which I speak, I speak not after
 the Lord, but as in foolishness, in this confidence of
 18 glorying. Seeing that many glory after the flesh, I
 19 will glory also. For ye bear with the foolish gladly,
 20 being wise *yourselves*. For ye bear with a man, if
 he bringeth you into bondage, if he devoureth you, if
 he taketh you *captive*, if he exalteth himself, if he
 21 smiteth you on the face. I speak by way of disparage-
 ment, as though we had been weak. Yet whereinso-
 ever any is bold (I speak in foolishness), I am bold
 22 also. Are they Hebrews? so am I. Are they Is-
 raelites? so am I. Are they the seed of Abraham?
 23 so am I. Are they ministers of Christ? (I speak as
 one beside himself) I more; in labours more abun-
 dantly, in prisons more abundantly, in stripes above
 24 measure, in deaths oft. Of the Jews five times re-
 25 ceived I forty *stripes* save one. Thrice

was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; *in* 26 journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* ¹countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; *in* labour and travail, 27

¹ Gr. race.

² Or, *Beside the things which I omit* Or, *Beside the things that come out of course*

in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. ²Beside those things that are with- 28 out, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who 29 is made to stumble, and I burn not? If I must needs glory, 30 I will glory of the things that concern my weakness. The 31 God and Father of the Lord Jesus, he who is blessed ³for evermore, knoweth that I lie not. In Damascus the governor 32 under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down 33 in a basket by the wall, and escaped his hands.

³ Gr. unto the ages.

⁴ Some ancient authorities read *Now to glory is not expedient, but I will come &c.*

⁴I must needs glory, though it is not expedient; but I 12 will come to visions and revelations of the Lord. I know a 2 man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from 3 the body, I know not; God knoweth), how that he was 4 caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of 5 such a one will I glory: but on mine own behalf I will not glory, save in *my* weaknesses. For if I should desire to 6 glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or heareth from me. And by reason 7 of the exceeding greatness of the revelations—wherefore*, that I should not be exalted overmuch, there was given to me a ⁵thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Con- 8 cerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is 9 sufficient for thee: for *my* power is made perfect in weakness.

⁵ Or, *stake*

* Strike out “—wherefore” and add marg. Some ancient authorities read — *wherefore*.—*Am. Com.*

ἐραβδίσθην, ἀπαξ ἐλιθάσθην, τρίς ἐνανάγησα, νυχθήμερον
 26 ἐν τῷ βυθῷ πεποίηκα· ὁδοιπορίαις πολλάκις, κινδύνους
 ποταμῶν, κινδύνους ληστῶν, κινδύνους ἐκ γένους, κινδύνους
 27 ἐξ ἐθνῶν, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους
 ἐν θαλάσῃ, κινδύνους ἐν ψευδαδέλφοις, κόπῳ καὶ μόχθῳ, ἐν
 28 ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολ-
 λάκις, ἐν ψύχει καὶ γυμνότητι· χωρὶς τῶν παρεκτὸς ἡ
 29 ἐπίστασίς μοι ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλη-
 30 σιῶν. τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται,
 καὶ οὐκ ἐγὼ πυροῦμαι; εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθε-
 31 νείας [μου] καυχῆσομαι. ὁ θεὸς καὶ πατὴρ τοῦ κυρίου
 Ἰησοῦ οἶδεν, ὁ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύ-
 32 δομαι ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως
 33 ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιάσαι με, καὶ διὰ
 θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέ-
 1 φυγον τὰς χεῖρας αὐτοῦ. Καυχᾶσθαι δεῖ· οὐ
 συμφέρον μὲν, ἐλεύσομαι δὲ εἰς ὑπασίας καὶ ἀποκαλύψεις
 2 Κυρίου. οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσά-
 ρων, —εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος
 οὐκ οἶδα, ὁ θεὸς οἶδεν,—ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου
 3 οὐρανοῦ. καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, —εἴτε ἐν σώματι
 4 εἴτε χωρὶς τοῦ σώματος [οὐκ οἶδα,] ὁ θεὸς οἶδεν,—ὅτι
 ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ
 5 οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. ὑπὲρ τοῦ τοιούτου καυχῆ-
 σομαι, ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς ἀσθε-
 6 νείαις. εἰ γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων,
 ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μὴ τις εἰς ἐμὲ λογίσσεται
 7 ὑπὲρ ὃ βλέπει με ἢ ἀκούει ἐξ ἑμοῦ, καὶ τῇ υπερβολῇ τῶν
 ἀποκαλύψεων. διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ
 τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα με κολαφίζῃ, ἵνα μὴ
 8 ὑπεραίρωμαι. ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα
 9 ἵνα ἀποστῇ ἀπ' ἐμοῦ· καὶ εἰρηκέν μοι Ἀρκεῖ σοι ἡ χάρις
 μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται.

δε οὐ

Αρ.†

Ἥ-

διωγμοῖς, ἐν διστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις, ἵνα ἐπισκηνώσῃ ἐπ' ἐμέ ἡ δύναμις τοῦ χριστοῦ. διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὑβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὥφειλον ὑφ' ὑμῶν συνίστασθαι. οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι· τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθῃ ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημείοις [τε] καὶ τέρασιν καὶ δυνάμεσιν. τί γάρ ἐστιν ὃ ἡσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

ὑμῶν, εἰ περισσοτέρως ὑμᾶς ἀγαπῶν ἥσσαν ἀγαπῶμαι.

Ἴδου τρίτον τοῦτο ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω· οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς τέκνοις. ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἥσσαν ἀγαπῶμαι; Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων πανοῦργος δόλῳ ὑμᾶς ἔλαβον. μή τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; παρεκάλεσα Τίτον καὶ συνάπεστείλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν;

Πάσαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν. τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς, φοβοῦμαι γὰρ μή πως ἐλθὼν οὐχ οἷους θέλω εὔρω ὑμᾶς, καὶ γὰρ εὗρεθῶ ὑμῖν οἷον οὐ θέλετε, μή πως ἔρις, ζήλος, θυμοί, ἐριθίαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· μή πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προσημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν. Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς·

12. 9-13. 1. II. CORINTHIANS.

- Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may ¹rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.
- 11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind ²the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and ³mighty works. For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.
- 14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
- 15 And I will most gladly spend and be ⁴spent for your souls. If I love you more abundantly, am I loved the less? But be it so, I did not myself burden you; 17 but, being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we not in the same steps?*
- 19 ⁵Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, ⁶tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.
- 13 This is the third time I am coming to you.

¹ Or, cover me. Gr. spread a tabernacle over me.

² Or, these preeminent apostles

³ Gr. powers.

⁴ Gr. spent out.

⁵ Or, Think ye ... you?

⁶ Or, disorders

¹ Or, plainly

² Or, as if I were present the second time, even though I am now absent

³ Many ancient authorities read with.

⁴ Gr. and that.

⁵ Or, rejoice: be perfected

At the mouth of two witnesses or three shall every word be established. I have said ¹beforehand, and I ²do say ¹beforehand, ²as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; seeing that ye seek a proof of Christ ³that speaketh in me; who to you-ward is not weak, but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak ³in him, but we shall live with him through the power of God toward you. Try ⁵your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. But I hope that ye shall know that we ⁶are not reprobate. Now we pray to God that ye do ⁷no evil; not that we may appear approved, but that ye may do that which is honourable, ⁴though we be as reprobate. For we can do nothing against the ⁸truth, but for the truth. For we rejoice, when we are ⁹weak, and ye are strong: this we also pray for, even your perfecting. For this cause I write these things ¹⁰while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down. Finally, brethren, ⁵farewell. Be perfected; be ¹¹comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. Salute one another with a holy kiss. ¹²
All the saints salute you. ¹³
The grace of the Lord Jesus Christ, and the love ¹⁴of God, and the communion of the Holy Ghost, be with you all.

- ἐπὶ στόματος δὴο μαρτύρων καὶ τριῶν σταθῆσεται
 2 πᾶν ῥῆμα. προεῖρηκα καὶ προλέγω ὡς παρὼν τὸ δεύτερον
 καὶ ἀπὼν νῦν τοῖς προσημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν,
 3 ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι, ἐπεὶ δοκιμὴν
 ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ· ὅς εἰς ὑμᾶς
 4 οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν, καὶ γὰρ ἐσταυρώθη ἐξ
 ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς
 ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως
 5 θεοῦ [εἰς ὑμᾶς]. Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει,
 εἰς αὐτοὺς δοκιμάζετε· ἣ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰη-
 6 σοῦς Χριστὸς ἐν ὑμῖν; εἰ μήτι ἀδόκιμοί ἐστε. ἐλπίζω δὲ
 7 ὅτι γνῶσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. εὐχόμεθα δὲ
 πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς
 δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῇτε, ἡμεῖς δὲ
 8 ὡς ἀδόκιμοι ὤμεν. οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀλη-
 9 θείας, ἀλλὰ ὑπὲρ τῆς ἀληθείας. χαίρομεν γὰρ ὅταν ἡμεῖς
 ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο καὶ εὐχόμεθα, τὴν
 10 ὑμῶν κατάρτισιν. Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα
 παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ
 κύριος ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.
 11 Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε,
 τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ
 12 εἰρήνης ἔσται μεθ' ὑμῶν. Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ
 φιλήματι. Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.
 13 Ἡ χάρις τοῦ κυρίου Ἰησοῦ [Χριστοῦ] καὶ ἡ ἀγάπη
 τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων
 ὑμῶν.

σὺν

Χριστὸς Ἰησοῦς

ΠΡΟΣ ΓΑΛΑΤΑΣ

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀν- 1
θρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ
ἐγείραντος αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ πάντες 2
ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· χάρις ὑμῖν καὶ 3
καὶ κυρίου [ἡμῶν] εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ,
περὶ τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέ- 4
ληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ
θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς 5
αἰῶνας τῶν αἰώνων· ἀμήν.

Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέ- 6
σαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, ὃ 7
οὐκ ἔστιν ἄλλο· εἰ μὴ τινὲς εἰσιν οἱ ταρασσοντες ὑμᾶς καὶ
θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ χριστοῦ. ἀλλὰ 8
καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίσσηται [ὑμῖν]
παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ὡς προειρή- 9
καμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται
παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

* Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώ- 10
ποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος
δὲ οὐκ ἂν ἤμην. γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ 11
εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον· οὐδὲ 12
οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην,
ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. Ἡκού- 13
σατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῳ, ὅτι
καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρ-

THE EPISTLE OF PAUL

TO THE

GALATIANS.

- 1 PAUL, an apostle (not from men, neither through
 'man, but through Jesus Christ, and God the Father', ^{1 Or, a man}
 2 who raised him from the dead), and all the brethren
 which are with me, unto the churches of Galatia : <sup>2 Some ancient au-
 thorities read
 from God our Fa-
 ther, and the Lord
 Jesus Christ.</sup>
 3 Grace to you and peace ²from God the Father, and
 4 our Lord Jesus Christ, who gave himself for our
 sins, that he might deliver us out of this present evil
³world, according to the will of our God and Father: ^{3 Or, age}
 5 to whom *be* the glory ⁴for ever and ever. Amen. <sup>4 Gr. unto the ages
 of the ages.</sup>
 6 I marvel that ye are so quickly removing from him
 that called you in the grace of Christ unto a different
 7 gospel; which is not another *gospel* : only* there are
 some that trouble you, and would pervert the gospel
 8 of Christ. But though we, or an angel from heaven, <sup>5 Some ancient au-
 thorities omit
 unto you.</sup>
 should preach ⁵unto you any gospel ⁶other than that
 which we preached unto you, let him be anathema.
 9 As we have said before, so say I now again, If any
 man preacheth unto you any gospel other than that
 10 which ye received, let him be anathema. For am I
 now persuading men, or God†? or am I seeking to
 please‡ men? if I were still pleasing men, I should
 not be a ⁷servant of Christ. ^{7 Gr. bondservant.}
 11 For I make known to you, brethren, as touching the
 gospel which was preached by me, that it is not after
 12 man. For neither did I receive it from ¹man, nor was
 I taught it, but *it came to me* through revelation of
 13 Jesus Christ. For ye have heard of my manner of life
 in time past in the Jews' religion, how that beyond
 measure I persecuted the church of God, and made

* "which is not another *gospel* : only" etc. add the marg. Or,
which is nothing else save that etc.—*Am. Com.*

† Read "For am I now seeking the favour of men or of God" and
 for "seeking to please" read "striving to please"—*Am. Com.*

havock of it: and I advanced in the Jews' religion ¹⁴
¹ Gr. *in my race*. beyond many of mine own age ¹among my country-
men, being more exceedingly zealous for the tradi-
tions of my fathers. But when it was the good plea- ¹⁵
sure of God, who separated me, *even* from my moth-
er's womb, and called me through his grace, to re- ¹⁶
veal his Son in me, that I might preach him among
the Gentiles; immediately I conferred not with flesh
and blood: neither went I up to Jerusalem to them ¹⁷
which were apostles before me: but I went away into
Arabia; and again I returned unto Damascus.

Then after three years I went up to Jerusalem ¹⁸
² Or, *become ac-* to ²visit Cephas, and tarried with him fifteen days.
³ Or, *but only* acquainted with. But other of the apostles saw I none, ³save James ¹⁹
the Lord's brother. Now touching the things which ²⁰
I write unto you, behold, before God, I lie not. Then ²¹
I came into the regions of Syria and Cilicia. And ²²
I was still unknown by face unto the churches of
Judæa which were in Christ: but they only heard ²³
say, He that once persecuted us now preacheth the
faith of which he once made havock; and they glo- ²⁴
rified God in me.

⁴ Or, *in the course* Then ⁴after the space of fourteen years I went up ²
^{of} again to Jerusalem with Barnabas, taking Titus also
with me. And I went up by revelation; and I laid ²
before them the gospel which I preach among the
Gentiles, but privately before them who ⁵were of
⁵ Or, *are* repute, lest by any means I should be running, or
had run, in vain. But not even Titus who was ³
with me, being a Greek, was compelled to be cir-
⁶ Or, *but it was be-* cumcised: ⁶and that because of the false brethren ⁴
^{cause of} privily brought in, who came in privily to spy out
our liberty which we have in Christ Jesus, that they
might bring us into bondage: to whom we gave ⁵
place in the way of subjection, no, not for an hour;
that the truth of the gospel might continue with you.
But from those who ⁵were reputed to be somewhat ⁶
⁷ Or, *what they once* (⁷whatsoever they were, it maketh no matter to me:
^{were} God accepteth not man's person)—they, I say, who
were of repute imparted nothing to me: but con-
trariwise, when they saw that I had been intrusted
with the gospel of the uncircumcision, even as Peter
with *the gospel* of the circumcision (for he that ⁸

* Strike out marg. ⁴ ("in the course of")—*Am. Com.*

14 θουν αὐτήν, καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολ-
 λους συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς
 15 ὑπάρχων τῶν πατρικῶν μου παραδόσεων. Ὅτε δὲ εὐδόκησεν
 [ὁ θεὸς] ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου καὶ καλέσας
 16 διὰ τῆς χάριτος αὐτοῦ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ
 ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσ-
 17 ανεθέμην σαρκὶ καὶ αἵματι, οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα
 πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀρα-
 18 βίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. Ἐπειτα μετὰ
 τρία ἔτη ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορηῆσαι Κηφᾶν, καὶ
 19 ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· ἕτερον δὲ τῶν
 ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ
 20 κυρίου. ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ
 21 ψεύδομαι. ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ
 22 [τῆς] Κιλικίας. ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς
 23 ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, μόνον δὲ ἀκού-
 οντες ᾗσαν ὅτι Ὁ διώκων ἡμᾶς ποτὲ νῦν εὐαγγελίζεται
 24 τὴν πίστιν ἣν ποτε ἐπόρθει, καὶ ἐδόξαζον ἐν ἐμοὶ τὸν
 1 θεόν. Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς
 Ἱεροσόλυμα μετὰ Βαρνάβα, συνπαραλαβὼν καὶ Τίτον·
 2 ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγ-
 γέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς
 3 δοκοῦσιν, μὴ πως εἰς κενὸν τρέχω ἢ ἔδραμον. ἀλλ' οὐδὲ
 4 Τίτος ὁ σὺν ἐμοί, Ἑλλήν ὢν, ἠναγκάσθη περιτομηθῆναι· διὰ
 δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον
 κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ
 5 Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν, —οἷς οὐδὲ πρὸς ὦραν
 εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου δια-
 6 μείνῃ πρὸς ὑμᾶς. ἀπὸ δὲ τῶν δοκούντων εἶναί τι —ὁποιοί
 ποτε ᾗσαν οὐδὲν μοι διαφέρει—πρόσωπον [ὁ] θεὸς ἀνθρώ-
 7 που οὐ λαμβάνει—ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέ-
 8 γέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς, ὁ

Αφ.

γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήρ-
 γησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, καὶ γνόντες τὴν χάριν τὴν 9
 δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δο-
 κοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβα
 κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περι-
 τομὴν· μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπού- 10
 δασα αὐτὸ τοῦτο ποιῆσαι. Ὅτε δὲ ἦλθεν Κηφᾶς εἰς 11
 Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατε-
 γνωσμένος ἦν· πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου 12
 μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ
 ἀφώριζεν ἑαυτόν, φοβούμενος τοὺς ἐκ περιτομῆς. καὶ 13
 συνυπεκρίθησαν αὐτῷ [καί] οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ
 Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. ἀλλ' ὅτε εἶδον 14
 ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου,
 εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος ὑπάρ-
 χων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγ-
 κάξεις Ἰουδαῖζειν; Ἡμεῖς φύσει Ἰουδαῖοι καὶ 15
 οὐκ ἐξ ἐθνῶν ἀμαρτωλοί, εἰδότες δὲ ὅτι οὐ δικαιоῦται ἄν- 16
 θρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Χριστοῦ
 Ἰησοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεῦσαμεν, ἵνα
 δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου,
 ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. εἰ δὲ 17
 ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ
 ἀμαρτωλοί, ἄρα Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο·
 εἰ γὰρ ἂ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην 18
 ἑμαυτὸν συνιστάνω. ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον 19
 ἵνα θεῷ ζήσω· Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, 20
 ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ
 τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος
 ἑαυτὸν ὑπὲρ ἐμοῦ. Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ 21
 διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.
 Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀ- 1
 φθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος; τοῦτο 2

Αρ.

MSS οὐχ

Ἰησοῦν Χριστὸν

Αρ.

Αρ.

wrought for Peter unto the apostleship of the circumcision
 9 wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who ¹were reputed to be pillars, gave to me ¹Or, are and Barnabas the right hands of fellowship, that we should
 10 go unto the Gentiles, and they unto the circumcision; only *they would* that we should remember the poor; which very thing I was also zealous to do.

11 But when Cephas came to Antioch, I resisted him to the
 12 face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing
 13 them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even
 14 Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the
 15 Jews? We being Jews by nature, and not sinners of the
 16 Gentiles, yet knowing that a man is not justified by ²the ²Or, works of law works of the law, ³save* through faith in Jesus Christ, even ³Or, but only we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because
 17 by the works of the law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid.
 18 For if I build up again those things which I destroyed, I
 19 prove myself a transgressor. For I through ⁴the law died ⁴Or, law
 20 unto ⁴the law, that I might live unto God. I have been crucified with Christ; ⁵yet I live; *and yet no longer I†, but* ⁵Or, and it is no longer I that live, but Christ *do.*
 Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God,
 21 who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through ⁴the law, then Christ died for nought.

3 O foolish Galatians, who did bewitch you, before whose
 2 eyes Jesus Christ was openly set forth crucified? This

* For "save" read "but" and omit marg. ³—*Am. Com.*

† For "yet I live; and yet no longer I" read "and it is no longer I that live" and omit marg. ⁵—*Am. Com.*

only would I learn from you, Received ye the Spirit by ¹the works of the law, or by the ²hearing of faith? Are ye so foolish? having begun in the ³Spirit, ³are ye now perfected in the flesh? Did ye suffer so many things in vain? if it be indeed in vain. He therefore that supplieth to you the Spirit ⁴it, and worketh ⁴miracles ⁵among you, *doeth he it* by ¹the works of the law, or by the ²hearing of faith? Even as Abraham believed God, and it was reckoned unto him for righteousness. ⁶Know therefore that they which be of faith, the same are sons of Abraham. And the scripture, foreseeing that God ⁷would justify the ⁸Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed. So then they which be of faith are blessed with the faithful Abraham. For as many as are of ¹the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. Now that no man is justified ⁹by the law in the sight of God, is evident: for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them. Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

Brethren, I speak after the manner of men: Though it be but a man's ¹⁰covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say; A ¹⁰covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise.

μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα
 3 ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; οὕτως ἀνόητοί ἐστε; ἐναρξά-
 4 μενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε; τοσαῦτα ἐπάθετε
 5 εἰκῇ; εἴ γε καὶ εἰκῇ. ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα
 καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς
 6 πίστεως; καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλο-
 γίσθη αὐτῷ εἰς δικαιοσύνην.

7 Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν
 8 Ἀβραάμ. προῖδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ
 τὰ ἔθνη ὁ θεὸς προευηγγελίσατο τῷ Ἀβραάμ ὅτι Ἐνευ-
 9 λογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. ὥστε οἱ ἐκ πίστε-
 10 ως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. Ὅσοι

γὰρ ἐξ ἔργων νόμου εἰσιν ὑπὸ κατάραν εἰσίν, γέγραπται γὰρ
 ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς
 γεγραμμένοις ἐν τῷ Βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι
 11 αὐτά. ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιоῦται παρὰ τῷ θεῷ
 12 δῆλον, ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται, ὁ δὲ νό-
 μος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ ζήσεται
 13 ἐν αὐτοῖς. Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας
 τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κἀνάρα, ὅτι γέγραπται
 14 Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ζύλῳ, ἵνα
 εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Ἰησοῦ
 Χριστῷ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν
 15 διὰ τῆς πίστεως. Ἀδελφοί, κατὰ ἄνθρωπον

λέγω· ὁμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ
 16 ἢ ἐπιδιατάσσεται. τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγ-
 γελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει Καὶ τοῖς σπέρ-
 μασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ενός Καὶ τῷ
 17 σπέρματί σου, ὃς ἐστιν Χριστός. τοῦτο δὲ λέγω· δια-
 θήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια
 καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἄκυροί, εἰς τὸ καταρ-
 18 γῆσαι τὴν ἐπαγγελίαν. εἰ γὰρ ἐκ νόμου ἡ κληρονομία,
 οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας

Χριστῷ Ἰησοῦ

κεχάρισται ὁ θεός. Τί οὖν ὁ νόμος; τῶν παρα- 19
 οὐ βάσεων χάριν προσετέθη, ἄχρισ ἅν' ἔλθῃ τὸ σπέρμα ᾧ
 ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου· ὁ δὲ 20
 μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστίν. ὁ οὖν νόμος 21
 κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο· εἰ γὰρ ἐδόθη
 ἐκ νόμου ἢν [ἅν] νόμος ὁ δυνάμενος ζωοποιῆσαι, ὥτως ἐν νόμῳ ἅν ἦν ἡ 22
 δικαιοσύνη. ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ 22
 ἁμαρτίαν ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ
 δοθῇ τοῖς πιστεύουσιν.

Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα 23
 συνκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.
 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα 24
 ἐκ πίστεως δικαιωθῶμεν· ἐλθούσης δὲ τῆς πίστεως οὐκέτι 25
 ὑπὸ παιδαγωγόν ἔσμεν.

Πάντες γὰρ υἱοὶ θεοῦ 26
 ἐστὲ διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. ὅσοι γὰρ εἰς 27
 Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε· οὐκ ἔνι Ἰου- 28
 δαῖος οὐδὲ Ἕλληγ, οὐκ ἔνι δούλος οὐδὲ ἐλεύθερος, οὐκ ἔνι
 ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἐστὲ ἐν Χριστῷ
 Ἰησοῦ. εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα 29
 ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

Λέγω δέ, 1
 ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει
 δούλου κύριος πάντων ὢν, ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ 2
 οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός. οὕτως καὶ 3
 ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἤμεθα
 δεδουλωμένοι· ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἔξα- 4
 πέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός,
 γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα 5
 τὴν υἰοθεσίαν ἀπολάβωμεν.

Ὅτι δὲ ἐστε υἱοί, 6
 ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς
 καρδίας ἡμῶν, κράζον Ἀββὰ ὁ πατήρ. ὥστε οὐκέτι εἰ 7
 δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς 8
 φύσει μὴ οὖσι θεοῖς· νῦν δὲ γνόντες θεόν, μᾶλλον δὲ 9

3. 19-4. 9. TO THE GALATIANS.

19 What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained
20 through angels by the hand of a mediator. Now a mediator is not *a mediator* of one; but God is
21 one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would
22 have been of the law. Howbeit the scripture hath shut up* all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

23 But before ¹faith came, we were kept in ward un- ¹ Or, *the faith*†
der the law, shut up unto the faith which should
24 afterwards be revealed. So that the law hath been‡ our tutor *to bring us* unto Christ, that we might
25 be justified by faith. But now that faith is come,
26 we are no longer under a tutor. For ye are all
27 sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put
28 on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one *man* in Christ
29 Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

4 But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is
2 lord of all; but is under guardians and stewards
3 until the term appointed of the father. So we also, when we were children, were held in bondage under
4 the ²rudiments of the world: but when the fulness ² Or, *elements*
of the time came, God sent forth his Son, born of a
5 woman, born under the law, that he might redeem them which were under the law, that we might
6 receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our
7 hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

8 Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods:
9 but now that ye have come to know God, or rather

* For "hath shut up" read "shut up"—*Am. Com.*

† Omit marg. ¹ ("the faith")—*Am. Com.*

‡ For "hath been" read "is become"—*Am. Com.*

1 Or, *elements*

to be known of God, how turn ye back again to the weak and beggarly ¹rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, 10 and years. I am afraid of you, lest by any means I have ¹¹bestowed labour upon you in vain.

2 Gr. *former*.

I beseech you, brethren, be* as I *am*, for I *am* as† ye *are*. 12 Ye did me no wrong: but ye know that because of an in- 13 firmity of the flesh I preached the gospel unto you the ²first time: and that which was a temptation to you in my flesh 14 ye despised not, nor ³rejected; but ye received me as an angel of God, *even* as Christ Jesus. Where then is that grat- 15

4 Or, *of yours*

ulation ⁴of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them

5 Or, *deal truly with you*

to me. So then am I become your enemy, because I ⁵tell 16 you‡ the truth? They zealously seek you in no good way; 17 nay, they desire to shut you out, that ye may seek them. But it is good to be zealously sought in a good matter at 18 all times, and not only when I am present with you. My lit- 19 tle children, of whom I am again in travail until Christ be formed in you§, yea, I could wish to be present with you 20 now, and to change my voice; for I am perplexed about you.

6 Many ancient authorities read *For Sinai is a mountain in Arabia*.

Tell me, ye that desire to be under the law, do ye not hear 21 the law? For it is written, that Abraham had two sons, one 22 by the handmaid, and one by the freewoman. Howbeit the 23 *son* by the handmaid is born after the flesh; but the *son* by the freewoman *is born* through promise. Which things con- 24 tain an allegory: for these *women* are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. ⁶Now this Hagar is mount Sinai in Arabia, and 25 answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is 26 free, which is our mother. For it is written, 27

Rejoice, thou barren that bearest not;

Break forth and cry, thou that travailest not:

For more are the children of the desolate than of her which hath the husband.

* For "be" read "become"—*Am. Com.*

† For "I am as" read "I also *am become* as"—*Am. Com.*

‡ For "because I tell you" read "by telling you"—*Am. Com.*

§ Substitute a dash for the comma after "you"—*Am. Com.*

δουλεύειν

γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ
ἀσθενῇ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν ἔδουλειῦσαι

10 θέλετε; ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ
11 ἐνιαυτούς. φοβοῦμαι ὑμᾶς μή πως εἰκὴ κεκοπίακα εἰς ὑμᾶς.

12 Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι
13 ὑμῶν. οὐδέν με ἡδίκησατε· οἶδατε δὲ ὅτι δι' ἀσθένειαν

14 τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, καὶ τὸν
πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ
ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς

15 Χριστὸν Ἰησοῦν. ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ
γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες

16 ἐδώκατέ μοι. ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

17 ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν,

18 ἵνα αὐτοὺς ζηλοῦτε. καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε,

19 καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς, ἑτεκνία μου,

τεκνία

οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·

20 ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν
φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον

22 οὐκ ἀκούετε; γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν,

23 ἓνα ἐκ τῆς παιδείσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας· ἀλλ' ὁ

[μὲν] ἐκ τῆς παιδείσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς

24 ἐλευθέρας [δὲ] ἐπαγγελίας. αἰτινά ἐστιν ἀλληγορούμενα·

διὰ τῆς

αὗται γὰρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους Σινά, εἰς

25 δουλείαν γεννώσα, ἣτις ἐστὶν Ἀγαρ, τὸ [δὲ] Ἀγαρ Σινὰ

γὰρ Αρ.

ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συνστοιχεῖ δὲ τῇ νῦν Ἱερου-

26 σαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς· ἡ δὲ ἄνω

27 Ἱερουσαλήμ ἐλευτέρα ἐστίν, ἣτις ἐστὶν μήτηρ ἡμῶν·

γέγραπται γάρ

Εὔφρανῃτι, στεῖρα ἡ οὗ τίκτουσα·

ρῆζον καὶ βόησον, ἡ οὐκ ὠδίνουσα·

ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου· μάλλον ἢ

τῆς ἐχοῦσης τὸν ἄνδρα.

ἡμεῖς δέ... τέκνα
στέ

ἡμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐσμέν¹. 28
ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ 29
πνεῦμα, οὕτως καὶ νῦν. ἀλλὰ τί λέγει ἡ γραφή; Ἔκ- 30
βαλε τὴν παιδίσκην καὶ τὸν γιόν αὐτῆς, οὐ γὰρ μὴ
κληρονομήσει ὁ γιὸς τῆς παιδίσκης μετὰ τοῦ γιού
τῆς ἐλευθέρας. διό, ἀδελφοί, οὐκ ἐσμέν παιδίσκης τέκνα 31
ἀλλὰ τῆς ἐλευθέρας.

Αρ.†

Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν¹. στήκετε 1
οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.—

Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε 2
Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. μαρτύρομαι δὲ πάλιν 3
παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον
τὸν νόμον ποιῆσαι. κατηγορήθητε ἀπὸ Χριστοῦ οἵτινες ἐν 4
νόμῳ δικαιούσθε, τῆς χάριτος ἐξεπέσατε. ἡμεῖς γὰρ πνεύ- 5
ματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεδεχόμεθα. ἐν γὰρ 6
Χριστῷ [Ἰησοῦ] οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία,
ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. Ἐτρέχετε 7

Αρ.

Αρ.

καλῶς· τίς ὑμᾶς ἐνέκοψεν ἀληθείᾳ μὴ πείθεσθαι; ἡ 8
πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. μικρὰ ζύμη ὅλον 9
τὸ φύραμα ζυμοῖ. ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι 10
οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ
κρίμα, ὅστις ἐὰν ᾖ. Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι 11
κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον
τοῦ σταυροῦ. Ὅφελον καὶ ἀποκάψονται οἱ ἀναστατοῦντες 12
ὑμᾶς.

Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον 13
μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς
ἀγάπης δουλεύετε ἀλλήλοις· ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ 14
πεπλήρωται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς
σεαυτόν. εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέ- 15
πετε μὴ ὑπ' ἀλλήλων ἀναλωθῇτε. Λέγω δέ, 16
πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέ-
σητε. ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ 17

4. 28-5. 17. TO THE GALATIANS.

28 Now ¹we, brethren, as Isaac was, are children of
 29 promise. But as then he that was born after the
 flesh persecuted him *that was born* after the Spirit,
 30 even so it is now. Howbeit what saith the scripture?
 Cast out the handmaid and her son: for the son of
 the handmaid shall not inherit with the son of the
 31 freewoman. Wherefore, brethren, we are not chil-
 5 dren of a handmaid, but of the freewoman. ²With ² Or, *For freedom*
 freedom* did Christ set us free: stand fast therefore,
 and be not entangled again in a yoke of bondage.
 2 Behold, I Paul say unto you, that, if ye receive
 3 circumcision, Christ will profit you nothing. Yea,
 I testify again to every man that receiveth circum-
 4 cision, that he is a debtor to do the whole law. Ye
 are ³severed from Christ, ye who would be justified ³ Gr. *brought to*
 5 by the law; ye are fallen away from grace. For
 we through the Spirit by faith wait for the hope of
 6 righteousness. For in Christ Jesus neither circum-
 cision availeth any thing, nor uncircumcision; but
 7 faith ⁴working through love. Ye were running well; ⁴ Or, *wrought*
 who did hinder you that ye should not obey the truth?
 8 This persuasion *came* not of him that calleth you.
 9 A little leaven leaveneth the whole lump. I have
 10 confidence to you-ward in the Lord, that ye will be
 none otherwise minded: but he that troubleth you
 11 shall bear his judgement, whosoever he be. But I,
 brethren, if I still preach circumcision, why am I
 still persecuted? then hath the stumblingblock of
 12 the cross been done away. I would that they which
 unsettle you would even ⁵cut themselves off†. ⁵ Or, *mutilate them-*
 13 For ye, brethren, were called for freedom; only
use not your freedom for an occasion to the flesh,
 14 but through love be servants one to another. For
 the whole law is fulfilled in one word, *even* in this;
 15 Thou shalt love thy neighbour as thyself. But if ye
 bite and devour one another, take heed that ye be
 not consumed one of another.
 16 But I say, Walk by the Spirit, and ye shall not
 17 fulfil the lust of the flesh. For the flesh lusteth
 against the Spirit, and the

* Substitute marg. ² ("For freedom") for the text.—*Am. Com.*

† For "cut themselves off" read "go beyond circumcision"—*Am. Com.*

Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are 18 not under the law. Now the works of the flesh are 19 manifest, which are *these*, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, ¹heresies*, envy- 20 ings, drunkenness, revellings, and such like: of the which I ²forewarn you, even as I did ²forewarn you, that they which practise such things shall not inherit the kingdom of God. But the fruit of the Spirit 22 it is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, ³temperance: against 23 such there is no law. And they that are of Christ 24 Jesus have crucified the flesh with the passions and the lusts thereof.

¹ Or, *parties*

² Or, *tell you plainly*

³ Or, *self-control*

If we live by the Spirit, by the Spirit let us also 25 walk. Let us not be vainglorious, provoking one 26 another, envying one another.

Brethren, even if a man be overtaken in any trespass†, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so 2 fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and 4 then shall he have his glorying in regard of himself alone, and not of ⁴his neighbour. For each man shall 5 bear his own ⁵burden.

⁴ Gr. *the other*.

⁵ Or, *load*

But let him that is taught in the word communicate unto him that teacheth in all good things. Be not 7 deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth 8 unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well- 9 doing: for in due season we shall reap, if we faint not. So then, as‡ we have opportunity, let us work that 10 which is good toward all men, and especially toward them that are of the household of the faith.

* Substitute marg. ¹ ("parties") for the text.—*Am. Com.*

† "in any trespass" add marg. Or, *by*—*Am. Com.*

‡ "as" add marg. Or, *since*—*Am. Com.*

πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται,
 18 ἵνα μὴ ἂ ἐὰν θέλητε ταῦτα ποιῆτε. εἰ δὲ πνεύματι ἄγε-
 19 σθε, οὐκ ἔστε ὑπὸ νόμον. φανερά δέ ἐστιν τὰ ἔργα τῆς
 20 σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδω-
 λολατρία, φαρμακία, ἔχθραι, ἔρις, ζήλος, θυμοί, ἐριθίαι,
 21 διχοστασίαι, αἰρέσεις, φθόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια
 τούτοις, ἃ προλέγω ὑμῖν καθὼς Ἦ προείπον ὅτι οἱ τὰ
 22 τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.
 23 ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρά, εἰρήνη,
 24 ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος. οἱ δὲ τοῦ
 χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθή-
 25 μασιν καὶ ταῖς ἐπιθυμίαις. Εἰ ζῶμεν πνεύματι,
 26 πνεύματι καὶ στοιχῶμεν. μὴ γινώμεθα κενόδοξοι, ἀλλή-
 1 λους προκαλούμενοι, ἄλλήλοις ὀφθονοῦντες. Ἀδελφοί,
 ἐὰν καὶ προλημφθῇ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς
 οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραύ-
 2 τητος, σκοπῶν σεαυτόν, μὴ καὶ σὺ πειρασθῆς. Ἀλλήλων
 τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον
 3 τοῦ χριστοῦ. εἰ γὰρ δοκεῖ τις εἶναί τι μηδὲν ὢν, φρενα-
 4 πατᾶ ἑαυτόν· τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω [ἕκαστος],
 καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς
 5 τὸν ἕτερον, ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.
 6 Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι
 7 ἐν πάσιν ἀγαθοῖς. Μὴ πλανᾶσθε, θεὸς οὐ
 μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ
 8 θερίσει· ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς
 σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ
 9 τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. τὸ δὲ καλὸν ποιούν-
 τες μὴ ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλύο-
 10 μενοι. Ἄρα οὖν ὡς καιρὸν ἔχωμεν, ἐργαζώμεθα τὸ
 ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς
 πίστεως.

ἐρεῖς, ζήλοι

καὶ

ἀλλήλους

ηλίκοις

Ἴδετε ἡλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. 11
 Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκά- 12
 ζουσιν ὑμᾶς περιτέμεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ
 περι-τετμημένοι χριστοῦ [Ἰησοῦ]— μὴ διώκωνται· οὐδὲ γὰρ οἱ ἡ- 13
 περι-τετμημένοι μενοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς
 περιτέμεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται.
 ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ 14
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύ-
 ρωται καὶ γὰρ κόσμῳ. οὔτε γὰρ περιτομή τι ἔστιν οὔτε 15
 ἀκροβυστία, ἀλλὰ καινὴ κτίσις. καὶ ὅσοι τῷ κανόνι 16
 τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ
 ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω, ἐγὼ γὰρ 17
 τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

Ἡ χάρις τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ μετὰ τοῦ 18
 πνευματος ὑμῶν, ἀδελφοί· ἀμήν.

6. 11-6. 18. TO THE GALATIANS.

- 11 See with how large letters I ¹have written* unto ¹Or, write
12 you with mine own hand. As many as desire to
make a fair show in the flesh, they compel you to be
circumcised; only that they may not be persecuted ²Or, by reason of
13 ³for the cross of Christ. For not even they who ³Some ancient au-
³receive circumcision do themselves keep ⁴the law; ³thorities read have
been circumcised.
but they desire to have you circumcised, that they ⁴Or, a law
14 may glory in your flesh. But far be it from me to
glory, save in the cross of our Lord Jesus Christ,
through ⁵which the world hath been crucified unto ⁵Or, whom
15 me, and I unto the world. For neither is circum-
cision any thing, nor uncircumcision, but a new
16 ⁶creature. And as many as shall walk by this rule, ⁶Or, creation
peace be upon them, and mercy, and upon the Is-
rael of God.
- 17 From henceforth let no man trouble me: for I bear
branded on my body the marks of Jesus.
- 18 The grace of our Lord Jesus Christ be with your
spirit, brethren. Amen.

* Let the marg. ("write") and the text exchange places.—Am.
Com.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

PAUL, an apostle of Christ Jesus through the will **1**
of God, to the saints which are ¹at Ephesus, and the
¹ Some very an- faithful in Christ Jesus : Grace to you and peace **2**
cient authorities omit at *Ephesus*. from God our Father and the Lord Jesus Christ.

Blessed *be* the God and Father of our Lord Je- **3**
sus Christ, who hath blessed us with every spiritual
blessing in the heavenly *places* in Christ: even as he **4**
chose us in him before the foundation of the world,
that we should be holy and without blemish before
² Or, him: having ²him in love: having foreordained us unto adoption **5**
in love foreor- as sons through Jesus Christ unto himself, accord-
dained us ing to the good pleasure of his will, to the praise of **6**
³ Or, wherewith he the glory of his grace, ³which he freely bestowed on **7**
endued us us in the Beloved: in whom we have our redemp-
tion through his blood, the forgiveness of our tres-
⁴ Or, wherewith he ⁴passes, according to the riches of his grace, ⁴which **8**
abounded he made to abound toward us in all wisdom and
prudence, having made known unto us the mystery **9**
of his will, according to his good pleasure which he
purposed in him unto a dispensation of the fulness **10**
of the ⁵times, to sum up all things in Christ, the
⁵ Gr. seasons. things ⁶in the heavens, and the things upon the
⁶ Gr. upon. earth; in him, *I say*, in whom also we were made a **11**
heritage, having been foreordained according to the
purpose of him who worketh all things after the
counsel of his will; to the end that we should be **12**
⁷ Or, have unto the praise of his glory, we who ⁷had before
hoped in Christ: in whom ye also, having heard the **13**
word of the truth, the gospel of your salvation,—in
whom, having also believed,

ΠΡΟΣ ΕΦΕΣΙΟΥΣ

Αρ.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
θεοῦ τοῖς ἀγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς
2 ἐν Χριστῷ Ἰησοῦ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πα-
τρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
4 ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, καθὼς ἐξελέξατο ἡμᾶς
ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ
5 ἁμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, προορίσας ἡμᾶς
εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδο-
6 κίαν τοῦ θελήματος αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάριτος
7 αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, ἐν ᾧ ἔχο-
μεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν
8 τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ
9 ἧς ἐπερίσσειεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονή-
σει γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ,
10 κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ εἰς οἰκο-
νομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι
τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ
11 τῆς γῆς· ἐν αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν προορισθέν-
τες κατὰ πρόθεσιν τοῦ τα πάντα ἐνεργούντος κατὰ τὴν
12 βουλὴν τοῦ θελήματος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς
ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ·
13 ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ
εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες,

ὅς

ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὅ¹⁴
 ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν
 τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

Αφ.

δωή ν. δῶ

ἐνήργησεν

Διὰ τοῦτο καὶ γώ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν¹⁵
 ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς ἁγίους,
 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνεῖαν ποιούμε-¹⁶
 νος ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ θεὸς τοῦ κυρίου¹⁷
 ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, ὁ δῶ¹⁸ ὑμῖν
 πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ,
 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς¹⁸
 τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς
 ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς
 ἁγίοις, καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ¹⁹
 εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους
 τῆς ἰσχύος αὐτοῦ ἣν ἐνήργηκεν²⁰ ἐν τῷ χριστῷ ἐγείρας
 αὐτὸν ἐκ νεκρῶν, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς
 ἐπουρανίοις ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνά-²¹
 μεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ
 μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι· καὶ²²
 πάντα ὑπέταξεν ὑπὸ τοῦς πόδας αὐτοῦ, καὶ αὐτὸν
 ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἣτις ἐστὶν τὸ²³
 σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρου-
 μένου. καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ¹
 ταῖς ἁμαρτίαις ὑμῶν, ἐν αἷς ποτὲ περιεπατήσατε κατὰ²
 τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς
 ἐξουσίας τοῦ αἔρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος
 ἐν τοῖς υἱοῖς τῆς ἀπειθείας· ἐν οἷς καὶ ἡμεῖς πάντες³
 ἀνεστράφημέν ποτὲ ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς
 ἡμῶν, ποιῶντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν δια-
 νοιῶν, καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί.—
 ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην⁴
 αὐτοῦ ἣν ἡγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς⁵
 παραπτώμασιν συνεζωοποίησεν[†] τῷ χριστῷ,— χάριτί ἐστε

1. 13. 2 5. TO THE EPHESIANS.

ye were sealed with the Holy Spirit of promise,
14 which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

15 For this cause I also, having heard of the faith in ^{1 Or, in} the Lord Jesus which is ^{2 Many ancient authorities insert the love.} ²among you, and ²which *ye*
16 *shew** toward all the saints, cease not to give thanks
17 for you, making mention *of you* in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the
19 glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the
20 strength of his might which he wrought in Christ, when he raised him from the dead, and made him
21 to sit at his right hand in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in
22 this ^{3 Or, age} ³world, but also in that which is to come: and he
23 put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.

2 And you *did he quicken*, when ye were dead
2 through your trespasses and sins, wherein aforetime ye walked according to the ^{4 Gr. age.} ⁴course of this
world, according to the prince of the power† of the air, of the spirit that now worketh in the sons of
3 disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the ^{5 Gr. thoughts.} ⁵mind, and were by nature children of
4 wrath, even as the rest:—but God, being rich in mercy, for his great love wherewith he loved us,
5 even when we were dead through our trespasses, quickened us together ^{6 Some ancient authorities read in Christ.} ⁶with Christ (by grace have

* For "and which *ye shew*" read "and the love which *ye shew*" and in marg. ² for "insert" read "omit"—*Am. Com.*

† For "power" read "powers" (with marg. Gr. *power*.)—*Am. Com.*

ye been saved), and raised us up with him, and 6
made us to sit with him in the heavenly *places*, in
Christ Jesus: that in the ages to come he might 7
shew the exceeding riches of his grace in kindness
toward us in Christ Jesus: for by grace have ye 8
been saved through faith; and that not of your-
selves: *it is* the gift of God: not of works, that no 9
man should glory. For we are his workmanship, 10
created in Christ Jesus for good works, which God
afore prepared that we should walk in them.

Wherefore remember, that aforetime ye, the Gen- 11
tiles in the flesh, who are called Uncircumcision by
that which is called Circumcision, in the flesh, made
by hands; that ye were at that time separate from 12
Christ, alienated from the commonwealth of Israel,
and strangers from the covenants of the promise,
having no hope and without God in the world. But 13
now in Christ Jesus ye that once were far off are
made nigh in the blood of Christ. For he is our 14
peace, who made both one, and brake down the mid-
dle wall of partition, having abolished in his flesh 15
the enmity, *even* the law of commandments *contain-*
ed in ordinances; that he might create in himself of
the twain one new man, *so* making peace; and might 16
reconcile them both in one body unto God through
the cross, having slain the enmity thereby: and he 17
came and ¹preached peace to you that were far off,
and peace to them that were nigh: for through him 18
we both have our access in one Spirit unto the Fa-
ther. So then ye are no more strangers and sojourn- 19
ers, but ye are fellow-citizens with the saints, and of
the household of God, being built upon the founda- 20
tion of the apostles and prophets, Christ Jesus him-
self being the chief corner stone; in whom ²each 21
several building, fitly framed together, groweth into
a holy ³temple in the Lord; in whom ye also are 22
builded together ⁴for a habitation of God in the
Spirit.

For this cause I Paul, the prisoner of Christ

3

¹ Gr. *preached good tidings of peace.*

² Gr. *every build- ing.*

³ Or, *sanctuary*

⁴ Gr. *into.*

6 σεσωσμένοι, — καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς
7 ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, ἵνα ἐνδείξηται ἐν τοῖς
αἰώσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς
χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.
8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο
9 οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μὴ τις
10 καυχῆσεται. αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν
Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ
θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

11 Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ
λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν
12 σαρκὶ χειροποιήτου, — ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς
Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ
ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες
13 καὶ ἄθεοι ἐν τῷ κόσμῳ. νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ
ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ
14 χριστοῦ. Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ
ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν
15 ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν
δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα
16 καινὸν ἄνθρωπον ποιῶν εἰρήνην, καὶ ἀποκαταλλάξῃ τοὺς
ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀπο-
17 κτείνας τὴν ἔχθραν ἐν αὐτῷ· καὶ ἔλθων εἰρηγγελίσατο
18 εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς· ὅτι
δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ
19 πνεύματι πρὸς τὸν πατέρα. Ἄρα οὖν οὐκέτι ἐστέ ξένοι
καὶ πάροικοι, ἀλλὰ ἐστέ συνπολίται τῶν ἁγίων καὶ οἰκεῖοι
20 τοῦ θεοῦ, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστό-
λων καὶ προφητῶν, ὅντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ
21 Ἰησοῦ, ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει
22 εἰς ναὸν ἅγιον ἐν κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε
εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.

1 Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ

Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν, — εἴ γε ἠκούσατε τὴν οἰκο- 2
 νομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,
 [ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς 3
 προέγραψα ἐν ὀλίγῳ, πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆ- 4
 σαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ χριστοῦ, ὃ ἐτέrais 5
 γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν
 ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφῆταις
 ἐν πνεύματι, εἶναι τὰ ἔθνη συνκληρονόμα καὶ σῶμα 6
 καὶ συνμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ
 εὐαγγελίου, οὗ ἐγενήθη διὰκονος κατὰ τὴν δωρεὰν τῆς 7
 χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς
 δυνάμεως αὐτοῦ — ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων 8
 ἐδόθη ἡ χάρις αὕτη — τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ
 ἀνεξιχνίαστον πλοῦτος τοῦ χριστοῦ, καὶ φωτίσαι [†] τίς ἡ 9
 οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν
 αἰώνων ἐν τῷ θεῷ τῷ πάντα κτίσαντι, ἵνα γνωρισθῇ νῦν 10
 ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς
 ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ, κατὰ πρόθεσιν 11
 τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ
 ἡμῶν, ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν 12
 πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. Διὸ αἰτοῦμαι μὴ 13
 ἐνκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα
 ὑμῶν.

Τούτου χάριν κάμπτω τὰ γόνατά μου 14
 πρὸς τὸν πατέρα, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ 15
 γῆς ὀνομάζεται, ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης 16
 αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς
 τὸν ἔσω ἄνθρωπον, κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως 17
 ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ* ἐρριζωμένοι καὶ τεθεμε-
 λιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς 18
 ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος,
 γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ 19
 χριστοῦ, ἵνα [†] πληρωθῆτε εἰς [†] πᾶν τὸ πλήρωμα τοῦ θεοῦ.

πάντας

βάθος καὶ ὕψος

πληρωθῇ

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ 20

3. 1-3. 20. TO THE EPHESIANS.

2 Jesus in behalf of you Gentiles,—if so be that ye have
 heard of the ¹dispensation of that grace of God which ¹ Or, *stewardship*
 3 was given me to you-ward; how that by revelation
 was made known unto me the mystery, as I wrote
 4 afore in few words, whereby, when ye read, ye can
 perceive my understanding in the mystery of Christ;
 5 which in other generations was not made known unto
 the sons of men, as it hath now been revealed unto
 6 his holy apostles and prophets in the Spirit; *to wit,*
 that the Gentiles are fellow-heirs, and fellow-mem-
 bers of the body, and fellow-partakers of the prom-
 7 ise in Christ Jesus through the gospel, whereof I was
 made a minister, according to the gift of that grace
 of God which was given me according to the work-
 8 ing of his power. Unto me, who am less than the
 least of all saints, was this grace given, to preach unto
 9 the Gentiles the unsearchable riches of Christ; and
 to ²make all men see what is the ¹dispensation of the
 mystery which from all ages hath been hid in God ² Some ancient au-
 thorities *real*
 bring to light
 what is.
 10 who created all things; to the intent that now unto
 the principalities and the powers in the heavenly
places might be made known through the church
 11 the manifold wisdom of God, according to the ³eter- ³ Gr. *purpose of the*
 nal purpose which he purposed in Christ Jesus our *ages.*
 12 Lord: in whom we have boldness and access in con-
 13 fidence through ⁴our faith in him. Wherefore I ask ⁴ Or, *the faith of*
 that ye ⁵faint not* at my tribulations for you, which ⁵ Or, *I*
⁶are your glory. ⁶ Or, *is*
 14 For this cause I bow my knees unto the Father,
 15 from whom every ⁷family in heaven and on earth is ⁷ Gr. *fatherhood.*
 16 named, that he would grant you, according to the
 riches of his glory, that ye may be strengthened with
 17 power through his Spirit in the inward man; that
 Christ may dwell in your hearts through faith; to
 the end that ye, being rooted and grounded in love,
 18 may be strong to apprehend with all the saints what
 19 is the breadth and length and height and depth, and
 to know the love of Christ which passeth knowl-
 edge, that ye may be filled unto all the fulness of God.
 20 Now unto him that is able to do exceeding abun-
 dantly above all

* For "ye faint not" read "I may not faint" (with marg. Or, ye)
 —Am. Com.

¹ Gr. *all the generations of the age of the ages.*

that we ask or think, according to the power that worketh in us, unto him *be* the glory in the church ²¹ and in Christ Jesus unto ¹all generations for ever and ever. Amen.

I therefore, the prisoner in the Lord, beseech you ⁴ to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ⁴ also ye were called in one hope of your calling; one ⁵ Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore ⁸ he saith,

When he ascended on high, he led captivity captive,

And gave gifts unto men.

² Some ancient authorities insert *first.*

(Now this, He ascended, what is it but that he also ⁹ descended ²into the lower parts of the earth? He ¹⁰ that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the ¹² work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of ¹³ the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no ¹⁴ longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but ¹⁵ speaking truth in love, may grow up in all things into him, which is the head, *even* Christ; from whom all the ¹⁶ body fitly framed and knit together ⁴through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

³ Or, *dealing truly*

⁴ Gr. *through every joint of the supply.*

ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργου-
 21 μένην ἐν ἡμῖν, αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ
 Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.

1 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως
 2 περιπατῆσαι τῆς κλήσεως ἣς ἐκλήθητε, μετὰ πάσης τα-
 πεινοφροσύνης καὶ πραύτητος, μετὰ μακροθυμίας, ἀνε-
 3 χόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν
 4 ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης· ἐν
 σώμα καὶ ἐν πνεύμα, καθὼς [καὶ] ἐκλήθητε ἐν μιᾷ ἐλπίδι
 5 τῆς κλήσεως ὑμῶν· εἰς κύριος, μία πίστις, ἐν βάπτισμα·
 6 εἰς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων
 7 καὶ ἐν πᾶσιν. Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη [ἡ] χάρις κατὰ
 8 τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ. διὸ λέγει

Ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν,

[καὶ] ἔδωκεν δόματα τοῖς ἀνθρώποις.

9 τὸ δὲ ἈΝΕΒΗ τί ἐστίν· εἰ μὴ ὅτι καὶ κατέβη [†] εἰς τὰ
 10 κατώτερα μέρη τῆς γῆς; ὁ καταβὰς αὐτός ἐστιν καὶ ὁ
 ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ
 11 πάντα. καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ
 προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ
 12 διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον
 13 διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ, μέχρι
 καταντήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ
 τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς
 14 μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ, ἵνα μηκέτι
 ὦμεν ἰηπιοί, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ
 ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβίᾳ τῶν ἀνθρώπων ἐν
 15 πανουργίᾳ πρὸς τὴν μεθοδίαν τῆς πλάνης, ἀληθεύοντες δὲ
 ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἐστίν ἡ
 16 κεφαλὴ, Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον
 καὶ συνβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας
 κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου [μέρους] τὴν αὐξῆσιν
 τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

πρῶτον

μέλους

Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς 17
 περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ
 νοὸς αὐτῶν, ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριω- 18
 μένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν
 αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, οἵτινες ἀπηλ- 19
 γηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελείᾳ εἰς ἐργασίαν
 ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. Ὑμεῖς δὲ οὐχ οὕτως 20
 ἐμάθετε τὸν χριστόν, εἴ γε αὐτὸν ἤκούσατε καὶ ἐν αὐτῷ 21
 ἐδιδάχθητε, καθὼς ἔστιν ἀλήθεια ἐν τῷ Ἰησοῦ, ἀποθέσθαι 22
 ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρω-
 πον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,
 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ ἐνδύσα- 23
 σθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν 24
 δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος 25
 μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη·
 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ 26
 παροργισμῷ ὑμῶν, μηδὲ δίδοτε τόπον τῷ διαβόλῳ. ὁ 27
 κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιᾷτω ἐργαζόμενος
 ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχῃ μεταδιδόναι τῷ 28
 χρεῖαν ἔχοντι. πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ 29
 ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς
 χρεῖας, ἵνα δῶ χάριν τοῖς ἀκούουσιν. καὶ μὴ λυπεῖτε τὸ 30
 πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέ-
 ραν ἀπολυτρώσεως. πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ 31
 κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.
 γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὖσπλαγχτοι, χαρι- 32
 ζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο
 ἡμῖν· γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά, 1
 καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς ἠγάπησεν 2
 ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ὑμῶν προσφορὰν καὶ
 θύσαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας. Πορνεία 3
 δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν

4. 17-5. 3. TO THE EPHESIANS.

17 This I say therefore, and testify in the Lord, that
 ye no longer walk as the Gentiles also walk, in the
 18 vanity of their mind, being darkened in their under-
 standing, alienated from the life of God because of
 the ignorance that is in them, because of the harden-
 19 ing of their heart; who being past feeling gave
 themselves up to lasciviousness, ¹to work all un- ^{1 Or, to make a}
 20 cleanness with ²greediness. But ye did not so learn ^{2 Or, covetousness}
 21 Christ; if so be that ye heard him, and were taught
 22 in him, even as truth is in Jesus: that ye put away,
 as concerning your former manner of life, the old
 man, which waxeth corrupt after the lusts of deceit;
 23 and that ye be renewed in the spirit of your mind,
 24 and put on the new man, ³which after God hath ^{3 Or, which is after}
 been created in righteousness and holiness of truth. ^{God, created &c.}
 25 Wherefore, putting away falsehood, speak ye truth
 each one with his neighbour: for we are members
 26 one of another. Be ye angry, and sin not: let not
 27 the sun go down upon your ⁴wrath: neither give ^{4 Gr. provocation.}
 28 place to the devil. Let him that stole steal no more:
 but rather let him labour, working with his hands
 the thing that is good, that he may have whereof to
 29 give to him that hath need. Let no corrupt speech
 proceed out of your mouth, but such as is good for
⁵edifying as the need may be, that it may give grace ^{5 Gr. the building}
 30 to them that hear. And grieve not the Holy Spirit ^{up of the need.}
 of God, in whom ye were sealed unto the day of re-
 31 demption. Let all bitterness, and wrath, and anger,
 and clamour, and railing, be put away from you,
 32 with all malice: and be ye kind one to another, ten-
 derhearted, forgiving each other, even as God also
 in Christ forgave ⁶you. ^{6 Many ancient}
5 Be ye therefore imitators of God, as beloved chil- ^{authorities read}
 2 dren; and walk in love, even as Christ also loved ^{us.}
 you, and gave himself up for ⁷us, an offering and a ^{7 Some ancient au-}
 3 sacrifice to God for an odour of a sweet smell. But ^{thorities read you}
 fornication, and all uncleanness, or covetousness,
 let it not even be named among

you, as becometh saints; nor filthiness, nor foolish 4
 talking, or jesting, which are not befitting: but
 rather giving of thanks. For this ye know of a 5
 surety, that no fornicator, nor unclean person, nor
 covetous man, which is an idolater, hath any in-
 heritance in the kingdom of Christ and God. Let 6
 no man deceive you with empty words: for because
 of these things cometh the wrath of God upon the
 sons of disobedience. Be not ye therefore partakers 7
 with them; for ye were once darkness, but are now 8
 light in the Lord: walk as children of light (for the 9
 fruit of the light is in all goodness and righteous-
 ness and truth), proving what is well-pleasing unto 10
 the Lord; and have no fellowship with the unfruit- 11
 ful works of darkness, but rather even ¹reprove
 them; for the things which are done by them in 12
 secret it is a shame even to speak of. But all things 13
 when they are ²reproved are made manifest by the
 light: for every thing that is made manifest is light.
 Wherefore *he* saith, Awake, thou that sleepest, and 14
 arise from the dead, and Christ shall shine upon
 thee.

1 Or, convict

2 Or, convicted

3 Gr. *buying up the opportunity.*

4 Or, in spirit

5 Or, to yourselves

6 Gr. *the God and Father.*

Look therefore carefully how ye walk, not as un- 15
 wise, but as wise; ³redeeming the time, because the 16
 days are evil. Wherefore be ye not foolish, but ¹⁷
 understand what the will of the Lord is. And be 18
 not drunken with wine, wherein ¹⁸is riot, but be filled
¹⁹with the Spirit; speaking ²⁰one to another in psalms 19
 and hymns and spiritual songs, singing and making
 melody with your heart to the Lord; giving thanks 20
 always for all things in the name of our Lord Jesus
 Christ to ²¹God, even the Father; subjecting your- 21
 selves one to another in the fear of Christ.

7 Or, *so are the wives also*

Wives, *be in subjection* unto your own husbands, 22
 as unto the Lord. For the husband is the head of 23
 the wife, as Christ also is the head of the church, *be-*
ing himself the saviour of the body. But as the 24
 church is subject to Christ, ²⁵so let the wives also
 be to their husbands in every thing.

4 ὑμῖν, καθὼς πρέπει ἁγίοις, καὶ αἰσχρότης καὶ μωρολογία
 ἢ εὐτραπεία, ἃ οὐκ ἀνήκεν, ἀλλὰ μᾶλλον εὐχαριστία.
 5 τοῦτο γὰρ ἴστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος
 ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν
 6 ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ. Μηδεὶς
 ὑμᾶς ἀπατάτω κενοῖς λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ
 7 τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. μὴ οὖν γίνεσθε
 8 συνμέτοχοι αὐτῶν· ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν
 9 κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε, ὃ γὰρ καρπὸς τοῦ
 φωτὸς ἐν πάσῃ ἀγαθῶσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ,
 10 δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ· καὶ μὴ συνκοι-
 11 νωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκοτούς, μᾶλλον δὲ
 12 καὶ ἐλέγχετε, τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν
 13 ἐστὶν καὶ λέγειν· τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς
 14 φανεροῦνται, πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν. διὸ
 λέγει

*Εγείρε, ὁ καθεύδων,
 καὶ ἀνάστα ἐκ τῶν νεκρῶν,
 καὶ ἐπιφαύσει σοι ὁ χριστός.

Αρ.

15 Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε, μὴ ὡς ἄσοφοι
 16 ἀλλ' ὡς σοφοί, ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι
 17 πονηραὶ εἰσιν. διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ
 18 συνιέτε τί τὸ θέλημα τοῦ κυρίου· καὶ ΜΗ ΜΕΘΥΣΚΕΘΕ
 Οἴνω, ἐν ᾧ ἐστὶν ἄσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,
 19 λαλοῦντες ἑαυτοῖς [†] ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευμα-
 τικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,
 20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου
 21 ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί, ὑποτασσόμενοι
 22 ἀλλήλοις ἐν φόβῳ Χριστοῦ. Αἱ γυναῖκες τοῖς
 23 ἰδίοις ἀνδράσιν [†] ὡς τῷ κυρίῳ, ὅτι ἁνὴρ ἐστὶν κεφαλὴ τῆς
 γυναικὸς ὡς καὶ ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς
 24 σωτὴρ τοῦ σώματος. ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται
 τῷ χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

ὑποτασθέντων
 ἀνὴρ κεφαλὴ ἐστίν

5. 25-6. 9. TO THE EPHESIANS.

25 Husbands, love your wives, even as Christ also loved
 26 the church, and gave himself up for it; that he
 might sanctify it, having cleansed it by the ¹wash- ¹ Gr. *laver*.
 27 ing of water with the word, that he might present
 the church to himself a glorious *church*, not having
 spot or wrinkle or any such thing; but that it should
 28 be holy and without blemish. Even so ought hus-
 bands also to love their own wives as their own
 bodies. He that loveth his own wife loveth him-
 29 self: for no man ever hated his own flesh; but
 nourisheth and cherisheth it, even as Christ also the
 30 church; because we are members of his body. For
 31 this cause shall a man leave his father and mother,
 and shall cleave to his wife; and the twain shall
 32 become one flesh. This mystery is great: but I
 33 speak in regard of Christ and of the church. Nev-
 ertheless do ye also severally love each one his own
 wife even as himself; and *let* the wife *see* that she
 fear her husband.

6 Children, obey your parents in the Lord: for this is
 2 right. Honour thy father and mother (which is the
 3 first commandment with promise), that it may be
 well with thee, and thou ²mayest live long on the ² Or, *shalt*
 4 ³earth. And, ye fathers, provoke not your children ³ Or, *land*
 to wrath: but nurture them in the chastening and
 admonition of the Lord.

5 ⁴Servants, be obedient unto them that according ⁴ Gr. *Bonds-*
 to the flesh are your ⁵masters, with fear and trem- ^{vants.}
 bling, in singleness of your heart, as unto Christ; ⁵ Gr. *lords.*
 6 not in the way of eyeservice, as men-pleasers; but
 as ⁴servants of Christ, doing the will of God from
 7 the ⁶heart; with good will doing service, as unto the ⁶ Gr. *soul.*
 8 Lord, and not unto men: knowing that whatsoever
 good thing each one doeth, the same shall he re-
 ceive again from the Lord, whether *he be* bond or
 9 free. And, ye ⁵masters, do the same things unto
 them, and forbear threatening: knowing that both*
 their Master and yours is in heaven, and there is no
 respect of persons with him.

* For "both" read "he who is both"—*Am. Com.*

¹ Or, *From henceforth*

² Gr. *be made powerful*.

³ Or, *in opening my mouth with boldness, to make known*

⁴ Gr. *a chain*.

¹Finally, ²be strong in the Lord, and in the strength 10 of his might. Put on the whole armour of God, 11 that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh 12 and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. Wherefore take up the whole armour 13 of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand there- 14 fore, having girded your loins with truth, and having put on the breastplate of righteousness, and 15 having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, 16 wherewith ye shall be able to quench all the fiery darts of the evil *one*. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication 18 praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may 19 be given unto me ³in opening my mouth, to make known with boldness the mystery of the gospel, for 20 which I am an ambassador in ⁴chains; that in it I may speak boldly, as I ought to speak.

But that ye also may know my affairs, how I do, 21 Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for this very purpose, 22 that ye may know our state, and that he may comfort your hearts.

Peace be to the brethren, and love with faith, 23 from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus 24 Christ in uncorruptness.

- 10 Τοῦ λοιποῦ ἑνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει
 11 τῆς ἰσχύος αὐτοῦ. ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ
 πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδίας τοῦ
 12 διαβόλου· ὅτι οὐκ ἔστιν ἡμῖν ἡ πᾶλη πρὸς αἷμα καὶ
 σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς
 τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευμα-
 13 τικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. διὰ τοῦτο ἀνα-
 λάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῇτε ἀντιστή-
 ναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι
 14 στήναι. στήτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν
 ἐν ἀληθείᾳ, καὶ ἐνδύσάμενοι τὸν θώρακα τῆς δικαιο-
 15 σýνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ
 16 τοῦ εὐαγγελίου τῆς εἰρήνης, ἐν πᾶσιν ἀναλαβόντες
 τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη
 17 τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι· καὶ τὴν περι-
 κεφαλῇαν τοῦ ὡτηρίου δέξασθε, καὶ τὴν μάχαιραν
 18 τοῦ πνεύματος, ὃ ἔστιν ῥῆμα θεοῦ, διὰ πάσης προσ-
 ευχῆς καὶ δεήσεως, προσευχόμενοι ἐν παντὶ καιρῷ ἐν
 πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρ-
 19 τερήσει καὶ δεήσει περὶ πάντων τῶν ἀγίων, καὶ ὑπὲρ
 ἑμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου,
 ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον [τοῦ εὐαγγελίου]
 20 ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσω-
 μαι ὡς δεῖ με λαλῆσαι.
 21 Ἵνα δὲ εἰδῇτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, καὶ ὑμεῖς εἰδῇτε
 πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ
 22 πιστὸς διάκονος ἐν κυρίῳ, ὃν ἔπεμψα πρὸς ὑμᾶς εἰς
 αὐτὸ τοῦτο ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς
 καρδίας ὑμῶν.
 23 Εἰρήνῃ τοῖς ἀδελφοῖς καὶ ἀγάπῃ μετὰ πίστεως ἀπὸ
 24 θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. Ἡ χάρις μετὰ
 πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν
 ἐν ἀφθαρσίᾳ.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ

ΠΑΥΛΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ δούλοι Χριστοῦ Ἰησοῦ 1
 πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις
 σὺν ἐπισκόποις καὶ διακόνοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ 2
 θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν 3
 πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ 4
 χαρᾶς τὴν δέξιν ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ 5
 εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν, πεποιθὼς 6
 αὐτὸ τοῦτο ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπι-
 Χριστοῦ Ἰησοῦ τελέσει ἄχρι ἡμέρας Ἰησοῦ Χριστοῦ· καθὼς ἐστὶν δίκαιον 7
 ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν
 τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ
 καὶ βεβαιώσει τοῦ εὐαγγελίου συνκοινωνούς μου τῆς χά-
 ριτος πάντας ὑμᾶς ὄντας· μάρτυς γάρ μου ὁ θεός, ὡς ἐπι- 8
 ποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. καὶ 9
 τοῦτο προσεύχομαι ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ
 περισσεύσῃ μᾶλλον ᾧ περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, εἰς 10
 τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ
 ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, πεπληρωμένοι καρπὸν 11
 δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον
 θεοῦ.

Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ 12
 μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν, ὥστε 13
 τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ
 τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν, καὶ τοὺς πλείο- 14

Εἰλικρινεῖς = found pure when examined by sunlight.
 ἀπρόσκοποι = not causing offense & stumble.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

- 1 PAUL and Timothy, ¹servants of Christ Jesus, to ¹ Gr. *bondservants*.
all the saints in Christ Jesus which are at Philippi,
2 with the ²bishops and deacons: Grace to you and ² Or, *overseers*
peace from God our Father and the Lord Jesus
Christ.
3 I thank my God upon all my remembrance of you,
4 always in every supplication of mine on behalf of
5 you all making my supplication with joy, for your
fellowship in furtherance of the gospel from the first
6 day until now; being confident of this very thing,
that he which began a good work in you will perfect
7 it until the day of Jesus Christ: even as it is right
for me to be thus minded on behalf of you all, be-
cause ³I have you in my heart, inasmuch as, both in
my bonds and in the defence and confirmation of
the gospel, ye all are partakers with me of grace.
8 For God is my witness, how I long after you all in
9 the tender mercies of Christ Jesus. And this I pray,
that your love may abound yet more and more in
10 knowledge and all discernment; so that ye may ⁴ap- ⁴ Or, *prove the*
prove the things that are excellent; that ye may be *things that differ*
sincere and void of offence unto the day of Christ;
11 being filled with the ⁵fruits of righteousness, which ⁵ Gr. *fruit*.
are through Jesus Christ, unto the glory and praise
of God.
12 Now I would have you know, brethren, that the
things *which happened* unto me have fallen out rather
13 unto the progress of the gospel; so that my bonds
became manifest in Christ ⁶throughout the whole ⁶ Gr. *in the whole*
Prætorium.
14 prætorian guard, and to all the rest; and that most

- ¹ Gr. *trusting in my bonds.* of the brethren in the Lord, ¹being confident through my bonds, are more abundantly bold to speak the word of God without fear. Some indeed preach Christ even of envy and 15 strife; and some also of good will: the one* *do it* of love, 16 knowing that I am set for the defence of the gospel: but 17 the other† proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only 18 that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. For 19 I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in noth- 20 ing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, 21 and to die is gain. ²But if to live in the flesh,—*if* this is 22 the fruit of my work‡, then ³what I shall choose ⁴I wot not. But I am in a strait betwixt the two, having the desire to 23 depart and be with Christ; for it is very far better: yet to 24 abide in the flesh is more needful for your sake. And hav- 25 ing this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy ⁵in the faith; that 26 your glorying may abound in Christ Jesus in me through my presence with you again. Only ⁶let your manner of life be 27 worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving ⁷for the faith of the gospel; and in nothing affrighted* by the adversaries: 28 which is for them an evident token of perdition, but of your salvation, and that from God; because to you it hath been 29 granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: having the same conflict 30 which ye saw in me, and now hear to be in me.
- ² Or, *But if to live in the flesh be my lot, this is the fruit of my work: and what I shall choose I wot not.*
- ³ Or, *what shall I choose?*
- ⁴ Or, *I do not make known*§
- ⁵ Or, *of faith*
- ⁶ Gr. *behave as citizens worthily.*
- ⁷ Gr. *wish.*

* To "the one" etc. add marg. Or, *they that are moved by love do it*—Am. Com.

† To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*—Am. Com.

‡ Read in the text "*if* this shall bring fruit from my work" with marg. Gr. *this is for me fruit of work.*—Am. Com.

§ Omit marg. ⁴ ("*I do not make known*")—Am. Com.

νας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου
περισσότερως τολμᾶν ἀφόβως τὸν λόγον τοῦ θεοῦ λα-
15 λεῖν.

Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς
16 δὲ καὶ δι' εὐδοκίαν τὸν χριστὸν κηρύσσουσιν· οἱ μὲν ἐξ

ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμεαι,

17 οἱ δὲ ἐξ ἐριθίας τὸν χριστὸν καταγγέλλουσιν, οὐχ ἄγνως,

18 οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου. τί γάρ; πλὴν

ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς

καταγγέλλεται, καὶ ἐν τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι,

19 οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ

τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ

20 Χριστοῦ, κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου ὅτι ἐν

οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάν-

τοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου,

21 εἴτε διὰ ζωῆς εἴτε διὰ θανάτου. Ἐμοὶ γάρ

22 τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. εἰ δὲ τὸ ζῆν

ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, — καὶ τί αἰρήσομαι οὐ

23 γνωρίζω· συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων

εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ γὰρ μᾶλλον

24 κρεῖσσον, τὸ δὲ ἐπιμένειν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

25 καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν

26 ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ἵνα τὸ

καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἑμοὶ διὰ

27 τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. Μό-

νον ἀξίως τοῦ εὐαγγελίου τοῦ χριστοῦ πολιτεύεσθε, ἵνα

εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν,

ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ

28 πίστει τοῦ εὐαγγελίου, καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ

τῶν ἀντικειμένων (ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας,

29 ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ, ὅτι ὑμῖν ἐχαρίσθη

τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεῦειν ἀλλὰ

30 καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν), τὸν αὐτὸν ἀγῶνα ἔχοντες

οἷον εἶδετε ἐν ἑμοὶ καὶ νῦν ἀκούετε ἐν ἑμοί.

Χριστὸν

δὲ

ἔργου, καὶ τί
αἰρήσομαι;

ἐπιμένειν

αὐτό

ἕκαστος | ἐτέρων.
ἕκαστοι τοῦτο

Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ¹
 ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ
 οἰκτιρμοί, πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονήτε, ²
 τὴν αὐτὴν ἀγάπην ἔχοντες, σύνψυχοι, τὸ ἐν ᾧ φρονοῦντες,
 μηδὲν κατ' ἐριθίαν μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινο- ³
 φροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, μὴ τὰ ⁴
 ἑαυτῶν ἕκαστοι σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκα-
 στοι. τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, ⁵
 ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ ⁶
 εἶναι ἴσα θεῷ, ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου ⁷
 λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι
 εὑρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπὲρ ⁸
 κοῦς μέχρι θανάτου, θανάτου δὲ σταυροῦ· διὸ καὶ ὁ θεὸς ⁹
 αὐτὸν ὑπερύψωσεν, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ
 πᾶν ὄνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ¹⁰
 ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσα ¹¹
 γλῶσσα ἐξομολογήσῃται ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ ΧΡΙ-
 ΣΤΟΣ εἰς δόξαν θεοῦ πατρὸς.

Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ¹²
 [ὡς] ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον
 ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν
 σωτηρίαν κατεργάζεσθε, θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ¹³
 ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας·
 πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν ¹⁴
 ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα ¹⁵
 μέσον γενεᾶς σκολιδᾶς καὶ διεστραμμένης, ἐν οἷς φαί-
 νεσθε ὡς φωστῆρες ἐν κόσμῳ λόγον ζωῆς ἐπέχοντες, ¹⁶
 εἰς καύχημα ἡμῶν εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν
 ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίσαμεν. Ἀλλὰ εἰ καὶ σπέν- ¹⁷
 δομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν,
 χαίρω καὶ συνχαίρω πᾶσιν ὑμῖν· τὸ δὲ αὐτὸ καὶ ὑμεῖς ¹⁸
 χαίρετε καὶ συνχαίρετέ μοι.

Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ¹⁹

- 2 If there is therefore any comfort* in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord,¹ of one mind; *doing* nothing through faction or through vain-glory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, ²being† in the form of God, counted it not ³a prize to be on an equality with God‡, but emptied himself, taking the form of a ⁴servant, ⁵being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross.
- 9 Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and ⁶*things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
- 12 So then, my beloved, even as ye have always obeyed, not ⁷as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and disputings§; that ye may be|| blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as ⁸lights ⁹Gr. *luminaries*.
- 16 in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labour in vain. Yea, and if I am ⁹offered ⁹Gr. *poured out as a drink-offering*, upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice with me.
- 19 But I hope in the Lord Jesus to send Timothy shortly

* For "comfort" read "exhortation"—*Am. Com.*

† For "being" read "existing" and omit marg. ²—*Am. Com.*

‡ Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. ³—*Am. Com.*

§ For "disputings" read "questionings"—*Am. Com.*

|| For "may be" read "may become"—*Am. Com.*

¹ Some ancient authorities read *of the same mind*.

² Gr. *being originally*.

³ Gr. *a thing to be grasped*.

⁴ Gr. *bondservant*.

⁵ Gr. *becoming in*.

⁶ Or, *things of the world below*.

⁷ Some ancient authorities omit *as*.

⁸ Gr. *luminaries*.

⁹ Gr. *poured out as a drink-offering*.

TO THE PHILIPPIANS. 2. 19-3. 8.

- unto you, that I also may be of good comfort, when I know your state. For I have no man ¹likeminded, who will care ¹truly for your state. For they all seek their own, not the things of Jesus ²¹Christ. But ye know the proof of him, that, as a ²²child *serveth* a father, *so* he served with me in furtherance of the gospel. Him therefore I hope to ²³send forthwith, so soon as I shall see how it will go with me: but I trust in the Lord that I myself also ²⁴shall come shortly. But I counted it necessary to ²⁵send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your ²messenger and minister to my need; since he longed ³after you all, ²⁶and was sore troubled, because ye had heard that he was sick: for indeed he was sick nigh unto death: ²⁷but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him therefore the more ²⁸diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him ²⁹therefore in the Lord with all joy; and hold such in honour: because for the work of ⁴Christ he came ³⁰nigh unto death, hazarding his life to supply that which was lacking in your service toward me.
- ⁵Finally, my brethren, ⁵rejoice in the Lord. To ³write the same things to you, to me indeed is not irksome, but for you it is safe. Beware of the dogs, ²beware of the evil workers, beware of the concision: for we are the circumcision, who worship by the ³Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might ⁴have confidence even in the flesh: if any other man ⁶thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, ⁵of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit ⁷what things were ⁷gain to me, these have I counted loss for Christ. Yea verily, and I count all things ⁸to be loss
- ¹ Gr. *genuinely*.
- ² Gr. *apostle*.
- ³ Many ancient authorities read *to see you all*.
- ⁴ Many ancient authorities read *the Lord*.
- ⁵ Or, *farewell*.
- ⁶ Or, *seemeth*.
- ⁷ Gr. *gains*.

20 ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ γνούς τὰ περὶ ὑμῶν. οὐδένα
 γὰρ ἔχω ἰσόψυχον ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει,
 21 οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Χριστοῦ Ἰησοῦ.
 22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατὴρ τέκνον σὺν
 23 ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. Τοῦτον μὲν οὖν
 ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς.
 24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.
 25 ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφόν καὶ
 συνεργὸν καὶ συνστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ
 26 λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς, ἐπειδὴ
 ἐπιποθῶν ἦν πάντας ὑμᾶς [ιδεῖν], καὶ ἀδελφονῶν διότι
 27 ἠκούσατε ὅτι ἡσθένησεν. καὶ γὰρ ἡσθένησεν παραπλήσιον
 θανάτου· ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον
 28 ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ. σπουδαιοτέρως
 οὖν ἐπεμψα αὐτόν ἵνα ἰδόντες αὐτόν πάλιν χαρῇτε καὶ γὰρ
 29 ἀλυπότερος ὢ. προσδέχεσθε οὖν αὐτόν ἐν κυρίῳ μετὰ
 30 πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε, ὅτι διὰ
 τὸ ἔργον Κυρίου μέχρι θανάτου ἡγγισεν, παραβολευσά-
 μενος τῇ ψυχῇ ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς
 πρὸς με λειτουργίας.

Ἰησοῦ Χριστοῦ

ὑμᾶς πάντας

Χριστοῦ

1 Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. τὰ αὐτὰ
 γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.—

2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας,
 3 βλέπετε τὴν κατατομήν. ἡμεῖς γὰρ ἐσμεν ἡ περιτομή,
 οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ
 4 Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες, καίπερ ἐγὼ ἔχων
 πεποιθήσιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος
 5 πεποιθένα ἐν σαρκί, ἐγὼ μᾶλλον· περιτομῇ ὀκταήμερος,
 6 κατὰ νόμον Φαρισαῖος, κατὰ ζήλος διώκων τὴν ἐκκλησίαν,
 7 κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. Ἀλ-
 λά ἅτινα ἦν μοι κέρδη, ταῦτα ἡγήμαι διὰ τὸν χριστὸν
 8 ζημίαν. ἀλλὰ μὲν οὖν γε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι

διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι' ὃν τὰ πάντα ἐξημιώθην, καὶ ἡγοῦμαι σκύβαλα ἵνα Χριστὸν κερδήσω καὶ εὕρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ]. ἀδελφοί, ἐγὼ ἐμαυτὸν ὡς λογίζομαι κατεληφέναι· ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἁγίας κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει· πλην εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.

οὐ

Συνμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς ὡς περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς· πολλοὶ γὰρ περιπατοῦσιν οὓς πολλὰ κίς ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ χριστοῦ, ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες· ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν, ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

μου

Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.

Σύνζυγε

Εὐδοίαν παρακαλῶ καὶ Συντίχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. γὰρ ἐρωτῶ καὶ σέ, γνήσιε Σύνζυγε, συνλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ

for the excellency of the knowledge of Christ Jesus my Lord : for whom I suffered the loss of all things, and do
 9 count them but ¹ dung, that I may gain Christ, and be found
 in him, ² not having a righteousness of mine own, *even* that
 which is of the law, but that which is through faith in
 10 Christ, the righteousness which is of God† ³ by faith : that
 I may know him, and the power of his resurrection, and the
 fellowship of his sufferings, becoming conformed unto his
 11 death ; if by any means I may attain unto the resurrection
 12 from the dead. Not that I have already obtained, or am
 already made perfect : but I press on, if so be that I may
 ‘apprehend‡ that for which also I was apprehended by Christ
 13 Jesus. Brethren, I count not myself ⁵ yet to have appre-
 hended§ : but one thing *I do*, forgetting the things which
 are behind, and stretching forward to the things which are
 14 before, I press on toward the goal unto the prize of the
 15 ⁶ high calling of God in Christ Jesus. Let us therefore, as
 many as be perfect, be thus minded : and if in any thing
 ye are otherwise minded, even this shall God reveal unto
 16 you : only, whereunto we have already attained, by that
 same *rule* let us walk.
 17 Brethren, be ye imitators together of me, and mark them
 18 which so walk even as ye have us for an ensample. For
 many walk, of whom I told you often, and now tell you
 even weeping, *that they are* the enemies of the cross of
 19 Christ : whose end is perdition, whose god is the belly, and
 20 *whose* glory is in their shame, who mind earthly things. For
 our ⁷ citizenship is in heaven ; from whence also we wait for
 21 a Saviour, the Lord Jesus Christ : who shall fashion anew
 the body of our humiliation, *that it may be* conformed to the
 body of his glory, according to the working whereby he is
 able even to subject all things unto himself.
 4 Wherefore, my brethren beloved and longed for, my joy
 and crown, so stand fast in the Lord, my beloved.
 2 I exhort Euodia, and I exhort Syntyche, to be of the same
 3 mind in the Lord. Yea, I beseech thee also, true yokefel-
 low, help these women, for they laboured with me in the
 gospel, with Clement also, and

* Substitute marg. ¹ (“*refuse*”) for the text.—*Am. Com.* † For “of God”
 read “from God”—*Am. Com.* ‡ For “apprehend . . . apprehended” read
 “lay hold on . . . laid hold on”, and in marg. ⁴ for “apprehend . . . appre-
 hend led” read “lay hold . . . laid hold on”—*Am. Com.* § For “apprehend-
 ed” read “laid hold”—*Am. Com.*

the rest of my fellow-workers, whose names are in the book of life.

¹ Or, *Farewell**

² Or, *gentleness*

¹Rejoice in the Lord alway : again I will say, ¹Rejoice. 4
Let your ²forbearance be known unto all men. The Lord 5
is at hand. In nothing be anxious ; but in everything by 6
prayer and supplication with thanksgiving let your re-
quests be made known unto God. And the peace of God, 7
which passeth all understanding, shall guard your hearts
and your thoughts in Christ Jesus.

³ Gr. *reverend*.

⁴ Or, *gracious*

⁵ Gr. *take account of*.

Finally, brethren, whatsoever things are true, whatsoever 8
things are ³honourable, whatsoever things are just, whatso-
ever things are pure, whatsoever things are lovely, whatso-
ever things are ⁴of good report ; if there be any virtue, and
if there be any praise, ⁵think on these things. The things 9
which ye both learned and received and heard and saw in
me, these things do : and the God of peace shall be with you.

⁶ Gr. *rejoiced*.

⁷ Or, *seeing that*

But I ⁶rejoice in the Lord greatly, that now at length ye 10
have revived your thought for me ; ⁷wherein ye did indeed
take thought, but ye lacked opportunity. Not that I speak 11
in respect of want : for I have learned, in whatsoever state I
am, therein to be content. I know how to be abased, and I 12
know also how to abound : in every thing and in all things
have I learned the secret both to be filled and to be hungry,
both to abound and to be in want. I can do all things in 13
him that strengtheneth me. Howbeit ye did well, that ye 14
had fellowship with my affliction. And ye yourselves also 15
know, ye Philippians, that in the beginning of the gospel,
when I departed from Macedonia, no church had fellowship
with me in the matter of giving and receiving, but ye only ;
for even in Thessalonica ye sent once and again unto my 16
need. Not that I seek for the gift ; but I seek for the fruit 17
that increaseth to your account. But I have all things, and 18
abound : I am filled, having received from Epaphroditus the
things *that came* from you, an odour of a sweet smell, a sac-
rifice acceptable, well-pleasing to God. And my God shall 19
fulfil† every need of yours according to his riches in glory
in Christ Jesus. Now unto our God and Father *be* the 20
glory ⁸for ever and ever. Amen.

⁸ Gr. *unto the ages of the ages*.

* Omit marg. ¹ ("Farewell")—*Am. Com.*

† For "fulfil" read "supply" [Comp. "Classes of Passages," xiv.]—*Am. Com.*

τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν Βίβλῳ
 4 ΖΩΗC. Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ,

5 χαίρετε. τὸ ἐπικεκῶς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις.

6 ὁ κύριος ἐγγύς· μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ
 προσευχῇ καὶ τῇ δεήσει μετ' εὐχαριστίας τὰ αἰτήματα

7 ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν· καὶ ἡ εἰρήνη τοῦ θεοῦ

ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ
 8 τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. Τὸ λοι-

πόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια,

ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ
 9 εἴ τις ἔπαινος, ταῦτα λογίζεσθε· ἃ καὶ ἐμάθετε καὶ πα-

ρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσ-

σετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθά-

λετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε ἡκαι-

11 ρεῖσθε δέ. οὐχ ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον

12 ἐν οἷς εἰμὶ αὐτάρκης εἶναι· οἶδα καὶ ταπεινοῦσθαι, οἶδα

καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι, καὶ

χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι·

13 πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. πλὴν καλῶς ἐποιή-

14 σατε συνκοινωνήσαντές μου τῇ θλίψει. οἶδατε δὲ καὶ

15 ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε

ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινωνή-

σεν εἰς λόγον δόσεως καὶ λήψεως εἰ μὴ ὑμεῖς μόνοι,

16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἁπαξ καὶ δις εἰς τὴν χρεῖαν

17 μοι ἐπέμψατε. οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ

18 τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. ἀπέχω

δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ

Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὅσμην εὐωδίαν, θυσίαν

19 δεκτὴν, εὐάρεστον τῷ θεῷ. ὁ δὲ θεὸς μου πληρώσει

20 πάντα χρεῖαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν

Χριστῷ Ἰησοῦ. τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα

εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπά- 21
ζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ἀσπάζονται ὑμᾶς πάντες 22
οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύ- 23
ματος ὑμῶν.

4. 21-4. 23. TO THE PHILIPPIANS.

- 21 Salute every saint in Christ Jesus. The brethren
22 which are with me salute you. All the saints salute
you, especially they that are of Cæsar's household.
23 The grace of the Lord Jesus Christ be with your
spirit.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

¹ Gr. *the brother.*

² Or, *to those that are at Colossæ, holy and faithful brethren in Christ*

PAUL, an apostle of Christ Jesus through the will **1**
of God, and Timothy ¹our brother, ²to the saints **2**
and faithful brethren in Christ *which are at Colossæ*: Grace to you and peace from God our Father.

We give thanks to God the Father of our Lord **3**
Jesus Christ, praying always for you, having heard **4**
of your faith in Christ Jesus, and of the love which
ye have toward all the saints, because of the hope **5**
which is laid up for you in the heavens, whereof ye
heard before in the word of the truth of the gospel,
which is come unto you; even as it is also in all **6**
the world bearing fruit and increasing, as *it doth* in
you also, since the day ye heard and knew the grace
of God in truth; even as ye learned of Epaphras **7**
our beloved fellow-servant, who is a faithful minis-
ter of Christ on ³our behalf, who also declared unto **8**
us your love in the Spirit.

³ Many ancient authorities read *your*.

For this cause we also, since the day we heard *it*, **9**
do not cease to pray and make request for you, that
ye may be filled with the knowledge of his will in
all spiritual wisdom and understanding, to walk **10**
worthily of the Lord ⁴unto all pleasing, bearing
fruit in every good work, and increasing ⁵in the
knowledge of God; ⁶strengthened ⁷with all power, **11**
according to the might of his glory, unto all pa-
tience and longsuffering with joy; giving thanks **12**
unto the Father, who made ⁸us meet to be

⁴ Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.*

⁵ Or, *by*

⁶ Gr. *made powerful.*

⁷ Or, *in*

⁸ Some ancient authorities read *you*.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ

¹ ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
² θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τοῖς ἐν Κολοσσαῖς ἀγίοις
καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ θεοῦ πατρὸς ἡμῶν.
³ Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ
⁴ [Χριστοῦ] πάντοτε ἑπεὶ ὑμῶν προσευχόμενοι, ἀκούσαντες
τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην [ἣν
⁵ ἔχετε] εἰς πάντας τοὺς ἀγίους διὰ τὴν ἐλπίδα τὴν ἀποκειμέ-
νην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ
⁶ τῆς ἀληθείας τοῦ εὐαγγελίου τοῦ παρόντος εἰς ὑμᾶς, καθὼς
καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον καὶ αὐξανό-
μενον καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἤκούσατε καὶ
⁷ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ· καθὼς ἐμά-
θετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς
⁸ ἐστὶν πιστὸς ὑπὲρ ἡμῶν διάκονος τοῦ χριστοῦ, ὁ καὶ
⁹ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. Διὰ
τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἤκούσαμεν, οὐ πανόμεθα
ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι ἵνα πληρωθῇτε
τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ
¹⁰ καὶ συνέσει πνευματικῇ, περιπατῆσαι ἀξίως τοῦ κυρίου
εἰς πᾶσαν ἀρεσκίαν ἐν παντὶ ἔργῳ ἀγαθῷ καρποφο-
¹¹ ροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ, ἐν
πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης
αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς,
¹² εὐχαριστοῦντες τῷ ἑαυτοῦ πατρὶ τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν

ὑπὲρ

ὑμῶν

θεῷ ἡμεῖς

ἴσχομεν

μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, ὃς ἐρύσατο 13
 ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς
 τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ἐν ᾧ ἔχομεν 14
 τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν· ὅς ἐστιν 15
 εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,
 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ 16
 τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε
 κυριότητες εἴτε ὀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ
 καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτὸς ἔστιν πρὸ πάντων 17
 καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν, καὶ αὐτός ἐστιν 18
 ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν [ἡ]
 ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν
 αὐτὸς πρωτεύων, ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρω- 19
 μα κατοικῆσαι καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα 20
 εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ
 αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς
 οὐρανοῖς· καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ 21
 ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, — νυνὶ 22
 δὲ ἁποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ
 τοῦ θανάτου, — παραστήσαι ὑμᾶς ἁγίους καὶ ἁμώμους
 καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ, εἴ γε ἐπιμένετε τῇ 23
 πίστει τεθεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι
 ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κη-
 ρυθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ
 ἐγενόμην ἐγὼ Παῦλος διάκονος.

ἱποκατηλλάγητε

Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ ἅντα 24
 ναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ ἐν
 τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστιν ἡ ἐκ-
 κλησία, ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν 25
 τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν
 λόγον τοῦ θεοῦ, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ 26
 τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, — νῦν δὲ ἐφανερώθη
 τοῖς ἁγίοις αὐτοῦ, οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ 27

1. 12-1. 27. TO THE COLOSSIANS.

13 partakers of the inheritance of the saints in light; who
 14 delivered us out of the power of darkness, and trans-
 15 lated us into the kingdom of the Son of his love; in
 16 whom we have our redemption, the forgiveness of
 17 our sins: who is the image of the invisible God, the
 18 firstborn of all creation; for in him were all things
 19 created, in the heavens and upon the earth, things
 20 visible and things invisible, whether thrones or do-
 21 minions or principalities or powers; all things have
 22 been created through him, and unto him; and he
 23 is before all things, and in him all things ¹consist. ¹ That is, hold to-
 24 And he is the head of the body, the church: who ²is the beginning, the firstborn from the dead; ²that ²Or, that among all
 25 in all things he might have the preeminence. ³For ³Or, For the whole
 26 it was the good pleasure *of the Father* that in him ³fulness of God
 27 should all the fulness dwell; and through him to ⁴reconcile all things ⁴unto ⁴himself, having made ⁴Or, into him
 28 peace through the blood of his cross; through him, ⁵Or, him
 29 *I say*, whether things upon the earth, or things in
 30 the heavens. And you, being in time past alienated
 31 and enemies in your mind in your evil works, yet ⁶Some ancient au-
 32 now ⁶hath he reconciled in the body of his flesh ⁶authorities read ye
 33 through death, to present you holy and without ⁶have been recon-
 34 blemish and unproveable before him: if so be that ⁶ciled.
 35 ye continue in the faith, grounded and stedfast, and
 36 not moved away from the hope of the gospel which
 37 ye heard, which was preached in all creation under
 38 heaven; whereof I Paul was made a minister.
 39 Now I rejoice in my sufferings for your sake, and
 40 fill up on my part that which is lacking of the afflic-
 41 tions of Christ in my flesh for his body's sake, which
 42 is the church; whereof I was made a minister, ac-
 43 cording to the ⁷dispensation of God which was ⁷Or, stewardship
 44 given me to you-ward, to fulfil the word of God,
 45 *even* the mystery which hath been hid ⁸from all* ⁸Gr. from the ages
 46 ages and generations: but now hath it been mani- ⁸and from the gen-
 47 fested to his saints, to whom God was pleased to ⁸erations.
 48 make known what is the

* For "from all" read "for"—*Am. Com.*

riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labour also, striving according to his working, which worketh in me ¹mightily.

¹ Or, *in power*

For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the ²full assurance of understanding, that they may know the mystery of God, ³*even* Christ, in whom are all the treasures of wisdom and knowledge hidden. This I say, that no one may delude you with persuasiveness of speech. For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

² Or, *fulness*

³ The ancient authorities vary much in the text of this passage.

As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established ⁴in your faith, even as ye were taught, abounding ⁵in thanksgiving.

⁴ Or, *by*

⁵ Some ancient authorities insert *in it*.

⁶ Or, *See whether*

⁷ Or, *elements*

⁶Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. for in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead

πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,
 28 ὅ^ς ἐστὶν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης· ὃν ἡμεῖς
 καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ διδά-
 σκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστή-
 29 σωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ· εἰς ὃ καὶ
 κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνερ-
 1 γουμένην ἐν ἐμοὶ ἐν δυνάμει. Θέλω γὰρ ὑμᾶς
 εἰδέναι ἡλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν
 Λαοδικίᾳ καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν
 2 σαρκί, ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συνβιβα-
 σθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας
 τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ,
 3 Χριστοῦ, ἐν ᾧ εἰσὶν πάντες οἱ θεσσαλγοὶ τῆς σοφίας
 4 καὶ γνώσεως ἀπόκρυφοι. Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς
 5 παραλογίζεται ἐν πιθανολογίᾳ. εἰ γὰρ καὶ τῇ σαρκὶ
 ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ
 βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν
 πίστεως ὑμῶν.

6 Ὡς οὖν παρελάβετε τὸν χριστὸν Ἰησοῦν τὸν κύριον,
 7 ἐν αὐτῷ περιπατεῖτε, ἑρριζωμένοι καὶ ἐποικοδομούμενοι
 ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, πε-
 8 ρισσεύοντες [ἐν αὐτῇ] ἐν εὐχαριστίᾳ. Βλέ-
 πετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφί-
 ας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώ-
 πων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν·
 9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος
 10 σωματικῶς, καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὃς ἐστὶν
 11 ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, ἐν ᾧ καὶ περιε-
 τμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ
 σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ χριστοῦ,
 12 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνη-
 γέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ
 13 ἐγείραντος αὐτὸν ἐκ νεκρῶν· καὶ ὑμᾶς νεκροὺς ὄν-

ὁς

Ap.†

ἔσται ὑμᾶς

ἡμᾶς· αὐτῷ, χαρι-
σαμενος.....ἡμῖν·

τας τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς
ὑμῶν, συνεζωοποίησεν ὑμᾶς¹ σὺν αὐτῷ· χαρισάμενος
ἡμῖν πάντα τὰ παραπτώματα, ἐξαλείψας τὸ καθ' ἡμῶν¹⁴
χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεραντίον ἡμῖν,¹ καὶ
αὐτὸ ἦρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ·
ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν¹⁵
ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς ἐν αὐτῷ. Μὴ¹⁶

ἢ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει¹ καὶ ἐν πόσει ἢ ἐν
ὁ μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων, ἃ¹⁷ ἐστὶν σκιὰ
τῶν μελλόντων, τὸ δὲ σῶμα τοῦ χριστοῦ. μηδεὶς¹⁸
ὑμᾶς καταβραβεύετω¹ θέλων ἐν ταπεινοφροσύνῃ καὶ θρη-
σκευίᾳ τῶν ἀγγέλων, ἃ ἑώρακεν ἐμβατεύων¹, εἰκὴ φυσιοῦ-
μενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, καὶ οὐ κρατῶν¹⁹
τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συν-
δέσμων ἐπιχορηγούμενον καὶ συνβιβαζόμενον αὖξει τὴν
αὖξησιν τοῦ θεοῦ.

Ap.†

Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ 20
κόσμου, τί ὥς ζῶντες ἐν κόσμῳ δογματίζεσθε Μὴ αἴψῃ²¹
μηδὲ γέυσῃ μηδὲ θίγῃς, ἃ ἐστὶν πάντα εἰς φθορὰν²²
τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίαις
τῶν ἀνθρώπων; ἅτινά ἐστιν λόγον μὲν ἔχοντα σο-²³
φίας ἐν ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ¹ [καὶ] ἀφει-
δία σώματος, οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς
σαρκός¹.

Ap.†

Εἰ οὖν συνηγέρθητε τῷ χριστῷ, τὰ 1
ἄνω ζητεῖτε, οὗ ὁ χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ
καθήμενος· τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς, 2
ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ 3
χριστῷ ἐν τῷ θεῷ· ὅταν ὁ χριστὸς φανερωθῇ, ἡ ζωὴ 4
ἡμῶν¹, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν
δόξῃ.

ὑμῶν

Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν, 5
ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν
ἣτις ἐστὶν εἰδωλολατρία, δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ· 6

2. 13-3. 6. TO THE COLOSSIANS.

- through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with
- 14 him, having forgiven us all our trespasses; having blotted out ¹the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross;
- 15 ²having put off from himself* the principalities and the powers, he made a show of them openly, triumphing over them in it.
- 16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon
- 17 or a sabbath day: which are a shadow of the things
- 18 to come; but the body is Christ's. Let no man rob you of your prize ³by a voluntary humility and worshipping of the angels, ⁴dwelling in the things which he hath ⁵seen, vainly puffed up by his fleshly mind,
- 19 and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.
- 20 If ye died with Christ from the ⁶rudiments of the world, why, as though living in the world, do ye
- 21 subject yourselves to ordinances, Handle not, nor
- 22 taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men?
- 23 Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are* not of any ⁷value against the indulgence of the flesh.
- 3** If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the
- 2 right hand of God. Set your mind on the things that are above, not on the things that are upon the earth.
- 3 For ye died, and your life is hid with Christ in God.
- 4 When Christ, *who is* ⁸our life, shall be manifested, then shall ye also with him be manifested in glory.
- 5 ⁹Mortify† therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry;
- 6 for which things' sake cometh the wrath of God ¹⁰upon the sons of disobedience;

¹ Or, the bond that was against us by its ordinances

² Or, having put off from himself his body, he made a show of the principalities &c.

³ Or, of his own mere will, by humility &c.

⁴ Or, taking his stand upon

⁵ Many authorities, some ancient, insert *not*.

⁶ Or, elements

⁷ Or, honour

⁸ Many ancient authorities read *your*.

⁹ Gr. *Make dead*.

¹⁰ Some ancient authorities omit *upon the sons of disobedience*. See Eph. v. 6.

* For "having put off from himself" read "having despoiled" and substitute the text for marg. ²—*Am. Com.*

† For "Mortify" read "Put to death" and omit marg. ⁹—*Am. Com.*

¹Or, amongst whom ¹in the which ye also walked aforetime, when ye ⁷
lived in these things. But now put ye also away ⁸
all these; anger, wrath, malice, railing, shameful
speaking out of your mouth: lie not one to another; ⁹
seeing that ye have put off the old man with his
doings, and have put on the new man, which is be- ¹⁰
ing renewed unto knowledge after the image of
him that created him: where there cannot be Greek ¹¹
and Jew, circumcision and uncircumcision, barbarian,
Scythian, bondman, freeman; but Christ is all,
and in all.

Put on therefore, as God's elect, holy and beloved, ¹²
a heart of compassion, kindness, humility, meekness,
longsuffering; forbearing one another, and forgiv- ¹³
ing each other, if any man have a complaint against
any; even as ²the Lord forgave you, so also do ye:
and above all these things *put on* love, which is the ¹⁴
bond of perfectness. And let the peace of Christ ¹⁵
³rule in your hearts, to the which also ye were call-
ed in one body; and be ye thankful. Let the word ¹⁶
of ⁴Christ dwell in you richly* in all wisdom; teach-
ing and admonishing ⁵one another with psalms *and*
hymns *and* spiritual songs, singing with grace in
your hearts unto God. And whatsoever ye do, in ¹⁷
word or in deed, *do* all in the name of the Lord Je-
sus, giving thanks to God the Father through him.

Wives, be in subjection to your husbands, as is fit- ¹⁸
ting in the Lord. Husbands, love your wives, and be ¹⁹
not bitter against them. Children, obey your parents ²⁰
in all things, for this is well-pleasing in the Lord. Fa- ²¹
thers, provoke not your children, that they be not
discouraged. ⁶Servants, obey in all things them that ²²
are your ⁷masters according to the flesh; not with
eyeservice, as men-pleasers, but in singleness of heart,
fearing the Lord: whatsoever ye do, work ⁸heartily, ²³

² Many ancient authorities read Christ.

³ Gr. arbitrate.

⁴ Some ancient authorities read the Lord: others, God.

⁵ Or, yourselves

⁶ Gr. Bondservants.

⁷ Gr. lords.

⁸ Gr. from the soul.

* For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.—*Am. Com.*

- 7 ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν
 8 τούτοις· νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν,
 θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ
 9 στόματος ὑμῶν· μὴ ψεύδεσθε εἰς ἀλλήλους· ἀπεκ-
 10 δυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν
 11 ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, ὅπου
 οὐκ ἐν Ἑλλην καὶ Ἰουδαίῳ, περιτομῇ καὶ ἀκροβυστία,
 12 ἐν πᾶσιν Χριστός. Ἐνδύσασθε οὖν ὡς ἐκλε-
 κτοὶ τοῦ θεοῦ, ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρ-
 13 μοῦ, χρηστότητα, ταπεινοφροσύνην, πραῦτητα, μακρο-
 θυμίαν, ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς
 14 ἕάν τις πρὸς τίνα ἔχῃ μομφήν· καθὼς καὶ ὁ ἑὸς κύριος
 15 ἔχαρίσατο ὑμῖν οὕτως καὶ ὑμεῖς· ἐπὶ πᾶσι δὲ τούτοις
 16 τὴν ἀγάπην, ἧ ἔστιν σύνδεσμος τῆς τελειότητος. καὶ ἡ
 εἰρήνη τοῦ χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν,
 17 εἰς ἣν καὶ ἐκλήθητε ἐν [ἐν] σώματι· καὶ εὐχάριστοι
 18 γίνεσθε. ὁ λόγος τοῦ ἑὸς χριστοῦ ἐνοικεῖτω ἐν ὑμῖν
 19 πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες
 20 ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς ἐν ᾧ χάριτι,
 21 ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ· καὶ πᾶν ὅτι
 ἐὰν ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου
 22 Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.
 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνήκεν
 23 ἐν κυρίῳ. Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας καὶ μὴ
 24 πικραίνεσθε πρὸς αὐτάς. Τὰ τέκνα, ὑπακούετε
 τοῖς γονεῦσιν κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν
 25 ἐν κυρίῳ. Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν,
 26 ἵνα μὴ ἀθυμώσιν. Οἱ δοῦλοι, ὑπακούετε κατὰ
 πάντα τοῖς κατὰ σάρκα κυρίοις, ὡς ἐν ὀφθαλμο-
 27 δουλείᾳ, ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ,
 28 φοβούμενοι τὸν κύριον. ὃ ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργά-

ἅγιοι,

χριστός

κυρίου

τῇ

ὀφθαλμοδουλείᾳ

ζεσθε, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ 24
κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας·
τῷ κυρίῳ Χριστῷ δουλεύετε· ὁ γὰρ ἀδικῶν κομίζεται 25
ὃ ἠδίκησεν, καὶ οὐκ ἔστιν προσωπολημψία. Οἱ κύριοι,
τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε,
εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ 2
ἐν εὐχαριστίᾳ, προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα 3
ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστή-
ριον τοῦ χριστοῦ, δι' ὃ καὶ δέδεμαι, ἵνα φανερώσω αὐτὸ 4
ὡς δεῖ με λαλῆσαι. Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς 5
ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. ὁ λόγος ὑμῶν πάντοτε 6
ἐν χάριτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐν
ἐκάστῳ ἀποκρίνεσθαι.

Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς 7
ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ,
ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γνῶτε τὰ 8
περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, σὺν 9
Ὁνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν
ἐξ ὑμῶν· πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.

Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμαλωτός μου, 10
καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, (περὶ οὗ ἐλάβετε ἐντο-
λὰς, εἰάν ἐλθῇ πρὸς ὑμᾶς δέξασθε αὐτόν,) καὶ Ἰησοῦς 11
ὁ λεγόμενος Ἰούστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι
μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες
ἐγενήθησάν μοι παρηγορία. ἀσπάζεται ὑμᾶς Ἐπαφρᾶς 12
ὁ ἐξ ὑμῶν, δούλος Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος
ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῇτε τέλειοι καὶ
πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ. μαρ- 13
τυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν
ἐν Λαοδικίᾳ καὶ τῶν ἐν Ἱερᾷ Πόλει. ἀσπάζεται ὑμᾶς 14
Λουκᾶς ὁ ἱατρὸς ὁ ἀγαπητὸς καὶ Δημᾶς. Ἀσπάσα- 15
σθε τοὺς ἐν Λαοδικίᾳ ἀδελφούς καὶ Νύμφαν καὶ

3. 23-4. 15. TO THE COLOSSIANS.

24 as unto the Lord, and not unto men; knowing that
from the Lord ye shall receive the recompense of the
25 inheritance: ye serve the Lord Christ. For he that
doeth wrong shall ¹receive again for the wrong that ¹Gr. receive again
he hath done: and there is no respect of persons. ^{the wrong.}

4 ²Masters, render unto your ³servants that which is ²Gr. lords.
just and ⁴equal; knowing that ye also have a Master ³Gr. bondservants.
in heaven. ⁴Gr. equality.

2 Continue stedfastly in prayer, watching therein
3 with thanksgiving; withal praying for us also, that
God may open unto us a door for the word, to speak
the mystery of Christ, for which I am also in bonds;

4 that I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, ⁵re- ⁵Gr. buying up the
6 deeming the time. Let your speech be always with opportunity.

grace, seasoned with salt, that ye may know how ye
ought to answer each one.

7 All my affairs shall Tychicus make known unto
you, the beloved brother and faithful minister and
8 fellow-servant in the Lord: whom I have sent unto
you for this very purpose, that ye may know our
9 estate, and that he may comfort your hearts; togeth-
er with Onesimus, the faithful and beloved brother,
who is one of you. They shall make known unto
you all things that *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and
Mark, the cousin of Barnabas (touching whom ye
received commandments; if he come unto you, re-
11 ceive him), and Jesus, which is called Justus, who
are of the circumcision: these only *are my* fellow-
workers unto the kingdom of God, men that have
12 been a comfort unto me. Epaphras, who is one of
you, a ⁶servant of Christ Jesus, saluteth you, always ⁶Gr. bondservant.

striving for you in his prayers, that ye may stand
13 perfect and fully assured in all the will of God. For
I bear him witness, that he hath much labour for you,
and for them in Laodicea, and for them in Hierapo-

14 lis. Luke, the beloved physician, and Demas salute
15 you. Salute the brethren that are in Laodicea, and

⁷Nymphas, and

⁷ The Greek may
represent Nym-
pha.

TO THE COLOSSIANS. 4. 15-4. 18.

1 Some ancient authorities read *her*.

2 *Gr. the*.

the church that is in ¹their house. And when ²this 16 epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. And say to 17 Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

The salutation of me Paul with mine own hand. 18 Remember my bonds. Grace be with you.

- 16 τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν. καὶ ὅταν ἀναγνωσθῇ
παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδι-
κέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικίας ἵνα
17 καὶ ὑμεῖς ἀναγνῶτε. καὶ εἶπατε Ἀρχίππῳ Βλέπε τὴν
διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς.
18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε
μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

ΠΑΥΛΟΣ ΚΑΙ ΣΙΛΟΥΑΝΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ 1

τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ
Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη.

Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν 2
μνείαν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως
μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ 3
κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ
πατρὸς ἡμῶν, εἰδότες, ἀδελφοὶ ἡγαπημένοι ὑπὸ [τοῦ] 4
θεοῦ, τὴν ἐκλογὴν ὑμῶν, ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγε- 5
νήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ
ἐν πνεύματι ἁγίῳ καὶ πληροφορίᾳ πολλῇ, καθὼς οἴδατε
ἐν
οἶοι ἐγενήθημεν ὑμῖν δι' ὑμᾶς· καὶ ὑμεῖς μιμηταὶ ἡμῶν 6
ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει
πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς 7
τύπους τῶν πασῶν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν
τῇ Ἀχαΐᾳ. ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου 8
οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ
τόπῳ ἡ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελέλυθεν, ὥστε
μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι· αὐτοὶ γὰρ περὶ ἡμῶν 9
ἀπαγγέλλουσιν ὅποιαν εἰσοδὸν ἔσχομεν πρὸς ὑμᾶς, καὶ
πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δου-
λεύειν θεῷ ζῶντι καὶ ἀληθινῷ, καὶ ἀναμένειν τὸν υἱὸν 10
αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγειρεν ἐκ [τῶν] νεκρῶν,
Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

ἐν

τύπους

ὑμῶν

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

1 PAUL, and Silvanus, and Timothy, unto the church
of the Thessalonians in God the Father and the Lord
Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all, mak-
3 ing mention *of you* in our prayers; remembering
without ceasing your work of faith and labour of
love and patience of hope in our Lord Jesus Christ,
4 before our God and Father; knowing, brethren be-
5 loved of God, your election, ¹how that our gospel
came not unto you in word only, but also in power,
and in the ²Holy Ghost, and *in* much ³assurance;
even as ye know what manner of men we shewed
6 ourselves toward you for your sake. And ye be-
came imitators of us, and of the Lord, having re-
ceived the word in much affliction, with joy of the
7 ²Holy Ghost; so that ye became an ensample to all
8 that believe in Macedonia and in Achaia. For from
you hath sounded forth the word of the Lord, not
only in Macedonia and Achaia, but in every place
your faith to God-ward is gone forth; so that we
9 need not to speak any thing. For they themselves
report concerning us what manner of entering in
we had unto you; and how ye turned unto God
10 from idols, to serve a living and true God, and to
wait for his Son from heaven, whom he raised
from the dead, *even* Jesus, which delivereth us from
the wrath to come.

¹ Or, *because our*
gospel &c.

² Or, *Holy Spirit*
³ Or, *fulness*

For yourselves, brethren, know our entering in **2**
unto you, that it hath not been found vain: but **2**
having suffered before, and been shamefully en-
treated, as ye know, at Philippi, we waxed bold in
our God to speak unto you the gospel of God in
much conflict. For our exhortation *is* not of error, **3**
nor of uncleanness, nor in guile: but even as we **4**
have been approved of God to be intrusted with the
gospel, so we speak; not as pleasing men, but God
which proveth our hearts. For neither at any time **5**
were we found using words of flattery, as ye know,
nor a cloke of covetousness, God is witness; nor **6**
seeking glory of men, neither from you, nor from
others, when we might have ¹been burdensome*,
as apostles of Christ. But we were ²gentle in the **7**
midst of you, as when a nurse cherisheth her own
children: even so, being affectionately desirous of **8**
you, we were well pleased to impart unto you, not
the gospel of God only, but also our own souls, be-
cause ye were become very dear to us. For ye re- **9**
member, brethren, our labour and travail: working
night and day, that we might not burden any of you,
we preached unto you the gospel of God. Ye are **10**
witnesses, and God *also*, how holily and righteously
and unblameably we behaved ourselves toward you
that believe: as ye know how we *dealt with* each **11**
one of you, as a father with his own children, ex-
horting you, and encouraging *you*, and testifying,
to the end that ye should walk worthily of God, **12**
who ³calleth you into his own kingdom and glory.
And for this cause we also thank God without **13**
ceasing, that, when ye received from us ⁴the word
of the message, *even the word* of God, ye accepted *it*
not *as* the word of men, but, as it is in truth, the
word of God, which also worketh in you that be-
lieve. For ye, brethren, became imitators of the **14**
churches of God which are in Judæa in Christ
Jesus: for ye also suffered the same things of
your own

¹ Or, *claimed hon-
our*

² Most of the an-
cient authorities
read *babes*.

³ Some ancient an-
thorities read *call-
ed*.

⁴ Gr. *the word of
hearing*.

* Let marg. ¹ run *claimed authority*, and then let the marg. and the text exchange places.—*Am. Com.*

1 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς
 2 ὑμᾶς ὅτι οὐ κενὴ γέγονεν, ἀλλὰ προπαθόντες καὶ ὑβρι-
 σθέντες καθὼς οἴδατε ἐν Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ
 3 θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν
 4 πολλῷ ἀγῶνι. ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης
 5 οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, ἀλλὰ καθὼς δεδοκι-
 μάσαμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον οὕτως
 6 λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ
 7 δοκιμάζοντι τὰς καρδίας ἡμῶν. οὔτε γάρ ποτε ἐν λόγῳ
 8 κολακίας ἐγενήθημεν, καθὼς οἴδατε, οὔτε προφάσει πλεο-
 9 νεξίας, θεὸς μάρτυς, οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν,
 10 οὔτε ἀπ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι
 11 ὡς Χριστοῦ ἀπόστολοι· ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ
 12 ὑμῶν, ὡς ἐὰν τροφὸς θάλπῃ τὰ ἐαυτῆς τέκνα· οὕτως
 13 ὁμιροῦμενοι ὑμῶν ὑποδοκῶμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ
 14 εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἐαυτῶν ψυχάς, διότι
 15 ἀγαπητοὶ ἡμῖν ἐγενήθητε· μνημονεύετε γάρ, ἀδελφοί, τὸν
 16 κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζό-
 17 μενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν ἐκηρύξαμεν εἰς
 18 ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. ὑμεῖς μάρτυρες καὶ ὁ θεός,
 19 ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν
 20 ἐγενήθημεν, καθάπερ οἴδατε ὡς ἓνα ἕκαστον ὑμῶν ὡς
 21 πατὴρ τέκνα ἐαυτοῦ παρακαλοῦντες ὑμᾶς καὶ παραμυθού-
 22 μενοι καὶ μαρτυρόμενοι, εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ
 23 θεοῦ τοῦ ἁγαποῦντος ὑμᾶς εἰς τὴν ἐαυτοῦ βασιλείαν καὶ
 24 δόξαν.

Αφ.

καλέσαντος

25 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδια-
 26 λείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ
 27 θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς
 28 ἐστὶν λόγον θεοῦ, ὅς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύ-
 29 ουσιν. ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκ-
 30 κκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ
 31 Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ἡμεῖς ὑπὸ τῶν ἰδίων

συμφυλετών καθὼς καὶ αὐτοὶ ἐπὶ τῶν Ἰουδαίων, τῶν καὶ 15
τὸν κύριον ἀποκτεινάτων Ἰησοῦν καὶ τοὺς προφήτας καὶ
ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἄρεσκόντων, καὶ πᾶσιν
ἀνθρώποις ἐναντίων, κωλυνόντων ἡμᾶς τοῖς ἔθνεσιν λα- 16
λῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς
ἁμαρτίας πάντα. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς
τέλος.

ἐφθακεν

Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς 17
καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδά-
σαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.
διότι ἠθελήσαμεν ἐλθεῖν ρῶς ὑμᾶς, ἐγὼ μὲν Παῦλος 18
καὶ ἄπαξ καὶ δὶς, καὶ ἐπέκοψεν ἡμᾶς ὁ Σατανᾶς. τίς 19
γάρ ὑμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως— ἢ οὐχὶ
καὶ ὑμεῖς— ἐμπροσθεν τοῦ κυρίου ὑμῶν Ἰησοῦ ἐν τῇ
αὐτοῦ παρουσίᾳ; ὑμεῖς γάρ ἐστε ἡ δόξα ὑμῶν καὶ ἡ 20
χαρὰ.

συνεργόν [τοῦ
θεοῦ]

Διὸ μηκέτι στέγοιτες ἠὲδοκῆσαμεν 1
καταλειφθῆναι ἐν Ἀθήναις μόνοι, καὶ ἐπέμψαμεν Τιμό- 2
θεον, τὸν ἀδελφὸν ὑμῶν καὶ διάκονον τοῦ θεοῦ ἐν τῷ
εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηριξάει ὑμᾶς καὶ παρα-
καλέσαι ὑπὲρ τῆς πίστεως ὑμῶν τὸ μηδένα σαίνεισθαι 3
ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο
κεῖμεθα· καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν 4
ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε.
διὰ τοῦτο καὶ γὰρ μηκέτι στέγων ἐπεμψα εἰς τὸ γνωῖναι τὴν 5
πίστιν ὑμῶν, μὴ πως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ
εἰς κερὸν γένηται ὁ κόπος ὑμῶν. Ἄρτι δὲ ἐλθόντος 6
Τιμοθέου πρὸς ὑμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισσαμένου ὑμῖν
τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνησίαν
ὑμῶν ἀγαθὴν πάντοτε ἐπιποθοῦντες ὑμᾶς ἰδεῖν καθάπερ
καὶ ἡμεῖς ὑμᾶς, διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, 7
ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ὑμῶν διὰ τῆς
ὑμῶν πίστεως, ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ. 8
τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ αἰταποδοῦναι περὶ 9

ὑμῶν πίστιν

2. 14-3. 9. I. THESSALONIANS.

15 countrymen, even as they did of the Jews ; who both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary
16 to all men ; forbidding us to speak to the Gentiles that they may be saved ; to fill up their sins alway : but the wrath is come upon them to the uttermost.

17 But we, brethren, being bereaved of you for ^{1a} 1 Gr. a season of an hour. short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great
18 desire : because we would fain have come unto you, I Paul once and again ; and Satan hindered us.
19 For what is our hope, or joy, or crown of glorying ?

Are not even ye, before our Lord Jesus at his ²com- 2 Gr. presence.
20 ing ? For ye are our glory and our joy.

3 Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone ;
2 and sent Timothy, our brother and ²God's minister in the gospel of Christ, to establish you, and to 2 Some ancient authorities read fellow-worker with God.
3 comfort *you* concerning your faith ; that no man be moved by these afflictions ; for yourselves know
4 that hereunto we are appointed. For verily, when we were with you, we told you ⁴beforehand that 4 Or, plainly
we are to suffer affliction ; even as it came to pass,
5 and ye know. For this cause I also, when I could no longer forbear, sent that I might know your
faith, lest by any means the tempter had tempted
6 you, and our labour should be in vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always,
7 longing to see us, even as we also *to see* you ; for this cause, brethren, we were comforted over you
8 in all our distress and affliction through your faith :
9 for now we live, if ye stand fast in the Lord. For what thanksgiving can we render again unto God
for

you, for all the joy wherewith we joy for your
sakes before our God; night and day praying ex-
ceedingly that we may see your face, and may per-
fect that which is lacking in your faith?

Now may our God and Father himself, and our
Lord Jesus, direct our way unto you: and the Lord
make you to increase and abound in love one to-
ward another, and toward all men, even as we also
do toward you; to the end he may stablish your
hearts unblameable in holiness before our God and
Father, at the ¹coming of our Lord Jesus with all
his saints.²

¹ Gr. *presence*.

² Many ancient
authorities add
Amen.

Finally then, brethren, we beseech and exhort you
in the Lord Jesus, that, as ye received of us how
ye ought to walk and to please God, even as ye
do walk,—that ye abound more and more. For ye
know what ³charge we gave you through the Lord
Jesus. For this is the will of God, *even* your sanc-
tification, that ye abstain from fornication; that
each one of you know how to possess himself of
his own vessel in sanctification and honour, not
in the passion of lust, even as the Gentiles which
know not God; that no man ⁴transgress, and wrong
his brother in the matter: because the Lord is an
avenger in all these things, as also we ⁵forewarned
you and testified. For God called us not for un-
cleanness, but in sanctification. Therefore he that
rejecteth, rejecteth not man, but God, who giveth
his Holy Spirit unto you.

³ Gr. *charges*.

⁴ Or, *overreach*

⁵ Or, *told* you
plainly

But concerning love of the brethren ye have no
need that one write unto you: for ye yourselves are
taught of God to love one another; for indeed ye do
it toward all the brethren which are in all Macedonia.
But we exhort you, brethren, that ye abound more
and more; and that ye ⁶study to be quiet, and to
do your own business, and to work with your hands,

⁶ Gr. *be ambitious*.

ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν
 20 τοῦ θεοῦ ἡμῶν, νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεό-
 μενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ
 11 ὑστερήματα τῆς πίστεως ὑμῶν; Αὐτὸς δὲ ὁ
 θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατε-
 12 θῆναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· ὑμᾶς δὲ ὁ κύριος πλεο-
 νάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς
 13 πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, εἰς τὸ στηρίξαι ὑμῶν
 τὰς καρδίας ἁμέμπτους ἔν ἀγισύνῃ ἔμπροσθεν τοῦ θεοῦ
 καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ
 μετὰ πάντων τῶν ἁγίων αὐτοῦ.[†]

ἁμέμπτως

ἀμὴν.

οὖν

1 Λοιπὸν[†], ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦ-
 μεν ἐν κυρίῳ Ἰησοῦ, [ἵνα] καθὼς παρελάβετε παρ' ἡ-
 μῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ,
 2 καθὼς καὶ περιπατεῖτε,— ἵνα περισσεύητε μᾶλλον. οἴδατε
 γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου
 3 Ἰησοῦ. Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ,
 ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,
 4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγια-
 5 σμῷ καὶ τιμῇ, μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ
 6 ἔθνη τὰ μὴ εἰδύτα τὸν θεόν, τὸ μὴ ὑπερβαίνειν καὶ
 πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι
 7 ἔκδικος Κύριος περὶ πάντων τούτων, καθὼς καὶ προεί-
 8 παμεν ὑμῖν καὶ διεμαρτυράμεθα. οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ
 9 θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ. τοιγαροῦν ὁ ἀθε-
 τῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν διδόντα τὸ
 9 πνεῦμα ἀγιοῦ τὸ ἅγιον εἰς ὑμᾶς. Περὶ δὲ
 τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, αὐτοὶ
 γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·
 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς [τούς] ἐν
 ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς,
 11 ἀδελφοί, περισσεύειν μᾶλλον, καὶ φιλοτιμῆσθαι ἡσυχά-
 ζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν

ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, ἵνα περιπατῆτε εὐσχη- 12
μόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρεῖαν ἔχητε.

Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν 13
κοιμωμένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ
ἔχοντες ἐλπίδα. εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν 14
καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ
Ἰησοῦ ἄξει σὺν αὐτῷ. Τοῦτο γὰρ ὑμῖν λέγομεν ἐν 15
λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς
τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμη-
θέντας· ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ 16
ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐ-
ρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,
ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς 17
ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς
ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα. Ὡστε 18
παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ 1
χρεῖαν ἔχετε ὑμῖν γράφεσθαι, αὐτοὶ γὰρ ἀκριβῶς οἴδατε 2
ὅτι ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται.
ὅταν ὁ λέγων Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνί- 3
διος αὐτοῖς ἐπίσταται ὁ λεθρὸς ὥσπερ ἡ ὠδὴν τῇ ἐν
γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃ. ὑμεῖς δέ, ἀδελ- 4
φοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς
καταλάβῃ, πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ 5
ἡμέρας. Οὐκ ἐσμέν νυκτὸς οὐδὲ σκότους· ἄρα οὖν μὴ 6
καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.
οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκο- 7
μενοι νυκτὸς μεθύουσιν· ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, 8
ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικε-
φαλαίαν ἐλπίδα σωτηρίας· ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς 9
εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου
ἡμῶν Ἰησοῦ [Χριστοῦ], τοῦ ἀποθανόντος περὶ ἡμῶν 10
ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσω-

δε

κλέπτῃς

ὁ θεὸς ἡμᾶς

ὑπέρ

4. 11-5. 10. I. THESSALONIANS.

12 even as we charged you; that ye may walk honestly* toward them that are without, and may have need of nothing.

13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow

14 not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep ¹in Jesus will God ¹Gr. through. Or, will God through Jesus

15 bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the ²coming of the Lord, shall in no wise ²Gr. presence.

16 precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore ³comfort one another with these words. ³ Or, exhort

5 But concerning the times and the seasons, brethren, ye have no need that aught be written unto you.

2 For yourselves know perfectly that the day of the

3 Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman

4 with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should

5 overtake you ⁴as a thief: for ye are all sons of light, ⁴ Some ancient authorities read as thieves.

and sons of the day: we are not of the night, nor of

6 darkness; so then let us not sleep, as do the rest, but

7 let us watch and be sober. For they that sleep sleep

in the night; and they that be drunken are drunken

8 in the night. But let us, since we are of the day,

be sober, putting on the breastplate of faith and

9 love; and for a helmet, the hope of salvation. For

God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ,

10 who died for us, that, whether we ⁵wake or sleep, ⁵ Or, watch we should live together with him.

* For "honestly" read "becomingly"—*Am. Com.*

I. THESSALONIANS. 5. 11-5. 28.

1 Or, *comfort*

Wherefore ¹exhort one another, and build each other up, even as also ye do.

But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but alway follow after that which is good, one toward another, and toward all. Rejoice alway; pray without ceasing; in every thing give thanks: for this is the will of God in Christ Jesus to you-ward.

2 Many ancient authorities insert but.

Quench not the Spirit; despise not prophesyings; ²prove all things; hold fast that which is good; abstain from every ³form* of evil.

3 Or, *appearance*

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the ⁴coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.

5 Some ancient authorities add also.

Brethren, pray for us⁵.

6 Many ancient authorities insert holy.

Salute all the brethren with a holy kiss. I adjure you by the Lord that this epistle be read unto all the ⁶brethren.

The grace of our Lord Jesus Christ be with you.

* Omit marg ³ ("appearance")—*Am. Com.*

11 **μεν.** Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τὸν
 ἕνα, καθὼς καὶ ποιεῖτε.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας
 ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας

13 ὑμᾶς, καὶ ἡγείσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ

ὑπερεκπερισσοῦ

14 διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. Παρακαλοῦμεν
 δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε

τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε

15 πρὸς πάντας. ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀπο-

δῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε[†] εἰς ἀλλήλους καὶ

καὶ

16 εἰς πάντας. Πάντοτε χαίρετε, ἀδιαλείπτως προσεύχεσθε,

17 ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ

18 Ἰησοῦ εἰς ὑμᾶς. τὸ πνεῦμα μὴ σβέννυτε, προφητείας μὴ

19 ἐξουθενεῖτε· πάντα [δὲ] δοκιμάζετε, τὸ καλὸν κατέχετε,

20 ἀπὸ παντός εἶδους πονηροῦ ἀπέχεσθε. Ὁ Αὐτὸς δὲ ὁ

21 θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον

22 ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν

23 τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.

24 πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

25 Ἀδελφοί, προσεύχεσθε [καὶ] περὶ ἡμῶν.

26 Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι

27 ἁγίῳ. Ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν

ἐπιστολὴν πᾶσιν τοῖς[†] ἀδελφοῖς.

ἀγίοις

28 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β

ΠΑΥΛΟΣ ΚΑΙ ΣΙΛΟΥΑΝΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ τῇ 1
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ
Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς 2
καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, 3
ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις
ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν
εἰς ἀλλήλους, ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐνκαυχᾶσθαι ἐν 4
ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
πίστεως ἐν πάσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν
αἷς ἑνέχεσθε, ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς 5
τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς
καὶ πάσχετε, εἴπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς 6
θλίβουσιν ὑμᾶς θλίψιν καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν 7
μεθ' ἡμῶν ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ
μετ' ἀγγέλων δυνάμεως αὐτοῦ ἐν πυρὶ φλογός, δίδόντος 8
ἐκδίκησιν τοῖς μὴ εἰδόσι θεοῦ καὶ τοῖς μὴ ὑπακού-
ουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ, οἵτινες δίκην 9
τίσουσιν ὀλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου
καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἔλθῃ 10
ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμάσθῆναι
ἐν πάσιν τοῖς πιστεύσασιν, ὅτι ἑπιστεύθη τὸ μαρτύριον
ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. Εἰς ὃ καὶ 11
προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς
κλήσεως ὃ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγα-

ἐνέχεσθε

Αρ.†

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ; Grace to you and peace from God the Father and the Lord Jesus Christ.
3 We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; *which is* a manifest token of the righteous judgement of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer: if so be that it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of good-

¹ Gr. *good pleasure of goodness.*

II. THESSALONIANS. 1. 11-2. 14.

ness and *every* work of faith, with power; that the ¹² name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

- ¹ Gr. *in behalf of*. Now we beseech you, brethren, ¹touching the ²
² Gr. *presence*. ²coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not ²
 quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *now* present*; let no man beguile you in any wise: for *it will not* ³
³ Many ancient authorities read *be*, except the falling away come first, and the man ⁴
⁴ Gr. *an object of* of ³sin be revealed, the son of perdition, he that op- ⁴
⁵ Or, *sanctuary* ⁵temple of God, setting himself forth as God. Re- ⁵
 member ye not, that, when I was yet with you, I told you these things? And now ye know that ⁶
 which restraineth, to the end that he may be revealed in his own season. For the mystery of lawless- ⁷
⁶ Or, *only until he* ness doth already work: ⁶*only there is* one that re- ⁸
⁷ Some ancient authorities omit *straineth now, until he be taken out of the way.* ⁸
⁸ Some ancient authorities read *And then shall be revealed the lawless one, whom* ⁹
⁹ Gr. *power and* the Lord ¹Jesus shall ⁸slay with the breath of his ⁹
¹⁰ *signs and wonders of falsehood.* mouth, and bring to nought by the manifestation of ⁹
 his ²coming; *even he*, whose ²coming is according to ⁹
 the working of Satan with all ⁹power and signs and ¹⁰
 lying wonders, and with all deceit of unrighteous- ¹⁰
 ness for them that are perishing†; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a ¹¹
 working of error, that they should believe a lie: that ¹²
 they all might be judged who believed not the truth, but had pleasure in unrighteousness.

But we are bound to give thanks to God alway ¹³
 for you, brethren beloved of the Lord, for that God chose you ¹⁰from the beginning unto salvation in sanctification of the Spirit and ¹¹belief of the truth: whereunto he called you through ¹⁴

* For "is *now* present" read "is just at hand"—*Am. Com.*

† For "are perishing" read "perish" with the text in the marg.—*Am. Com.*

12 θωσύνῃς καὶ ἔργον πίστεως ἐν δυνάμει, ὅπως ἐνδοξασθῇ
τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς
ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ
Χριστοῦ.

1 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ
κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς
2 ἐπ' αὐτόν, εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ
νοοῦς μηδὲ θροεῖσθαι μήτε διὰ πνεύματος μήτε διὰ
λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν
3 ἡ ἡμέρα τοῦ κυρίου. μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μη-
δένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ
ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπω-
4 λείας, ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λε-
γόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ
5 θεοῦ καθίσει, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός—. Οὐ
μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν ;
6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτόν
7 ἐν τῷ αὐτοῦ καιρῷ· τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς
ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.
8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος [Ἰη-
σοῦς] ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ
9 καὶ καταργήσῃ τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, οὗ
ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ
10 δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους καὶ ἐν πάσῃ
ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην
11 τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς· καὶ
διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ
12 πιστεῦσαι αὐτοὺς τῷ ψεύδει, ἵνα κριθῶσιν πάντες οἱ μὴ
πιστεῦσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε
περὶ ὑμῶν, ἀδελφοί ἡγαπημένοι ὑπὸ Κυρίου, ὅτι εἴ-
λατο ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ
14 πνεύματος καὶ πίστει ἀληθείας, εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ

κυρίου.

ἀμαρτίας

ἀναλοῦ

ἅπαντες

ἀπαρχὴν

τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ. Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ 15
 κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε
 δι' ἐπιστολῆς ἡμῶν. Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς 16
 Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς
 καὶ δούς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν
 χάριτι, παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ἐν 17
 παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα 1
 ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς
 ὑμᾶς, καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν 2
 ἀνθρώπων, οὐ γὰρ πάντων ἡ πίστις. Πιστὸς 3
 δέ ἐστιν ὁ κύριος, ὅς στηρίζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ
 πονηροῦ. πεποίθαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ πα- 4
 ραγγέλλομεν [καὶ] ποιεῖτε καὶ ποιήσετε. Ὁ δὲ κύριος 5
 κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ
 καὶ εἰς τὴν ὑπομονὴν τοῦ χριστοῦ.

ἡμῶν

παρελαβόσαν

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ 6
 κυρίου Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς
 ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παρά-
 δοσιν ἣν παρελάβετε παρ' ἡμῶν. αὐτοὶ γὰρ οἶδατε 7
 πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν
 οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ 8
 καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ
 ἐπιβαρῆσαί τινα ὑμῶν· οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, 9
 ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.
 καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, 10
 ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω. ἀκούομεν 11
 γάρ τινος περιπατοῦντος ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργα-
 ζομένους ἀλλὰ περιεργαζομένους· τοῖς δὲ τοιούτοις πα- 12
 ραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ
 ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίω-
 σιν. Ὑμεῖς δέ, ἀδελφοί, μὴ ἐνκακήσητε καλοποιοῦντες. 13

2. 14-3. 13. II. THESSALONIANS.

our gospel, to the obtaining of the glory of our Lord
15 Jesus Christ. So then, brethren, stand fast, and
hold the traditions which ye were taught, whether
by word, or by epistle of ours.

16 Now our Lord Jesus Christ himself, and God our
Father which loved us and gave us eternal comfort
17 and good hope through grace, comfort your hearts
and stablish them in every good work and word.

3 Finally, brethren, pray for us, that the word of the
Lord may run and be glorified, even as also *it is* with
2 you; and that we may be delivered from unreason-
3 able and evil men; for all have not ¹faith. But the ¹Or, *the faith**
Lord is faithful, who shall stablish you, and guard
4 you from ²the evil *one*. And we have confidence in ²Or, *evil*
the Lord touching you, that ye both do and will do
5 the things which we command. And the Lord direct
your hearts into the love of God, and into the patience
of Christ.

6 Now we command you, brethren, in the name of
our Lord Jesus Christ, that ye withdraw yourselves
from every brother that walketh disorderly, and not
7 after the tradition which ³they received of us. For ³Some ancient au-
yourselves know how ye ought to imitate us: for we
8 behaved not ourselves disorderly among you; neither
did we eat bread for nought at any man's hand, but
in labour and travail, working night and day, that
9 we might not burden any of you: not because we
have not the right, but to make ourselves an ensam-
10 ple unto you, that ye should imitate us. For even
when we were with you, this we commanded you, If
11 any will not work, neither let him eat. For we hear of
some that walk among you disorderly, that work not
12 at all, but are busybodies. Now them that are such
we command and exhort in the Lord Jesus Christ, that
with quietness they work, and eat their own bread.
13 But ye, brethren, be not weary in well-doing.

* Omit marg. ¹ ("the faith")—Am. Com.

II. THESSALONIANS. 3. 14-3. 18.

And if any man obeyeth not our word by this epistle, 14
note that man, that ye have no company with him,
to the end that he may be ashamed. And *yet* count 15
him not as an enemy, but admonish him as a
brother.

Now the Lord of peace himself give you peace at 16
all times in all ways. The Lord be with you all.

The salutation of me Paul with mine own hand, 17
which is the token in every epistle: so I write. The 18
grace of our Lord Jesus Christ be with you all.

14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς,
τοῦτον σημειώσθε, μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐν-
15 τραπήῃ· καὶ μὴ ὥς ἐχθρόν ἡγείσθε, ἀλλὰ νοθετεύτε
16 ὥς ἀδελφόν. Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώῃ ὑμῖν
τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ
πάντων ὑμῶν.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον
18 ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω. ἡ χάρις τοῦ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

ΠΟΛΥΜΕΡΩΣ ΚΑΙ ΠΟΛΥΤΡΟΠΩΣ πάλαι ὁ θεὸς ¹
λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις ἐπ' ἐσχάτου ²
τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν
κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας· ὃς ³
ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως
αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐ-
τοῦ, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν
δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, τοσοῦτῳ κρείττων ⁴
γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ' αὐτοὺς
κεκληρονόμηκεν ὄνομα. Τίνι γὰρ εἶπέν ποτε ⁵
τῶν ἀγγέλων

Υἱὸς μοι εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε,
καὶ πάλιν

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι
εἰς γίον·
ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκον- ⁶
μένην, λέγει

Καὶ προσκνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.
καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει

"Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,
καὶ τοὺς λειτουργοὺς αὐτοῦ πᾶρος φλόγα·
πρὸς δὲ τὸν υἱόν

THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

- 1 GOD, having of old time spoken unto the fathers
in the prophets by divers portions and in divers
2 manners, hath at the end of these days spoken unto
us in ¹his Son, whom he appointed heir of all things, ¹ Gr. a Son.
3 through whom also he made the ²worlds; who be- ² Gr. ages.
ing the effulgence of his glory, and ³the very image ³ Or, the impress of
of his substance, and upholding all things by the
word of his power, when he had made purification
of sins, sat down on the right hand of the Majesty
4 on high; having become by so much better than
the angels, as he hath inherited a more excellent
5 name than they. For unto which of the angels said
he at any time,
Thou art my Son,
This day have I begotten thee?
and again,
I will be to him a Father,
And he shall be to me a Son?
6 ⁴And when he again ⁵bringeth in the firstborn into ⁴ Or, And again,
⁶the world he saith, And let all the angels of God ⁵ Or, shall have
7 worship him. And of the angels he saith, ⁶ Gr. the inhabited
Who maketh his angels ⁷winds*, ⁷ Or, spirits
And his ministers a flame of fire:
8 but of the Son he saith,

* Onrit marg. ⁷ ("spirits")—Am. Com.

¹ The two oldest
Greek manu-
scripts read *his*.

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of
¹thy kingdom.

Thou hast loved righteousness, and hated in- 9
iquity;

Therefore God*, thy God, hath anointed thee
With the oil of gladness above thy fellows.

And, 10

Thou, Lord, in the beginning hast laid the
foundation of the earth,

And the heavens are the works of thy hands:

They shall perish; but thou continuest: 11

And they all shall wax old as doth a garment;

And as a mantle shalt thou roll them up, 12

As a garment, and they shall be changed:

But thou art the same,

And thy years shall not fail.

But of which of the angels hath he said at any time, 13

Sit thou on my right hand,

Till I make thine enemies the footstool of thy
feet?

Are they not all ministering spirits, sent forth to do 14
service for the sake of them that shall inherit sal-
vation?

Therefore we ought to give the more earnest heed ²
to the things that were heard, lest haply we drift
away *from them*. For if the word spoken through ²
angels proved stedfast, and every transgression and
disobedience received a just recompense of reward;
how shall we escape, if we neglect so great salva- ³
tion? which having at the first been spoken through
the Lord, was confirmed unto us by them that
heard; God also bearing witness with them, both by ⁴

² Gr. *distributions*.

³ Or, *Holy Spirit*:
and so through-
out this book.

⁴ Gr. *the inhabited*
earth.

signs and wonders, and by manifold powers, and by
gifts of the ³Holy Ghost, according to his own will.

For not unto angels did he subject ⁴the world to ⁵
come, whereof we speak. But one hath somewhere ⁶
testified,

* To the first "God" add marg. Or, *O God—Am. Com.*

Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα [τοῦ αἰῶνος],
καὶ ἡ ῥάβδος τῆς ἐγθῆτης ῥάβδος τῆς βασι-
λείας αὐτοῦ⁷.

σου, ὁ θεός, εἰς ..
.. βασιλείας σου

9 ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·
διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου, ἔλλαιον
ἀγαλλιάσεως παρά τοῦς μετόχοις σου·

10 καί

Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,
καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·

11 αὔτοι ἀπολοῦνται, σὺ δὲ διαμένεις·
καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,

12 καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς,
ὡς ἱμάτιον καὶ ἀλλαγήσονται·

σὺ δὲ ὁ αὐτός εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλεί-
ψουσιν.

13 πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε

Κάθοι ἐκ δεξιῶν μου

ἕως ἄν θῶ τοῦς ἐχθρούς σου ὑποπόδιον τῶν πο-
δῶν σου;

14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν
ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτη-
1 ρίαν; Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν

2 ἡμᾶς τοῖς ἀκουσθεῖσιν, μή ποτε παραρῶμεν. εἰ γὰρ
ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα
παράβασις καὶ παρακοή ἔλαβεν ἔνδικον μισθαποδοσίαν,

3 πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτη-
ρίας, ἥτις, ἀρχὴν λαβοῦσα λαλείσθαι διὰ τοῦ κυρίου,

4 ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρ-
τυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν καὶ ποικίλαις
δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν
αὐτοῦ θέλησιν;

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλ-
6 λουσαν, περὶ ἧς λαλοῦμεν· διεμαρτύρατο δέ πού τις

λέγων

Τί ἐστὶν ἄνθρωπος ὅτι μὴ μνησκήσῃ αὐτοῦ,
ἢ γίος ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν;
ἡλάντωσας αὐτόν βραχύ τι παρ' ἀγγέλους,

7

δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,
[καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου,]

πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ·

8

ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα οὐδὲν ἀφήκεν
αὐτῷ ἀνυπότακτον. νῦν δὲ οὐπω ὀρώμεν αὐτῷ τὰ

πάντα ὑποτεταγμένα· τὸν δὲ βραχύ τι παρ' ἀγγέλους

9

ἡλάντωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ

Αρ.

θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι
θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου. Ἐπρεπεν γὰρ αὐτῷ,

10

δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς

εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν

διὰ παθημάτων τελειῶσαι. ὃ τε γὰρ ἀγιάζων καὶ οἱ

11

ἀγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύ-

νεται ἀδελφοὺς αὐτοὺς καλεῖν, λέγων

12

Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,

ἐν μέσῳ ἐκκλησίας ὑμνήσω σε·

καὶ πάλιν

13

Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ·

καὶ πάλιν

Ἴδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός.

ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκός,

14

καὶ αὐτὸς παραπλησίως μετέσχευεν τῶν αὐτῶν, ἵνα διὰ

τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανά-

του, τοῦτ' ἔστι τὸν διάβολον, καὶ ἀπαλλάξῃ τούτους,

15

ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἐνοχοὶ ἦσαν

δουλείας. οὐ γὰρ δὴ πού ἀγγέλων ἐπιλαμβάνεται,

16

ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται. ὅθεν ὤφειλεν

17

κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων

γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς

2. 6-2. 17. TO THE HEBREWS.

saying,

What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?

7 Thou madest him ¹ 'a little lower than the angels; ¹ Or, *for a little while lower*
Thou crownedst him with glory and honour, ² And didst set him over the works of thy hands: ² Many authorities omit *And didst . . . hands.*

8 Thou didst put all things in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see
9 not yet all things subjected to him. But we behold him who hath been made 'a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace
10 of God he should taste death for every *man*. For it became him, for whom are all things, and through whom are all things, ³ in bringing many sons unto ³ Or, *having brought*
glory, to make the ⁴ author of their salvation perfect ⁴ Or, *captain*
11 through sufferings. For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren,
12 saying,

I will declare thy name unto my brethren,

In the midst of the ⁵ congregation will I sing thy ⁵ Or, *church* praise.

13 And again, I will put my trust in him. And again,

Behold, I and the children which God hath given
14 me. Since then the children are sharers in ⁶ flesh ⁶ Gr. *blood and flesh.*
and blood, he also himself in like manner partook of the same; that through death he 'might bring to
nought him that ⁷ had the power of death, that is, ⁸ Or, *hath*
15 the devil; and 'might deliver all them who through fear of death were all their lifetime subject to bond-
16 age. For verily not of angels doth he take hold*,
17 but he taketh hold of the seed of Abraham. Wherefore it behoved him in all things to be made like unto his brethren, that he might be† a merciful and faithful high priest in things pertaining to God, to

* Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of etc.*)—*Am. Com.*

† For "might be" read "might become"—*Am. Com.*

1 Or, For having
been drawn
tempted on this
matter he hath
suffered
2 Or, *wherein*

make propitiation for the sins of the people. ¹For ¹⁸
in that he himself hath suffered being tempted, he
is able to succour them that are tempted.

3 Gr. made.
4 That is, God's
house. See Num.
xii. 1
5 Or, *established*

Wherefore, holy brethren, partakers of a heaven- ³
ly calling, consider the Apostle and High Priest of
our confession, *even* Jesus: who was faithful to him ²
that ⁶appointed him, as also was Moses in all ⁴his
house. For he hath been counted worthy of more ³
glory than Moses, by so much as he that ⁵built the
house hath more honour than the house. For every ⁴
house is ⁵builded by some one: but he that ⁵built
all things is God. And Moses indeed was faithful ⁵
in all ⁴his house as a servant, for a testimony of
those things which were afterward to be spoken:
but Christ as a son, over ⁴his house: whose house ⁶
are we, if we hold fast our boldness and the glory-
ing of our hope firm unto the end. Wherefore, even ⁷
as the Holy Ghost saith,

To-day if ye shall hear his voice,

Harden not your hearts, as in the provocation, ⁸
Like as in the day of the temptation in the wil-
derness.

6 Or, *Where*

⁶Wherewith* your fathers tempted *me* by prov- ⁹
ing *me*,

And saw my works forty years.

Wherefore I was displeased with this genera- ¹⁰
tion,

And said, They do alway err in their heart:

But they did not know my ways:

As† I sware in my wrath,

¹¹

7 Gr. *If they shall*
enter.

⁷They shall not enter into my rest.

Take heed, brethren, lest haply there shall be in ¹²
any one of you an evil heart of unbelief, in falling
away from the living God: but exhort one another ¹³
day by day, so long as it is called To-day: lest any
one of you be hardened by the deceitfulness of sin:
for we are become partakers ⁸of Christ, if we hold ¹⁴
fast the beginning of our confidence

8 Or, *with*

* Let marg. * ("Where") and the text exchange places. — *Am. Com.*
† "As" add marg. Or, So So in iv. 3. — *Am. Com.*

8 τὸ ἱλάσkesthai τὰς ἁμαρτίας τοῦ λαοῦ· ἐν ᾧ γὰρ
πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις
βοηθῆσαι.

1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι,
κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας
2 ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ
3 Μωϋσῆς ἐν [ὄλῳ] τῷ οἴκῳ ἀγτοῦ. πλείονος γὰρ
οὗτος δόξης παρὰ Μωυσῆν ἡξίωται καθ' ὅσον πλείονα
4 τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· πᾶς γὰρ
οἶκος κατασκευάζεται ὑπὸ τινος, ὁ δὲ πάντα κατασκευάσας
5 θεός. καὶ Μωϋσῆς μὲν πιστός ἐν ὄλῳ τῷ οἴκῳ ἀγ-
τοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων,
6 Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον ἀγτοῦ· οὗ οἶκός ἐσμεν
ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπί-
7 δος [μέχρι τέλους βεβαίαν] κατάσχωμεν. Διό,
καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον

ἵεσιν... μοι

Σήμερον ἐὰν τῆς φωνῆς ἀγτοῦ ἀκούσῃτε,

8 μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παρα-
πικρασμῷ,

κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,

9 οἷ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ

10 καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη·

διὸ προσώχθισα τῇ γενεᾷ ταύτῃ

καὶ εἶπον Ἄεὶ πλανῶνται τῇ καρδίᾳ·

ἀγτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου·

11 ὡς ὥμοσα ἐν τῇ ὀργῇ μου

Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου·³

12 βλέπετε, ἀδελφοί, μὴ ποτε ἔσται ἐν τινὶ ὑμῶν καρδία
πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,

13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, ἄχρις
οὗ τό Σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ

ἐξ ὑμῶν τις

14 ὑμῶν ἀπάτῃ τῆς ἁμαρτίας· μέτοχοι γὰρ τοῦ χριστοῦ
γεγόναμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι

ἀκούσητε, —

τέλους βεβαίαν κατάσχωμεν. ἐν τῷ λέγεσθαι 15

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἰακούσχητε,

Μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παρα-
πικρασμῷ.

τίνας γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες 16
οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωυσέως; τίσιν δὲ προσ- 17
ώχθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν,
ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; τίσιν δὲ ὤμοσεν 18
μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ
τοῖς ἀπειθήσασιν; καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν 19
εἰσελθεῖν δι' ἀπιστίαν. φοβηθῶμεν οὖν μὴ ποτε κατα- 1
λειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν
αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖν· καὶ γὰρ ἐσμεν 2
εὐηγγελισμένοι καθάπερ καὶ οἱ, ἀλλ' οὐκ ὠφέλησεν
ὁ λόγος τῆς ἀκοῆς ἐκείνους, ἢ μὴ ἢ συνκεκρασμένους τῇ
πίστει τοῖς ἀκούσασιν. Εἰσερχόμεθα γὰρ εἰς [τὴν] 3
κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν

Αρ. ἢ συνκεκρα-
σμένος οὖν

Ὡς ὤμοσα ἐν τῇ ὀργῇ μου

Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσιν μου,

καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων,
εἶρηκεν γὰρ πού περὶ τῆς ἐβδόμης οὕτως Καὶ κατέ- 4
παυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ
πάντων τῶν ἔργων αὐτοῦ, καὶ ἐν τούτῳ πάλιν Εἰ 5
εἰσελεύσονται εἰς τὴν κατάπαυσιν μου. ἐπεὶ οὖν 6
ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον
εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθείαν, πάλιν 7
τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυεὶδ λέγων μετὰ
τοσοῦτον χρόνον, καθὼς ἢ προεῖρηται, 8

προεῖρηκεν

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἰακούσχητε,

μὴ σκληρύνητε τὰς καρδίας ὑμῶν·

εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης 1
ἐλάλει μετὰ ταῦτα ἡμέρας. ἄρα ἀπολείπεται σαββα- 9
τισμὸς τῷ λαῷ τοῦ θεοῦ· ὁ γὰρ εἰσελθὼν εἰς τὴν 10

3. 14-4. 10. TO THE HEBREWS.

15 firm unto the end : while it is said,

To-day if ye shall hear his voice,

Harden not your hearts, as in the provocation.

16 For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses?

17 And with whom was he displeased forty years? was it not with them that sinned, whose ¹carcases fell in ¹Gr. *limbs*.

18 the wilderness? And to whom sware he that they should not enter into his rest, but to them that were 19 disobedient? And we see that they were not able to enter in because of unbelief.

4 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should

2 seem to have come short of it. For indeed we have had ²good tidings preached unto us, even as ²Or, a gospel

also they: but the word of hearing did not profit ³Some ancient authorities read it was.

them, because ³they were* not united by faith with ³Some ancient authorities read We therefore.

3 them that heard. ⁴For we which have believed do enter into that rest; even as he hath said,

As I sware in my wrath,

⁵They shall not enter into my rest:

⁵Gr. If they shall enter.

although the works were finished from the foundation of the world. For he hath said somewhere of the seventh day on this wise, And God rested on the 5 seventh day from all his works; and in this place again,

⁵They shall not enter into my rest.

6 Seeing therefore it remaineth that some should enter thereinto, and they to whom ⁶the good tidings ⁶Or, the gospel was

were before preached failed to enter in because of ⁷Or, To-day, saying in David, after so long a time, as it hath been said, ⁷disobedience, he again defineth a certain day, ⁷saying in David, after so long a time, To-day, as it hath been before said,†

To-day if ye shall hear his voice,

Harden not your hearts.

8 For if ⁸Joshua had given them rest, he would not ⁸Gr. *Jesus*.

9 have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of

10 God. For he that is entered into

* Let the text and marg. " exchange places, reading in marg. "Many ancient authorities" etc.—*Am. Com.*

† Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.—*Am. Com.*

1 Or, *into*
Gr. *in*.

his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence 11 to enter into that rest, that no man fall after the same example of disobedience. For the word of 12 God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his 13 sight: but all things are naked and laid open before the eyes of him with whom we have to do.

Having then a great high priest, who hath passed 14 through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high 15 priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin. Let us 16 therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

For every high priest, being taken from among 5 men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can bear gently with the ignorant and err- 2 ing, for that he himself also is compassed with infirmity; and by reason thereof is bound, as for the 3 people, so also for himself, to offer for sins. And 4 no man taketh the honour unto himself, but when he is called of God, even as was Aaron. So Christ 5 also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,

This day have I begotten thee:

as he saith also in another *place*,

6

Thou art a priest for ever

After the order of Melchizedek.

Who in the days of his flesh, having offered up 7 prayers and

ΚΑΤΑΠΑΓCIN ΑΥΤΟΥ καὶ αὐτὸς κατέπαγcεν ἀπὸ τῶν
 11 ἔργων αὐτοῦ ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός. Σπου-
 δάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατὰπαγcιν,
 ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπει-
 12 θείας. Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ
 τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ δεικνού-
 μενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἀρμῶν τε καὶ
 μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·
 13 καὶ οὐκ ἔστιν κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα δὲ
 γυμνά καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς
 14 ὃν ἡμῖν ὁ λόγος. Ἐχοντες οὖν ἀρχιερέα
 μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ
 15 θεοῦ, κρατῶμεν τῆς ὁμολογίας· οὐ γὰρ ἔχομεν ἀρχιερέα
 μὴ δυνάμενον συνπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπει-
 ρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.
 16 προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάρι-
 τος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὐρωμεν εἰς εὐκαιρον
 βοήθειαν.

1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ
 ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ
 2 δῶρά [τε] καὶ θυσίας ὑπὲρ ἁμαρτιῶν, μετριοπαθεῖν
 δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς
 3 περικείται ἀσθένειαν, καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ
 τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ προσφέρειν περὶ
 4 ἁμαρτιῶν. καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ
 5 καλούμενος ὑπὸ τοῦ θεοῦ, καθὼς περ καὶ Ἀαρών. Οὕτως
 καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα,
 ἀλλ' ὁ λαλήσας πρὸς αὐτόν

Υἱός μοι εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε·
 6 καθὼς καὶ ἐν ἑτέρῳ λέγει

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελ-
 χιεδέκ.
 7 ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ

ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου
μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ
εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, καίπερ ὢν υἱός, ἔμαθεν 8
ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν, καὶ τελειωθείς ἐγένετο 9
πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἷτιος σωτηρίας αἰωνίου,
προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν 10
Μελχισεδέκ.

Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος 11
λέγειν, ἐπεὶ νοθροὶ γεγόνατε ταῖς ἀκοαῖς· καὶ γὰρ 12
ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν
χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς
ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ γεγόνατε χρεῖαν ἔχοντες
καὶ γάλακτος, ^τ οὐ στερεᾶς τροφῆς. πᾶς γὰρ ὁ μετέχων 13
γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν·
τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ 14
αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν καλοῦ
τε καὶ κακοῦ. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ χριστοῦ 1
λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον
καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως
ἐπὶ θεόν, βαπτισμῶν ^τ διδαχὴν ^τ ἐπιθέσεώς τε χειρῶν, 2
ἀναστάσεως ^τ νεκρῶν καὶ κρίματος αἰωνίου. καὶ τοῦτο 3
ποιήσομεν ἵνα περ ἐπιτρέπη ὁ θεός. Ἀδύνατον γὰρ τοὺς 4
ἄπαξ ^τ φωτισθέντας ^τ γευσασμένους τε τῆς δωρεᾶς τῆς
ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου
καὶ καλὸν γευσασμένους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος 5
αἰῶνος, καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετά- 6
νοϊαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ
παραδειγματίζοντας. Γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς 7
ἐρχόμενον πολλακίς ὑετόν, καὶ τίκτουσα βοτάνην εὐθετον
ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας
ἀπὸ τοῦ θεοῦ· ἐκφέρογχα δὲ ἀκάνθας καὶ τριβόλους 8
ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καὶ-
σιν. Πειπέσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, 9

supplications with strong crying and tears unto him
 that was able to save him ¹from death, and having ¹Or, out of
 8 been heard for his godly fear, though he was a Son,
 yet learned obedience by the things which he suf-
 9 fered; and having been made perfect, he became
 unto all them that obey him the ²author of eternal ²Gr. cause.
 10 salvation; named of God a high priest after the or-
 der of Melchizedek.
 11 Of ³whom we have many things to say, and hard ³Or, which
 of interpretation, seeing ye are become dull of hear-
 12 ing. For when by reason of the time ye ought to
 be teachers, ye have need again ⁴that some one teach ⁴Or, that one teach
 you the rudiments of the ⁵first principles of the ora- ⁴you, which be the
 cles of God; and are become such as have need of ⁵rudiments
 13 milk, and not of solid food. For every one that
 partaketh of milk is without experience of the word
 14 of righteousness; for he is a babe. But solid food is
 for ⁶full-grown men, *even* those who by reason of use ⁶Or, perfect
 have their senses exercised to discern good and evil.
¶ Wherefore let us ⁷cease* to speak of the first ⁷Gr. leave the word
 principles of Christ, and press on unto ⁸perfection; ⁷of the beginning
 not laying again a foundation of repentance from ⁸Or, full growth
 2 dead works, and of faith toward God, ⁹of the teach- ⁹Some ancient au-
 ing of ¹⁰baptisms, and of laying on of hands, and of ⁹thorities read,
 resurrection of the dead, and of eternal judgement. ¹⁰even the teaching
 3 And this will we do, if God permit. For as touch- ¹⁰Or, washings
 4 ing those who were once enlightened ¹¹and tasted of ¹¹Or, having both
 the heavenly gift, and were made partakers of the ¹¹tasted of . . . and
 5 Holy Ghost, and ¹²tasted the good word of God, and ¹²being made . . .
 6 the powers of the age to come, and *then* fell away, ¹²and having tast-
 it is impossible to renew them again unto repent- ¹²ed &c.
 ance; ¹³seeing they crucify to themselves the Son of ¹³Or, tasted the
 7 God afresh, and put him to an open shame. For ¹³word of God that
 the land which hath drunk the rain that cometh oft ¹³it is good
 upon it, and bringeth forth herbs meet for them for ¹³Or, the while
 whose sake it is also tilled, receiveth blessing from
 8 God. but if it beareth thorns and thistles, it is reject-
 ed and nigh unto a curse; whose end is to be burned.
 9 But, beloved, we are persuaded better things of
 you,

* For "let us cease" etc. read "leaving ⁷ the doctrine of the first principles of Christ, let us" with marg. ⁷ Gr. the word of the beginning of Christ.—Am. Com.

1 Or, *are near to** and things that ¹accompany salvation, though we thus speak: for God is not unrighteous to forget 10 your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do minister. And we desire that each one of 11
2 Or, *full assurance* you may shew the same diligence unto the ²fulness of hope even to the end: that ye be not sluggish, 12 but imitators of them who through faith and patience inherit the promises.

For when God made promise to Abraham, since 13 he could swear by none greater, he swore by himself, saying, Surely blessing I will bless thee, and multi- 14 plying I will multiply thee. And thus, having pa- 15 tiently endured, he obtained the promise. For men 16 swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, 17 being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, ³interposed with an oath: that by two immuta- 18 ble things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, *a hope* 19 both sure and stedfast and entering into that which is within the veil; whither as a forerunner Jesus en- 20 tered for us, having become a high priest for ever after the order of Melchizedek.

3 Gr. *mediated*.

For this Melchizedek, king of Salem, priest of God ⁷ Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom 2 also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, 3 having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest contin-

* In marg. 1 for "*are near to*" read "*belong to*"—*Am. Com.*

τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦ-
 10 μεν· οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν
 καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ,
 11 διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν
 δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς
 12 τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους, ἵνα μὴ νωθροὶ
 γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας
 13 κληρονομούντων τὰς ἐπαγγελίας. Τῷ γὰρ
 Ἀβραὰμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν
 14 μείζονος ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ, λέγων Εἰ μὴν
 εὐλογῶν εὐλογῆσω σε καὶ πληθύνων πληθυνῶ σε·
 15 καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.
 16 ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὁμνῶσιν, καὶ πάσης
 17 αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος· ἐν ᾧ
 περισσότερον βουλόμενος ὁ θεὸς ἐπιδείξει τοῖς κληρο-
 νόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ
 18 ἐμεσίτευσεν ὅρκῳ, ἵνα διὰ δύο πραγμάτων ἀμεταθέτων,
 ἐν οἷς ἀδύνατον ψεύσασθαι τὸν θεόν, ἰσχυρὰν παράκλησιν
 19 πείδῃ· ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ τε
 καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ
 20 καταπετάσματος, ὅπου πύδρομος ὑπὲρ ἡμῶν εἰσῆλ-
 θεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχisedec ἀρχιερεὺς
 γενόμενος εἰς τὸν αἰῶνα.

τὸν

1 Οὗτος γὰρ ὁ Μελχisedec, βασιλεὺς Σαλήμ, ἱερεὺς
 τοῦ θεοῦ τοῦ ὑψίστου, ὅς ἐκινεῖται Ἀβραὰμ
 ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ
 2 εὐλογῆσας αὐτόν, ᾧ καὶ δεκάτην ἀπὸ πάντων
 ἐμέρισεν Ἀβραὰμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς
 Δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὅς ἐστιν
 3 βασιλεὺς Εἰρήνης, ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος,
 μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιω-
 μένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ

MSS vs Ap.

καὶ

διηνεκές.

Θεωρεῖτε δὲ πηλίκος οὗτος ᾧ[†] ΔΕ- 4
 ΚΑΤΗΝ ἈΒΡΑΔΑΜ ἔΔΩΚΕΝ ἐκ τῶν ἀκροθινίων ὁ πατριάρ-
 χης· καὶ οἱ μὲν ἐκ τῶν υἱῶν Δευεὶ τὴν ἱερατίαν λαμβά- 5
 νοντες ἐντολὴν ἔχουσιν ἀποδεκατοῖν τὸν λαὸν κατὰ τὸν
 νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξελη-
 λυθότας ἐκ τῆς ὁσφύος Ἀβραάμ· ὁ δὲ μὴ γενεαλογού- 6
 μενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραάμ, καὶ τὸν ἔχοντα
 τὰς ἐπαγγελίας ἐγλόγηκεν. χωρὶς δὲ πάσης ἀντιλογίας 7
 τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. καὶ ὧδε μὲν 8
 δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ
 μαρτυρούμενος ὅτι ζῇ. καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραάμ 9
 καὶ Δευεῖς ὁ δεκάτας λαμβάνων δεδεκάτῳται, ἔτι γὰρ 10
 ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν ὅτε σΥΝΗΝΤΗΣΕΝ Αὐτῷ
 Μελχισεδέκ. * Εἰ μὲν οὖν τελείωσις διὰ τῆς 11
 Δευεϊτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομο-
 θέτῃται, τίς ἔτι χρεῖα κατὰ τὴν τάξιν Μελχισεδέκ
 ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν
 Ἀαρὼν λέγεσθαι; μετατιθεμένης γὰρ τῆς ἱερωσύνης 12
 ἐξ ἀνάγκης καὶ νόμου μετὰθεσις γίνεται. ἐφ' ὃν γὰρ λέ- 13
 γεται ταῦτα φυλῆς ἐτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς
 προσέσχηκεν τῷ θυσιαστηρίῳ· πρόδηλον γὰρ ὅτι ἐξ 14
 Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ
 ἱερέων οὐδὲν Μωυσῆς ἐλάλησεν. Καὶ περισσότερον ἔτι 15
 κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ
 ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ κατὰ νόμον ἐντολῆς 16
 σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου,
 μαρτυρεῖται γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα 17
 κατὰ τὴν τάξιν Μελχισεδέκ. ἀθέτησις μὲν γὰρ γί- 18
 νεται προαγοῦσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ
 ἀνωφελές, οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγῇ 19
 δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ. Καὶ 20
 καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας, (οἱ μὲν γὰρ χωρὶς
 ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας 21

ually.

4 Now consider how great this man was, unto whom
 Abraham, the patriarch, gave a tenth out of the chief
 5 spoils. And they indeed of the sons of Levi that
 receive the priest's office have commandment to take
 tithes of the people according to the law, that is, of
 their brethren, though these have come out of the
 6 loins of Abraham: but he whose genealogy is not
 counted from them hath taken tithes of Abraham,
 7 and hath blessed him that hath the promises. But
 without any dispute the less is blessed of the better.
 8 And here men that die receive tithes; but there one,
 9 of whom it is witnessed that he liveth. And, so to
 say, through Abraham even Levi, who receiveth
 10 tithes, hath paid tithes; for he was yet in the loins
 of his father, when Melchizedek met him.

11 Now if there was perfection through the Levitical
 priesthood (for under it hath the people received the
 law), what further need *was there* that another priest
 should arise after the order of Melchizedek, and
 12 not be reckoned after the order of Aaron? For the
 priesthood being changed, there is made of necessity
 13 a change also ¹of the law. For he of whom these
 things are said ²belongeth to another tribe, from
 which no man hath given attendance at the altar.

14 For it is evident that our Lord hath sprung out of
 Judah; as to which tribe Moses spake nothing con-
 15 cerning priests. And *what we say* is yet more abun-
 dantly evident, if after the likeness of Melchizedek
 16 there ariseth another priest, who hath been made,
 not after the law of a carnal commandment, but af-

17 ter the power of an ³endless life: for it is witnessed
of him,

Thou art a priest for ever

After the order of Melchizedek.

18 For there is a disannulling of a foregoing command-
 ment because of its weakness and unprofitableness
 19 (for the law made nothing perfect), and a bringing in
 thereupon of a better hope, through which we draw
 20 nigh unto God. And inasmuch as *it is* not without
 21 the taking of an oath (for they indeed have been
 made priests without an oath; but he with an oath

¹ Or, of law

² Gr. hath partake-
 en of. See ch.
 ii. 14.

³ Gr. indissoluble.

1 Or, *through*2 Or, *unto*by him that saith ²of him,The Lord sware and will not repent himself,
Thou art a priest for ever);3 Or, *testament*by so much also hath Jesus become the surety of a ²²
better ³covenant. And they indeed have been made ²³
priests many in number, because that by death they
are hindered from continuing: but he, because he ²⁴
abideth for ever, ⁴hath his priesthood ⁵unchangeable.4 Or, *hath a priest-
hood that doth
not pass to an-
other*5 Or, *inviolable*6 Gr. *completely*.Wherefore also he is able to save ⁶to the uttermost ²⁵
them that draw near unto God through him, seeing
he ever liveth to make intercession for them.For such a high priest became us, holy, guileless, ²⁶
undefiled, separated from sinners, and made higher
than the heavens; who needeth not daily, like those ²⁷
high priests, to offer up sacrifices, first for his own
sins, and then for the *sins* of the people: for this he
did once for all, when he offered up himself. For ²⁸
the law appointeth men high priests, having infirm-
ity; but the word of the oath, which was after the
law, *appointeth* a Son, perfected for evermore.7 Or, *Now to sum
up what we are
saying: We have
&c.*8 Gr. *upon*.9 Or, *holy things*Now ⁸in the things which we are saying the chief ⁸
point is *this*: We have such a high priest, who sat
down on the right hand of the throne of the Majesty
in the heavens, a minister of ⁹the sanctuary, and of ²
the true tabernacle, which the Lord pitched, not man.
For every high priest is appointed to offer both gifts ³
and sacrifices: wherefore it is necessary that this *high*
priest also have somewhat to offer. Now if he were ⁴
on earth, he would not be a priest at all, seeing there
are those who offer the gifts according to the law;
who serve *that which is* a copy and shadow of the ⁵
heavenly things, even as Moses is warned *of God*
when he is about to ¹⁰make the tabernacle: for, See,
saith he, that thou make all things according to the
pattern that was shewed thee in the mount. But now ⁶
hath he obtained a ministry the more excellent, by
how much also he is the mediator of a better ³cove-
nant, which hath been enacted upon better promises.
For if that first *covenant* had been faultless, ⁷10 Or, *complete*

διὰ τοῦ λέγοντος πρὸς αὐτόν Ὡμοσεν Κύριος, καὶ οὐ
 22 μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα,) κατὰ
 τοσοῦτο καὶ κρείττονος διαθήκης γέγονεν ἔγγυος Ἰη-
 23 σοῦς. Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ
 24 τὸ θανάτῳ κωλύεσθαι παραμένειν· ὁ δὲ διὰ τὸ μένειν
 αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύ-
 25 νην· ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς
 προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ
 26 ἐντυγχάνειν ὑπὲρ αὐτῶν. Τοιοῦτος γὰρ ἡμῖν
 [καὶ] ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχω-
 ρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν
 27 οὐρανῶν γενόμενος· ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην,
 ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν
 θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ (τοῦτο γὰρ
 28 ἐποίησεν ἐφάπαξ ἑαυτὸν ἁνεύγκας¹⁾) ὁ νόμος γὰρ ἀνθρώ-
 πους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος
 δὲ τῆς ἑρκωμοσίας τῆς μετὰ τὸν νόμον γιόν, εἰς τὸν
 αἰῶνα τετελειωμένον.

προσενέγκας

1 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν
 ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγα-
 2 λωσύνης ἐν τοῖς οὐρανοῖς, τῶν ἁγίων λειτουργὸς καὶ
 τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηζεν ὁ κύριος,
 3 οὐκ ἄνθρωπος. πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν
 δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν
 4 τι καὶ τοῦτον ὃ προσενέγκῃ. εἰ μὲν οὖν ἦν ἐπὶ γῆς,
 οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον
 5 τὰ δῶρα· (οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν
 ἐπουρανίων, καθὼς κεχηρμάτισται Μωυσῆς μέλλων ἐπι-
 τελεῖν τὴν σκηνήν, Ὅρα γάρ, φησίν, ποιήσεις πάντα
 6 κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει) Ἦν
 δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσῳ καὶ κρείττονός
 ἔστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίας
 7 νενομοθέτηται. εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος,

νῦν

αὐτοῖς

οὐκ ἂν δευτέρας ἐζητεῖτο τόπος· μεμφόμενος γὰρ ἑαυτοὺς⁷ 8
λέγει

Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος,
καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ
τὸν οἶκον Ἰούδα διαθήκην καινὴν,
οὗ κατὰ τὴν διαθήκην ἥν ἐποίησα τοῖς πατράσιν 9
αὐτῶν
ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν
ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,
ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,
καὶ γὰρ ἡμέλῃσα αὐτῶν, λέγει Κύριος.
ὅτι αὕτη ἡ διαθήκη ἥν διαθήσομαι τῷ οἴκῳ¹⁰
Ἰσραὴλ

καρδίας

μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος,
διδούς νόμοις μου εἰς τὴν διάνοιαν αὐτῶν,
καὶ ἐπὶ ἑκαρδίας¹¹ αὐτῶν ἐπιγράψω αὐτοὺς,
καὶ ἔσομαι αὐτοῖς εἰς θεόν
καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.
καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ¹¹
καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων Γνωθὶ
τὸν κύριον,

ὅτι πάντες εἰδήσουσίν με
ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.

ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν,¹²
καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην, τὸ δὲ¹³
παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

Εἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιοῦματα λατρείας τὸ¹
τε ἅγιον κοσμικόν. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη²
ἐν ᾗ ἡ τε λυχία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν
ἄρτων, ἧτις λέγεται Ἁγία· μετὰ δὲ τὸ δεύτερον καταπέ-³
τασμα σκηνῇ ἡ λεγομένη Ἁγία Ἀγίων⁴, χρυσοῦν ἔχουσα⁴
θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμέ-

Αρ. | Τὸ ἅγια...
...λεγομένη Τὰ
ἅγια τῶν ἁγίων

8. 7-9. 4. TO THE HEBREWS.

- then would no place have been sought for a second.
- 8 For finding fault* with them, he saith,
Behold, the days come, saith the Lord,
That I will ¹make a new ²covenant with the ¹Gr. *accomplish.*
house of Israel and with the house of Judah; ²Or, *testament*
- 9 Not according to the ²covenant that I made with
their fathers
In the day that I took them by the hand to lead
them forth out of the land of Egypt;
For they continued not in my ²covenant,
And I regarded them not, saith the Lord.
- 10 For this is the ²covenant that ³I will make with ³Gr. *I will cove-*
the house of Israel *nant.*
After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:
- 11 And they shall not teach every man his fellow-
citizen,
And every man his brother, saying, Know the
Lord:
For all shall know me,
From the least to the greatest of them.
- 12 For I will be merciful to their iniquities,
And their sins will I remember no more.
- 13 In that he saith, A new *covenant*, he hath made the
first old. But that which is becoming old and waxeth
aged is nigh unto vanishing away.
- 14 Now even the first *covenant* had ordinances of divine
service, and its sanctuary, a *sanctuary* of this world.
- 2 For there was a tabernacle prepared, the first, where-
in ⁴were the candlestick, and the table, and ⁵the shew- ⁴Or, *are*
⁵Gr. *the setting*
bread; which is called the Holy place. And after the ⁵Or, *the setting*
⁵Or, *the setting*
second veil, the tabernacle which is called the Holy of
4 holies; having a golden ⁶censer†, and the ark of the ⁶Or, *altar of in-*
covenant overlaid *cense*

* "finding fault" etc. add marg. Some ancient authorities read
finding fault with it he saith unto them.—*Am. Com.*

† Let marg. ⁶ and the text exchange places.—*Am. Com.*

1 Or, is

2 Gr. *the propitiatory*.3 Gr. *ignorances*.4 Some ancient authorities read *the good things that are come*.

5 Mr. ancient authorities read

6 The Greek word here used signifies both *covenant* and *testament*.7 Gr. *be brought*.8 Gr. *over the dead*.9 Or, *for it doth never... liveth*.

round about with gold, wherein ¹*was* a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory overshadow- 5
 ing ²the mercy-seat; of which things we cannot now speak severally. Now these things having been thus prepared, the 6
 priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest 7
 alone, once in the year, not without blood, which he offereth for himself, and for the ³errors of the people: the Holy 8
 Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which *is* a parable* for the time *now*† present; 9
 according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, *being* only (with meats and drinks and divers washings) 10
 carnal ordinances, imposed until a time of reformation.

But Christ having come a high priest of ⁴the good things 11
 to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor 12
 yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and 13
 bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how 14
 much more shall the blood of Christ, who through the eternal Spirit‡ offered himself without blemish unto God, cleanse 15
 your conscience from dead works to serve the living God? And for this cause he is the mediator of a new ⁶covenant, 15
 in that a death having taken place for the redemption of the transgressions that were under the first ⁶covenant, they that have been called may receive the promise of the eternal inheritance. For where a ⁶testament is, there must of necessity 16
 be the death of him that made it. For a ⁶testament is of 17
 force ⁸where there hath been death: ⁹for doth it ever avail while he that made it liveth§? Wherefore even the first 18
 covenant hath not been dedicated without blood.

* For "parable" read "figure" So in xi. 19.—*Am. Com.*

† Omit "now"—*Am. Com.*

‡ "the eternal Spirit" add marg. Or, his *eternal spirit*—*Am. Com.*

§ Let marg. ⁹ and the text exchange places.—*Am. Com.*

νην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῇ ἔχουσα τὸ
 μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλά-
 5 κες τῆς διαθήκης, ὑπεράνω δὲ αὐτῆς Χερουβείν δόξης
 κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν
 6 λέγειν κατὰ μέρος. Τούτων δὲ οὕτως κατεσκευασμένων,
 εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσσιν οἱ ἱερεῖς
 7 τὰς λατρείας ἐπιτελοῦντες, εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ
 ἑνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει
 8 ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, τοῦτο δηλοῦν-
 τος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν
 9 ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν, ἥτις
 παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δωρά-
 τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν
 10 τελειῶσαι τὸν λατρεύοντα, μόνον ἐπὶ βρώμασιν καὶ πό-
 μασιν καὶ διαφόροις βαπτισμοῖς, ¹ δικαιώματα σαρκὸς μέ-
 11 χρι καιροῦ διορθώσεως ἐπικείμενα. Χριστὸς
 δὲ παραγενόμενος ἀρχιερεὺς τῶν ᾠγενομένων ἁγαθῶν διὰ
 τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου,
 12 τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως, οὐδὲ δι' αἵματος τράγων
 καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς
 13 τὰ ἁγία, αἰωνίαν λύτρωσιν εὐράμενος. εἰ γὰρ τὸ αἷμα
 τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς
 κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,
 14 πόσω μᾶλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ πνεύματος
 αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ θεῷ, καθαριεῖ
 τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεῖν
 15 θεῷ ζῶντι. Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης
 ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ
 τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν
 16 οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. ὅπου γὰρ δια-
 17 θήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου· διαθήκη
 γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ ᾧ μὴ τότε ἰσχύει ὅτε ζῇ ὁ
 18 διαθέμενος. Ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐνκε-

καὶ

μελλόντων

ὑμῶν

μή ποτε

διαθέμενος.

καίνισται· λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ¹⁹
 ὑπὸ Μωυσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων
 καὶ τῶν τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσώ-
 που αὐτό τε τὸ βιβλίον, καὶ πάντα τὸν λαὸν ἐράντισεν,
 λέγων Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο ²⁰
 πρὸς ὑμᾶς ὁ θεός· καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ ²¹
 σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν. καὶ σχε- ²²
 δὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς
 αἱματεκχυσίας οὐ γίνεται ἄφεσις. Ἀνάγκη ²³

οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις
 καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις
 παρὰ ταύτας. οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια ²⁴
 Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν
 οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ
 ἡμῶν· οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ²⁵
 ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι
 ἀλλοτρίῳ, ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ κατα- ²⁶
 βολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων
 εἰς ἀθέτησιν τῆς ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέ-
 ρωται. καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ²⁷
 ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, οὕτως καὶ ὁ χριστός, ²⁸
 ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρ-
 τίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν
 ἀπεκδεχομένοις εἰς σωτηρίαν.

Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, ¹
 οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, ἡ κατ' ἐνιαυτὸν ταῖς
 αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηκεκός οὐδέ-
 ποτε ὀφείλονται τοὺς προσερχομένους τελειώσαι· ἐπεὶ ²
 οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν
 ἔτι συνειδήσιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρι-
 σμένους; ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνι- ³
 αὐτόν, ἀδύνατον γὰρ αἷμα τῶν ταύρων καὶ τράγων ἀφαιρεῖν ⁴
 ἁμαρτίας. Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει ⁵

τράγων καὶ ταύ-
 ρων

9. 19-10. 5. TO THE HEBREWS.

19 For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled

20 both the book itself, and all the people, saying, This is the blood of the 'covenant which God commanded 1 The Greek word here used signifies both covenant and testament.

21 to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner 22 with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy

place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face 25 of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place

26 year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the 'end of the ages hath

he been manifested to put away sin ² Or, consummation ³ Or, by his sacrifice.

27 fice of himself. And inasmuch as it is ⁴ appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear

the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

10 For the law having a shadow of the good things to come, not the very image of the things, ⁵ they can* never with the same sacrifices year by year, which they offer continually, make perfect them that draw

2 nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed,

3 would have had no more conscience of sins? But in those sacrifices there is a remembrance made of sins

4 year by year. For it is impossible that the blood of 5 bulls and goats should take away sins. Wherefore

when he cometh into the world, he saith,

* For "they can" read "can" (and for marg. ⁵ read Many ancient authorities read *they can.*)—*Am. Com.*

Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
In whole burnt offerings and *sacrifices* for sin 6
thou hadst no pleasure:

Then said I, Lo, I am come 7
(In the roll of the book it is written of me)
To do thy will, O God.

Saying above, Sacrifices and offerings and whole 8
burnt offerings and *sacrifices* for sin thou wouldest
not, neither hadst pleasure therein (the which are
offered according to the law), then hath he said, 9
Lo, I am come to do thy will. He taketh away the
first, that he may establish the second. ¹By which 10
will we have been sanctified through the offering of
the body of Jesus Christ once for all. And every 11
priest indeed standeth day by day ministering and
offering oftentimes the same sacrifices, the which
can never take away sins: but he, when he had 12
offered one sacrifice for ³sins for ever, sat down on
the right hand of God; from henceforth expecting 13
till his enemies be made the footstool of his feet.
For by one offering he hath perfected for ever them 14
that are sanctified. And the Holy Ghost also bear- 15
eth witness to us: for after he hath said,

¹ Or, *In*

² Some ancient authorities read *high priest.*

³ Or, *sins, for ever sat down &c.*

⁴ Or, *testament*

⁵ Gr. *I will covenant.*

This is the ⁴covenant that ⁵I will make with 16
them

After those days, saith the Lord;
I will put my laws on their heart,
And upon their mind also will I write them;

then saith he,

And their sins and their iniquities will I re- 17
member no more.

Now where remission of these is, there is no more 18
offering for sin.

Having therefore, brethren, boldness to enter into 19
the holy place by the blood of Jesus, by the way 20
which he dedicated for us, a new and living way,
through the veil, that is to say, his flesh; and *having* 21
a great priest over the house of God; let us draw 22
near with a true heart in ⁶fulness

⁶ Or, *full assurance*

Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ
κατηρτίσω μοι·

6 ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.

7 τότε εἶπον Ἰδοὺ ἤκω, ἐν κεφαλίδι βιβλίου γέ-
γραπται περὶ ἐμοῦ,

τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.

8 ἀνώτερον λέγων ὅτι Θυσίας καὶ προσφοράς καὶ ὀλο-

καυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ

9 εὐδόκησας, αἵτινες κατὰ νόμον προσφέρονται, τότε

εἶρηκεν Ἰδοὺ ἤκω τοῦ ποιῆσαι τὸ θέλημά σου·

10 ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ. ἐν ᾧ θελή-

ματι ἡγιασμένοι ἐσμέν διὰ τῆς πρόσφορας τοῦ σώματος

11 Ἰησοῦ Χριστοῦ ἐφάπαξ. Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν

ἄρχιερεὺς

καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέ-

ρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας.

12 οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ

13 διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ, τὸ λοιπὸν ἐκδεχό-

μενος ἕως τεθώσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν

14 ποδῶν αὐτοῦ, μὴ γὰρ προσφορὰ τετελείωκεν εἰς τὸ

15 διηνεκὲς τοὺς ἀγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ

πνεῦμα τὸ ἅγιον, μετὰ γὰρ τὸ εἰρηκέναι

16 Αὔτη ἡ διαθήκη ἦν διαθήσασθαι πρὸς αὐτοὺς

μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος,

διδούς νόμοις μοῦ ἐπὶ καρδίας αὐτῶν,

καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτοῖς,—

17 Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν

18 οὐ μὴ μνησθῆσθαι ἔτι· ὅπου δὲ ἄφεσις τούτων,

οὐκέτι προσφορὰ περὶ ἁμαρτίας.

19 Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἰσοδὸν τῶν

20 ἁγίων ἐν τῇ αἱματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσ-

φατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν

21 τῆς σαρκὸς αὐτοῦ, καὶ ἱερεῖα μεγάλῃ ἐπὶ τὸν οἶκον τοῦ 475

22 θεοῦ, προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ

πίστεως, βεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως
 πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέ- 23
 χωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ
 ἐπαγγελάμενος· καὶ κατανοῶμεν ἀλλήλους εἰς παροξύν- 24
 σμόν ἀγάπης καὶ καλῶν ἔργων, μὴ ἐγκαταλείποντες τὴν 25
 ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακα-
 λοῦντες, καὶ τοσοῦτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσιν
 τὴν ἡμέραν. Ἐκουσίως γὰρ ἁμαρτανόντων 26
 ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι
 περὶ ἁμαρτιῶν ἀπολείπεται θυσία, φοβερὰ δέ τις ἐκδοχὴ 27
 κρίσεως καὶ πῦρὸς ζῆλος ἐσθίειν μέλλοντος τοῦ ὕπε-
 ραντίου. ἀθετήσας τις νόμον Μωυσέως χωρὶς οἰκτιρμῶν 28
 ἐπὶ δαίμονι ἢ τρισὶν μάρτυσιν ἀποθνήσκει· πόσῳ δοκεῖτε 29
 χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ
 καταπατήσας, καὶ τὸ δῖμα τῆς διαθήκης κοινὸν ἡγη-
 σάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐν-
 βρίσας. οἶδαμεν γὰρ τὸν εἰπόντα Ἐμοὶ ἐκδίκησις, ἐγὼ 30
 ἀνταποδώσω· καὶ πάλιν Κρινεῖ Κύριος τὸν λα-
 οὸν αὐτοῦ. φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζών- 31
 τος. Ἀναμνησέσθε δὲ τὰς πρότερον ἡμέ- 32
 ρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε
 παθημάτων, τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν 33
 θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρε-
 φομένων γενηθέντες· καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε, 34
 καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
 προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοὺς κρείσσονα
 ὑπαρξίν καὶ μένουσιν. Μὴ ἀποβάλητε οὖν τὴν παρ- 35
 ρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν, ὑπομονῆς 36
 γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες
 κομίσησθε τὴν ἐπαγγελίαν·

ἔτι γὰρ μικρὸν ὅσον ὅσον,

37

ὁ ἐρχόμενος ἤξει καὶ οὐ χρονίζει·

ὁ δὲ δίκαιός [μοῦ] ἐκ πίστεως ζήσεται,

38

- of faith, having our hearts sprinkled from an evil 'con-¹ Or, conscience and having our body washed with pure water, let us hold
 23 science, and our body washed with pure water: let us hold fast the confession of our hope* that it waver not; for he is
 24 faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking the as-
 25 sembling of ourselves together†, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh.
- 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice
 27 for sins, but a certain fearful expectation of judgement, and 2 Or, jealousy
 28 a ²fierceness of fire which shall devour the adversaries. A man that hath set at nought Moses' law dieth without com-
 29 passion on *the word* of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted
 the blood of the covenant, wherewith he was sanctified, ³an 3 Or, a common thing.
 unholy thing, and hath done despite unto the Spirit of grace?
 30 For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his
 31 people. It is a fearful thing to fall into the hands of the living God.
- 32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of suffer-
 33 ings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them
 34 that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your
 possessions, knowing ⁴that ⁵ye yourselves have† a better pos- 4 Or, that ye have your own selves for a better possession
 session and an abiding one. Cast not away therefore your 5 Some ancient authorities read ye have for yourselves a better possession.
 36 boldness, which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.
- 37 For yet a very little while,
 He that cometh shall come, and shall not tarry.
- 38 But ⁶my righteous one shall live by faith: 6 Some ancient authorities read the righteous one.

* Let the text and marg. ¹ exchange places.—*Am. Com.*

† For "the assembling of ourselves together" read "our own assembling together"—*Am. Com.*

‡ For "⁵ye yourselves have" read "⁴ye have for yourselves" (and omit marg. ⁶ letting marg. ⁴ read Many ancient authorities read *that ye have your own selves for a etc.*)—*Am. Com.*

And if he shrink back, my soul hath no pleasure in him.

¹ Gr. of shrinking back . . . but of faith.

² Or, gaining

³ Or, the giving substance to

⁴ Or, test

⁵ Gr. ages.

⁶ The Greek text in this clause is somewhat uncertain.

⁷ Or, over his gifts

But we are not ¹of them that shrink back unto perdition; ³⁹ but of them that have faith unto the ²saving of the soul.

Now faith is ³the assurance of *things* hoped for*, the **11** ⁴proving of things not seen. For therein the elders had ² witness borne to them. By faith we understand that the ³ worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear.

By faith Abel offered unto God a more excellent sacrifice ⁴

than Cain, through which he had witness borne to him that he was righteous, ⁶God bearing witness ¹in respect of his gifts: and through it he being dead yet speaketh. By faith ⁵

Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been† well-pleasing unto God: and without faith it is im- ⁶

possible to be well-pleasing *unto him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him. By faith Noah, being warned of ⁷

God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abra- ⁸

ham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a ⁹

sojourner in the land of promise, as in a *land* not his own, ⁸dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath ¹⁰

the foundations, whose ⁹builder and maker is God. By faith ¹¹ even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised. wherefore also there sprang of one, and him as ¹²

good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the

⁸ Or, having taken up his abode in tents

⁹ Or, architect

* Read "faith is assurance of things hoped for, a conviction" etc.—*Am. Com.*

† Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.—*Am. Com.*

καὶ ἐὰν ὑποστείλῃται, οὐκ εὔδοκεῖ ἡ ψυχὴ μοι
ἐν αὐτῷ.

39 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ
πίστεως εἰς περιποίησιν ψυχῆς.

1 Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ὑπόστασις πραγμάτων,

2 ἔλεγχος οὐ βλεπομένων· ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν

3 οἱ πρεσβύτεροι.

Πίστει νοοῦμεν κατηρτίσθαι

τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ

4 βλεπόμενον γεγενῆσθαι. Πίστει πλείονα θυσίαν Ἀβελ

παρὰ Καὶν προσήνεγκεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι

δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ

5 θεοῦ, καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ. Πίστει

Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠγρίσκετο

διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς μεταθέ-

6 σεως μεμαρτύρηται εὐαρεσθηκέναι τῷ θεῷ, χωρὶς δὲ

πίστεως ἀδύνατον εὐαρεσθῆσαι, πιστεῦσαι γὰρ δεῖ τὸν

προσερχόμενον [τῷ] θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν

7 αὐτὸν μισθαποδότης γίνεται. Πίστει χρηματισθεὶς Νῶε

περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασεν

κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινεν

τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο

8 κληρονόμος. Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν

ἐξελεθῆναι εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονο-

9 μίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται. Πίστει

παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν

σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συν-

10 κληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· ἐξεδέχετο γὰρ

τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δη-

11 μιουργὸς ὁ θεός. Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς

καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας,

12 ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγελάμενον· διὸ καὶ ἀφ' ἐνός

ἔγεννήθησαν, καὶ ταῦτα νεκρωμένου, καθὼς τὰ ἄστρο

τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ

ὑπόστασις πραγμάτων,

Αρ.†

αὐτὴ Σάρρα

ἐγενήθησαν

χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος. Κατὰ ¹³
 πίστιν ἀπέθανον οὗτοι πάντες, μὴ κομισάμενοι τὰς ἐπαγ-
 γελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι,
 καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ
 τῆς γῆς· οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι ¹⁴
 πατρίδα ἐπιζητοῦσιν. καὶ εἰ μὲν ἐκείνης ἐμνημόνεον ¹⁵
 ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι· νῦν δὲ ¹⁶
 κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουραίου. διὸ οὐκ ἐ-
 παισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν,
 ἡτοίμασεν γὰρ αὐτοῖς πόλιν. Πίστει ¹⁷
 ἐνήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν
 μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,
 πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι ¹⁸
 σπέρμα, λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυ- ¹⁹
 νατὸς ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομί-
 σατο. Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ ²⁰
 τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. Πίστει Ἰακώβ ἀποθνή- ²¹
 σκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ προσεκγ-
 νησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. Πίστει ²²
 Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνη-
 μόνευσεν, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. Πίστει ²³
 Μωυσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων
 αὐτοῦ, διότι εἶδον ἄστειον τὸ παιδίον καὶ οὐκ ἐφοβή-
 θησαν τὸ διάταγμα τοῦ βασιλέως. Πίστει Μωϋσῆς ²⁴
 μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς
 Φαραώ, μᾶλλον ἐλόμενος συνκακουχεῖσθαι τῷ λαῷ τοῦ ²⁵
 θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν, μείζονα ²⁶
 πλοῦτον ἡγήσάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνει-
 δισμὸν τοῦ χριστοῦ, ἀπέβλεπεν γὰρ εἰς τὴν μισθαπο-
 δοσίαν. Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν ²⁷
 θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέ-
 ρησεν. Πίστει πεποίηκεν τὸ πᾶσχα καὶ τὴν πρόσχυσιν ²⁸
 τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ

11. 12-11. 28. TO THE HEBREWS.

sea shore, innumerable.

13 These all died 'in faith, not having received the ^{1 Gr. according to.} promises, but having seen them and greeted them from afar, and having confessed that they were
14 strangers and pilgrims on the earth. For they that say such things make it manifest that they are seek-
15 ing after a country of their own. And if indeed they had been mindful of that *country* from which they went out, they would have had opportunity to
16 return. But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

17 By faith Abraham, being tried, ^{2 Gr. hath offered up.} offered up Isaac: yea, he that had gladly received the promises was
18 offering up his only begotten son; *even he* ^{3 Or, of} to whom it was said, In Isaac shall thy seed be called: accounting that God *is* able to raise up, even from the dead; from whence he did also in a parable receive
20 him back. By faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his
22 staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel;
23 and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's com-
24 mandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter;
25 choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of ^{4 Or, the Christ} Christ greater riches than the treasures of Egypt: for he looked unto
27 the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he
28 ^{5 Or, instituted} kept the passover, and the sprinkling of the blood, ^{Gr. hath made.} that the destroyer of the firstborn should not touch

them. By faith they passed through the Red sea ²⁹
as by dry land: which the Egyptians assaying to do
were swallowed up. By faith the walls of Jericho ³⁰
fell down, after they had been compassed about for
seven days. By faith Rahab the harlot perished ³¹
not with them that were disobedient, having re-
ceived the spies with peace. And what shall I ³²
more say? for the time will fail me if I tell of
Gideon, Barak, Samson, Jephthah; of David and
Samuel and the prophets: who through faith sub- ³³
dued kingdoms, wrought righteousness, obtained
promises, stopped the mouths of lions, quenched the ³⁴
power of fire, escaped the edge of the sword, from
weakness were made strong, waxed mighty in war,
turned to flight armies of aliens. Women received ³⁵

¹ Or, *beaten to death*
² Or, *the redemp-*
tion.

their dead by a resurrection: and others were ¹tor-
tured, not accepting ²their deliverance; that they
might obtain a better resurrection: and others had ³⁵
trial of mockings and scourgings, yea, moreover of
bonds and imprisonment: they were stoned, they ³⁷
were sawn asunder, they were tempted, they were
slain with the sword: they went about in sheep-
skins, in goatskins; being destitute, afflicted, evil
entreated (of whom the world was not worthy), ³⁸
wandering in deserts and mountains and caves, and
the holes of the earth. And these all, having had ³⁹
witness borne to them through their faith, received
not the promise, God having ³provided some better ⁴⁰
thing concerning us, that apart from us they should
not be made perfect.

³ Or, *forseen*

Therefore let us also, seeing we are compassed ¹²
about with so great a cloud of witnesses, lay aside
about every weight, and the sin which ⁴doth so easily be-
set us, and let us run with patience the race that is
set before us, looking unto Jesus the ⁵author and ²
perfecter of *our* faith, who for the joy that was set
before him endured the cross, despising shame, and
hath sat down at the right hand of the throne of
God. For consider him that hath endured such ³
gainsaying of sin-

⁴ Or, *all cum-*
brance

⁵ Or, *death closely*
clinging to us Or,
is admired of
many

⁶ Or, *captain*

29 αὐτῶν. Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς
 διὰ ξηρᾶς γῆς, ἧς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπό-
 30 θησαν. Πίστει τὰ τεῖχη Ἱερειχῶ ἔπεσαν κυκλωθέντα
 31 ἐπὶ ἐπτὰ ἡμέρας. Πίστει Ῥαάβ ἡ πόρνη οὐ συναπώ-
 λετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους
 32 μετ' εἰρήνης.

Καὶ τί ἔτι λέγω; ἐπιλείπει με
 γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών,
 33 Ἰεφθάε, Δαυεῖδ τε καὶ Σαμουήλ καὶ τῶν προφητῶν, οἱ
 διὰ πίστεως κατηγωνίσαντο βασιλείας, ἡργάσαντο δικαι-
 οσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,
 34 ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυνα-
 μώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
 35 παρεμβολὰς ἔκλιναν ἀλλοτρίων· ἔλαβον [†] γυναῖκες [†] ἐξ
 ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθη-
 σαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος
 36 ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων
 37 πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν,
 ἔπειράσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον,
 38 περιήλθον ἐν μηλωταῖς, ἐν αἰγίοις δέρμασιν, ὑστεροῦ-
 39 μνοι, ὀλιβόμενοι, κακυχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κό-
 σμος ἔπ' ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις
 39 καὶ ταῖς ὁπαῖς τῆς γῆς. Καὶ οὗτοι πάντες
 μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγ-
 40 γελίαν, τοῦ θεοῦ περὶ ἡμῶν κρείττον' τι προβλεψαμένου,
 ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

MSS γυναῖκας
 Αβ.

ἐπρίσθησαν, ἐπει-
 ράσθησαν Αβ.†

ἐν

1 Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον
 ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν
 εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προ-
 2 κείμενον ἡμῖν ἀγῶνα, ἀφορῶντες εἰς τὸν τῆς πίστεως
 ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης
 αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας,
 3 ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν. ἀναλογί-
 σασθε γὰρ τὸν τοιαύτην ὑπομεμνηκότα ὑπὸ τῶν ἁμαρτω-

ἐαυτὸν

ΛΩΝ ΕΙΣ ἙΛΓΤΟΥΣ ἂντιλογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς
 ὑμῶν ἐκλυόμενοι. Οὕτω μέχρις αἵματος ἀντικατέστη- 4
 τε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, καὶ ἐκλέλησθε 5
 τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται,

Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου,

μηδὲ ἐκλύου ὑπὲρ αὐτοῦ ἐλεγχόμενος·

ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει,

6

μαστιγοῖ δὲ πάντα γίον ὃν παραδέχεται.

εἰς παιδείαν ὑπομένετε· ὡς γίοις ὑμῖν προσφέρεται ὁ θεός· 7
 τίς γὰρ γίος ὃν οὐ παιδεύει πατήρ; εἰ δὲ χωρὶς ἔστε 8
 παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ
 οὐχ γιοί ἔστε. εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέ- 9
 ρας εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον
 ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;
 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς 10
 ἐπαίδεον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς
 ἀγιότητος αὐτοῦ. πᾶσα ἡμῖν παιδεία πρὸς μὲν τὸ παρὸν 11
 οὐ δοκεῖ χαρὰς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρη-
 νικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύ-
 νης. Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυ- 12
 μένα γόνατα ἀνορθώσατε, καὶ τροχιάς ὀρθὰς ἡμῖν ποιεῖτε 13
 τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χολὸν ἐκτραπῇ, ἰαθῇ δὲ μάλ-
 λον.

δε Αρ.†

ποιήσατε

διὰ ταύτης

Εἰρήνην διώκετε μετὰ πάντων, καὶ 14
 τὸν ἀγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον, ἐπισκο- 15
 ποῦντες μὴ τις ὕστερων ἀπὸ τῆς χάριτος τοῦ θεοῦ,
 μή τις ρίζα πικρίας ἄνω φύοις ἐνοχλῇ καὶ δι' αὐτῆς 16
 μανθῶσιν οἱ πολλοί, μή τις πόρνος ἢ βέβηλος ὡς Ἡσαΐ,
 ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ.
 ἵστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν 17
 εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εἶπεν,
 καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν. Οὐ 18
 γὰρ προσελλύθατε ψηλαφωμένῳ καὶ κεκαγμένῳ πγρὶ
 καὶ γνώφῳ καὶ ζύφῳ καὶ θγέλλῃ καὶ κάλπικος ἦχῳ 19

- ners against ¹themselves*, that ye wax not weary, fainting in
 4 your souls. Ye have not yet resisted unto blood, striving
 5 against sin: and ye have forgotten the exhortation, which
 reasoneth with you as with sons,
 My son, regard not lightly the chastening of the Lord,
 Nor faint when thou art reprov'd of him;
 6 For whom the Lord loveth he chasteneth,
 And scourgeth every son whom he receiveth.
 7 ²It is for chastening that ye endure; God dealeth with you
 as with sons; for what son is there whom *his* father chast-
 8 eneth not? But if ye are without chastening, whereof all
 have been made partakers, then are ye bastards, and not
 9 sons. Furthermore, we had the fathers of our flesh to chast-
 en us, and we gave them reverence: shall we not much
 rather be in subjection unto the Father of ³spirits, and live? ³ Or, our spirits
 10 For they verily for a few days chastened *us* as seemed good
 to them; but he for *our* profit, that *we* may be partakers of
 11 his holiness. All chastening seemeth for the present to be
 not joyous, but grievous: yet afterward it yieldeth peace-
 able fruit unto them that have been exercised thereby, *even*
 12 *the fruit* of righteousness. Wherefore ⁴lift up the hands ⁴ Or, make straight.
 13 that hang down, and the palsied knees; and make straight
 paths for your feet, that that which is lame be not ⁵turned ⁵ Or, put out of
 out of the way, but rather be healed.
 14 Follow after peace with all men, and the sanctification
 15 without which no man shall see the Lord: looking care-
 fully ⁶lest *there be* any man that ⁷falleth short of the grace of ⁶ Or, whether
 God; lest any root of bitterness springing up trouble *you*, ⁷ Or, falleth back
 16 and thereby the many be defiled; ⁶lest *there be* any fornica-
 tor, or profane person, as Esau, who for one mess of meat
 17 sold his own birthright. For ye know that even when he
 afterward desired to inherit the blessing, he was rejected
 (for he found no place of repentance†), though he sought it
 diligently with tears.
 18 For ye are not come unto ⁸a mount that might be touched, ⁸ Or, a palpable
 and that burned with fire, and unto blackness, and darkness,
 19 and tempest, and the sound of a trumpet,

* For "themselves" read "himself" (and let marg. ¹ run Many ancient authorities read *themselves*).—Am. Com.

† For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind in his father" with marg. Or, *rejected (for he found no place of repentance)*, etc. Or, *rejected; for . . . of repentance* etc.—Am. Com.

and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them: for they could not endure that 20 which was enjoined, If even a beast touch the mountain, it shall be stoned; and so fearful was the 21 appearance, *that* Moses said, I exceedingly fear and quake: but ye are come unto mount Zion, and unto 22 the city of the living God, the heavenly Jerusalem, and to ¹innumerable hosts of angels, to the general 23 assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus 24 the mediator of a new ³covenant, and to the blood of sprinkling that speaketh better ⁴than *that of* Abel. See that ye refuse not him that speaketh. 25 For if they escaped not, when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him ⁵that *warneth* from heaven: whose voice then shook the earth: 26 but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this *word*, Yet once more, signifieth 27 the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving 28 a kingdom that cannot be shaken, let us have ⁶grace, whereby we may offer service well-pleasing to God with ⁷reverence and awe: for our God is a consum- 29 ing fire.

¹ Or, and to innumerable hosts, the general assembly of angels, and the church &c.

² Gr. myriads of angels.

³ Or, testament

⁴ Or, than Abel

⁵ Or, that is from heaven

⁶ Or, thankfulness

⁷ Or, godly fear

⁸ Gr. Let your turn of mind be free.

Let love of the brethren continue. Forget not to ¹³ shew love unto strangers: for thereby some have entertained angels unawares. Remember them that ² are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. Let marriage be had in honour among all, and let the ³ bed be undefiled: for fornicators and adulterers God ⁴ will judge. ⁵Be ye free from the love of money; ⁵ content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good cour- ⁶ age we say,

The Lord is my helper; I will not fear:
What shall man do unto me?

καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο ^Τ μὴ
 20 προστεθῆναι αὐτοῖς λόγον· οὐκ ἔφερον γὰρ τὸ διαστελ-
 λόμενον Κλῆν θηρίον θίγῃ τοῦ ὄρου, λιθοβο-
 21 ληθήσεται· καί, οὕτω φοβερόν ἦν τὸ φανταζόμενον,
 22 Μωυσῆς εἶπεν Ἐκφοβός εἰμι καὶ ἔντρομος. ἀλλὰ ἔκτρομος
 προσεληλύθατε Σιών ὅρει καὶ πόλει θεοῦ ζῶντος, Ἱερου-
 23 σαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ
 ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ
 κριτῇ θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων,
 24 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ
 25 κρείττον λαοῦντι παρὰ τὸν Ἀβελ. Βλέπετε μὴ παραι-
 τήσησθε τὸν λαοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον
 ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μάλ-
 26 λον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι· οὐ ἡ οὐρανοῦ
 φωνὴ τὴν γῆν ἐσάλειψεν τότε, νῦν δὲ ἐπήγγελλται λέγων
 Ἔτι ἅπαζ ἐγὼ σεῖσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν
 27 οὐρανόν. τὸ δέ Ἔτι ἅπαζ δηλοῖ [τὴν] τῶν σαλενο-
 μένων μετὰθεσιν ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σα-
 28 λεύόμενα. Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες
 ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ
 29 μετὰ εὐλαβείας καὶ δέους, καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ
 καταναλίσκων.

^Ι
 2 Ἡ φιλαδελφία μενέτω. τῆς φιλοξενίας μὴ ἐπιλαν-
 θάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέ-
 3 λους. μνησθήσεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κα-
 4 κουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. Τίμιος ὁ
 γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ
 5 μοιχοὺς κρινεῖ ὁ θεός. Ἀφιλάργυρος ὁ τρόπος· ἀρ-
 κούμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἶρηκεν Οὐ μὴ
 6 σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλίπω· ὥστε θαρροῦντας
 ἡμᾶς λέγειν

Κύριος ἐμοὶ βοηθός, οὐ φοβηθήσομαι
 τί ποιήσει μοι ἄνθρωπος;

Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν 7
 ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν
 τῆς ἀναστροφῆς μιμείσθε τὴν πίστιν. Ἰησοῦς 8

περιπατήσαντες

Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.
 διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ 9
 χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς
 οὐκ ὠφελήθησαν οἱ περιπατοῦντες. ἔχομεν θυσιαστήριον 10
 ἐξ οὗ φαγεῖν οὐκ ἔχουσιν [ἐξουσίαν] οἱ τῇ σκηνῇ λατρεύ-
 οντες. ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας 11
 εἰς τὰ ἄγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατα-
 καίεται ἔξω τῆς παρεμβολῆς· διὸ καὶ Ἰησοῦς, ἵνα 12
 ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης
 ἔπαθεν. τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμ- 13
 βολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες, οὐ γὰρ ἔχομεν 14
 ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν·
 δι' αὐτοῦ ἁναφέρωμεν θύειαν αἰνέσεως διὰ παντὸς 15
 τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων
 τῷ ὀνόματι αὐτοῦ. τῆς δὲ εὐποίας καὶ κοινωνίας μὴ 16
 ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ
 θεός.

οὖν

Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ 17
 ὑπαίκετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν
 ὥς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ
 μὴ στενάζοντες, ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

Προσεύχεσθε περὶ ἡμῶν, πειθόμεθα γὰρ ὅτι καλὴν 18
 συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφε-
 σθαι. περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι ἵνα τά- 19
 χειον ἀποκατασταθῇ ὑμῖν. Ὁ δὲ θεὸς τῆς 20

αὐτῷ Ἀρ.†

εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβά-
 των τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον
 ἡμῶν Ἰησοῦν, καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ 21
 ποιῆσαι τὸ θέλημα αὐτοῦ, τοῖνυν ἐν ἡμῖν τὸ εὐάρεστον
 ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς
 αἰῶνας τῶν αἰώνων ἀμήν. Παρακαλῶ δὲ 22

13. 7-13. 22. TO THE HEBREWS.

- 7 Remember them that had the rule over you, which spake unto you the word of God; and considering
 8 the issue of their ¹life, imitate their faith. Jesus ¹ *Gr. manner of life.*
 Christ *is* the same yesterday and to-day, *yea* and ²for ² *Gr. unto the ages.*
 9 ever. Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace; not by meats, wherein they that ³occupied ³ *Gr. walked.*
 10 themselves were not profited. We have an altar, whereof they have no right to eat which serve the
 11 tabernacle. For the bodies of those beasts, whose blood is brought into the holy place ⁴by the high ⁴ *Gr. through.*
 priest *as an offering* for sin, are burned without
 12 the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered
 13 without the gate. Let us therefore go forth unto
 14 him without the camp, bearing his reproach. For we have not here an abiding city, but we seek after
 15 *the city* which is to come. Through him ⁵then let us ⁵ *Some ancient authorities omit then.*
 offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his
 16 name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.
 17 Obey them that have the rule over you, and submit *to them*: for they watch in behalf of your souls, as they that shall give account: that they may do this with joy, and not with ⁶grief. for this *were* unprofitable ⁶ *Gr. groaning.*
 18 Pray for us: for we are persuaded that we have a good conscience, desiring to live honestly* in all
 19 things. And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner.
 20 Now the God of peace, who brought again from the dead the great shepherd of the sheep ⁷with the ⁷ *Or, by Gr. in.*
 blood of the eternal† covenant, *even* our Lord Jesus,
 21 make you perfect in every good ⁸thing to do his ⁸ *Many ancient authorities read work.*
 will, working in ⁹us that which is well-pleasing in ⁹ *Many ancient authorities read you.*
 his sight, through Jesus Christ; to whom *be* the glory ¹⁰for ever and ever. Amen. ¹⁰ *Gr. unto the ages of the ages.*
 22 But I exhort

* For "honestly" read "honourably"—*Am. Com.*

† For "the eternal" read "an eternal"—*Am. Com.*

you, brethren, bear with the word of exhortation:
for I have written unto you in few words. Know 23
ye that our brother Timothy hath been set at lib-
erty ; with whom, if he come shortly, I will see
you.

Salute all them that have the rule over you, and 24
all the saints. They of* Italy salute you.

Grace be with you all. Amen. 25

* "They of" add marg. Or, *The brethren from*—*Am. Com.*

- ὑμᾶς, ἀδελφοί, ἱανέχεσθε τοῦ λόγου τῆς παρακλήσεως, ἀνέχεσθαι
23 καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. Γινώ-
σκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ
ἐὰν τάχειον ἔρχηται ὄψομαι ὑμᾶς.
24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας
τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.
25 Ἡ χάρις μετὰ πάντων ὑμῶν. ᾠμήν.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν ¹
 θεοῦ σωτήρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν
 Τιμοθέε· γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ²
 ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευό- ³
 μενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδι-
 δασκαλεῖν μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπε- ⁴
Αφ. ράντοις, αἵτινες ἐκζητήσεις παρέχουσι μᾶλλον ἢ οἰκονο-
 μίαν θεοῦ τὴν ἐν πίστει, — τὸ δὲ τέλος τῆς παραγγελίας ⁵
 ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς
 καὶ πίστεως ἀνυποκρίτου, ὧν τινὲς ἀστοχήσαντες ἐξετρά- ⁶
 πησαν εἰς ματαιολογίαν, θέλοντες εἶναι νομοδιδάσκαλοι, ⁷
 μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβε-
 βαιοῦνται. Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος ἐάν τις αὐτῷ ⁸
 νομίμως χρήται, εἰδὼς τοῦτο ὅτι δικαίῳ νόμος οὐ κείται, ⁹
 ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς,
 ἀνοσίοις καὶ βεβήλοις, πατρολώαις καὶ μητρολώαις, ἀνδρο-
 φόνοις, πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ¹⁰
 ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντί-
 κειται, κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ¹¹
 ὃ ἐπιστεύθην ἐγώ.
 ἐνδυναμοῦντι Χάριν ἔχω τῷ ἑνδυναμώ- ¹²
 σαντί' με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.

- 1 PAUL, an apostle of Christ Jesus according to the
commandment of God our Saviour, and Christ Jesus
2 our hope; unto Timothy, my true child in faith:
Grace, mercy, peace, from God the Father and
Christ Jesus our Lord.
- 3 As I exhorted thee to tarry at Ephesus, when I was
going into Macedonia, that thou mightest charge cer-
4 tain men not to teach a different doctrine, neither to
give heed to fables and endless genealogies, the which
minister questionings, rather than a ¹dispensation of ¹ Or, *stewardship*
5 God which is in faith; *so do I now*. But the end of
the charge is love out of a pure heart and a good
6 conscience and faith unfeigned: from which things
some having ²swerved have turned aside unto vain ² Gr. *missed the*
7 talking; desiring to be teachers of the law, though *mark.*
they understand neither what they say, nor whereof
8 they confidently affirm. But we know that the law
9 is good, if a man use it lawfully, as knowing this,
that law is not made for a righteous man, but for
the lawless and unruly, for the ungodly and sinners,
for the unholy and profane, for ³murderers of fa- ³ Or, *smilers*
10 thers and ³murderers of mothers, for manslayers, for
fornicators, for abusers of themselves with men, for
men-stealers, for liars, for false swearers, and if there
be any other thing contrary to the ⁴sound ⁵doctrine; ⁴ Gr. *healthful.*
11 according to the gospel of the glory of the blessed ⁵ Or, *teaching*
God, which was committed to my trust.
- 12 I thank him that ⁶enabled me, *even* Christ Jesus ⁶ Some ancient au-
our Lord, for that he counted me faithful, *thorities read en-*
ableh.

appointing me to *his* service; though I was before a 13
blasphemer, and a persecutor, and injurious: howbeit
I obtained mercy, because I did it ignorantly in un-
belief; and the grace of our Lord abounded exceed- 14
ingly with faith and love which is in Christ Jesus.
Faithful is the saying, and worthy of all acceptance, 15
that Christ Jesus came into the world to save sin-
ners; of whom I am chief: howbeit for this cause 16
I obtained mercy, that in me as chief might Jesus
Christ shew forth all his longsuffering, for an en-
sample of them which should hereafter* believe on
him unto eternal life. Now unto the King ¹eternal, 17
incorruptible, invisible, the only God, *be* honour and
glory ²for ever and ever. Amen.

¹ Gr. *of the ages.*

² Gr. *unto the ages
of the ages.*

³ Or, *led the way to
thee†*

This charge I commit unto thee, my child Timo- 18
thy, according to the prophecies which ³went be-
fore on thee, that by them thou mayest war the good
warfare; holding faith and a good conscience; which 19
some having thrust from them made shipwreck
concerning the faith: of whom is Hymenæus and 20
Alexander; whom I delivered unto Satan, that they
might be taught not to blaspheme.

⁴ Gr. *to make sup-
plications, &c.*

I exhort therefore, first of all, ⁴that supplications, **2**
prayers, intercessions, thanksgivings, be made for
all men; for kings and all that are in high place; 2
that we may lead a tranquil and quiet life in all god-
liness and gravity. This is good and acceptable in 3
the sight of God our Saviour; who willet that all 4
men should be saved[†], and come to the knowledge of
the truth. For there is one God, one mediator also 5
between God and men, *himself* man, Christ Jesus,
who gave himself a ransom for all; the testimony 6
to be borne in its own times; wherein I was ap- 7
pointed a ⁵preacher and an apostle (I speak the truth,
I lie not), a teacher of the Gentiles in faith and truth.

⁵ Gr. *herald.*

⁶ Or, *doubting*

I desire therefore that the men pray in every place, 8
lifting up holy hands, without wrath and ⁶disputing.
In like manner, that women adorn themselves in 9
modest apparel, with shamefastness and sobriety;

* For "hereafter" read "thereafter"—*Am. Com.*

† Substitute marg. ³ ("led the way to thee") for the text.—*Am. Com.*

‡ Read "who would have all men to be saved"—*Am. Com.*

13 ἡγήσατο θέμενος εἰς διακονίαν, τὸ πρότερον ὄντα βλάσφη-
 μον καὶ διώκτην καὶ ἱβριστήν· ἀλλὰ ἡλεήθην, ὅτι ἀγνοῶν
 14 ἐποίησα ἐν ἀπιστίᾳ, ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου
 ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.
 15 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς
 Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι· ὧν
 16 πρῶτός εἰμι ἐγώ, ἀλλὰ διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ
 πρῶτῳ ἐνδείξῃται Ἐχριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυ-
 μίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ
 17 εἰς ζωὴν αἰώνιον. Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ,
 ἀοράτῳ, μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν
 18 αἰώνων· ἀμήν. Ταύτην τὴν παραγγελίαν πα-
 ρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ
 σὲ προφητείας, ἵνα Ἰσχυρατεύῃ ἐν αὐταῖς τὴν καλὴν στρα-
 19 τείαν, ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπώσα-
 20 μενοι περὶ τὴν πίστιν ἐναυάγησαν· ὧν ἑστὶν Ὑμέναιος
 καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσι
 μὴ βλασφημεῖν.

Ἰησοῦς Χριστός

στρατεύση

1 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις,
 προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,
 2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα
 ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ
 3 σεμνότητι. τοῦτο καλὸν καὶ ἀπρόδεκτον ἐνώπιον τοῦ σω-
 4 τῆρος ἡμῶν θεοῦ, ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ
 5 εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. Εἰς γὰρ θεός, εἰς καὶ
 μεσίτης θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς Ἰησοῦς,
 6 ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον
 7 καιροῦς ἰδίους· εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, —
 ἀλήθειαν λέγω, οὐ ψεύδομαι, — διδάσκαλος ἐθνῶν ἐν πίστει
 8 καὶ ἀληθείᾳ. Βούλομαι οὖν προσεύχεσθαι τοὺς
 ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς
 9 ὀργῆς καὶ Ἰδιαλογισμῶν. Ὡσαύτως γυναῖκας ἐν κα-
 ταστολῇ Ἰκοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν

 διαλογισμοῦ
 κοσμίως

χρυσῷ

ἐαυτάς, μὴ ἐν πλέγμασιν καὶ ἱερουργίᾳ ἢ μαργαρίταις ἢ
 ἱματισμῷ πολυτελεῖ, ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελ- 10
 λομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν. Γυνὴ ἐν ἡσυχίᾳ 11
 μαθησθήτω ἐν πάσῃ ὑποταγῇ· διδάσκειν δὲ γυναικὶ 12
 οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ.
 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐὰ· καὶ Ἀδὰμ 13
 οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν. 14
 σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν 15

Αρ.

πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης. πιστὸς ὁ 1
 λόγος. Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. 2
 δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, 2
 μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κίσμιον, φιλό-
 ξενον, διδακτικόν, μὴ πάροινον, μὴ πλήκτην, ἀλλὰ ἐπεικῆ, 3
 ἄμαχον, ἀφιλάργυρον, τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, 4
 τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος· (εἰ δέ 5
 τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας 6
 θεοῦ ἐπιμελήσεται;) μὴ νεόφυτον, ἵνα μὴ τυφωθείς εἰς 6
 κρίμα ἐμπέσῃ τοῦ διαβόλου. δεῖ δὲ καὶ μαρτυρίαν καλὴν 7
 ἔχειν ἀπὸ τῶν ἑξῶθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ 8
 παγίδα τοῦ διαβόλου. Διακόνους ὡσαύτως σεμνοὺς, μὴ 8
 διλόγους, μὴ οἷω πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, 9
 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. 9
 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν 10
 ἀνέγκλητοι ὄντες. γυναικας ὡσαύτως σεμνάς, μὴ διαβό- 11
 λους, νηφαλίους, πιστάς ἐν πᾶσιν. διάκονοι ἕστωσαν 12
 μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν 13
 ἰδίων οἴκων· οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς 13
 καλὸν περιποιῶνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ 14
 ἐν Χριστῷ Ἰησοῦ. Ταῦτά σοι γράφω, ἐλπί- 14
 ζων ἐλθεῖν [πρὸς σέ] ἐν τάχει, ἐὰν δὲ βραδύνω, ἵνα εἰδῇς 15
 πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία 16
 θεοῦ ζῶντος, στίλος καὶ ἑδραῖωμα τῆς ἀληθείας· καὶ 16
 ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον·

not with braided hair, and gold or pearls or costly
 10 raiment; but (which becometh women professing
 11 godliness) through good works. Let a woman learn
 12 in quietness with all subjection. But I permit not
 a woman to teach, nor to have dominion over a man,
 13 but to be in quietness. For Adam was first formed,
 14 then Eve; and Adam was not beguiled, but the wom-
 15 an being beguiled hath fallen into transgression: but
 she shall be saved through ¹the childbearing*, if they
 continue in faith and love and sanctification with
 sobriety.

¹ Or, *her childbearing*

3 ²Faithful is the saying, If a man seeketh the office
 2 of a ³bishop, he desireth a good work. The ³bishop
 therefore must be without reproach, the husband of ³
 one wife, temperate, soberminded, orderly, given to
 3 hospitality, apt to teach; ⁴no brawler, no striker; but
 4 gentle, not contentious, no lover of money; one that
 ruleth well his own house, having *his* children in
 5 subjection with all gravity; (but if a man knoweth
 not how to rule his own house, how shall he take
 6 care of the church of God?) not a novice, lest being
 puffed up he fall into the ⁵condemnation of the devil. ⁵
 7 Moreover he must have good testimony from them
 that are without; lest he fall into reproach and the
 8 snare of the devil. Deacons in like manner *must be*
 grave, not doubletongued, not given to much wine,
 9 not greedy of filthy lucre; holding the mystery of
 10 the faith in a pure conscience. And let these also
 first be proved; then let them serve as deacons, if
 11 they be blameless. Women in like manner *must*
be grave, not slanderers, temperate, faithful in all
 12 things. Let deacons be husbands of one wife, rul-
 13 ing *their* children and their own houses well. For
 they that have served well as deacons gain to them-
 selves a good standing, and great boldness in the
 faith which is in Christ Jesus.

² Some connect the words *Faithful is the saying* with the preceding paragraph.

³ Or, *overseer*

⁴ Or, *not quarrelsome over wine*

⁵ Gr. *judgement*.

14 These things write I unto thee, hoping to come
 15 unto thee shortly; but if I tarry long, that thou
 mayest know ⁶how men ought to behave themselves
 in the house of God, which is the church of the living
 16 God, the pillar and ⁷ground of the truth. And with-
 out controversy great is the mystery of godliness;

⁶ Or, *how thou oughtest to behave thyself*

⁷ Or, *stay*

* Let marg.¹ and the text exchange places. — *Am. Com.*

¹ The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*.

² Gr. *demons*.

³ Or, *seared*

⁴ Or, *for little*

¹ He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

But the Spirit saith expressly, that in later times ⁴ some shall fall away from the faith, giving heed to seducing spirits and doctrines of ² devils, through the hypocrisy of men that speak lies, ³ branded in their own conscience as with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer.

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed *until now*: but refuse profane and old wives' fables. And exercise thyself unto godliness: for bodily exercise is profitable ⁴ for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Faithful is the saying, and worthy of all acceptance. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. These things command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching.

*Ὡς ἐφανερώθη ἐν σαρκί,
 ἐδικαιώθη ἐν πνεύματι,
 ὥφθη ἀγγέλοις,
 ἐκηρύχθη ἐν ἔθνεσιν,
 ἐπιστεύθη ἐν κόσμῳ,
 ἀνελήμφθη ἐν δόξῃ.

Ap.

τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς
 ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι
 πλάνοις καὶ διδασκαλίαις δαιμονίων ἐν ὑποκρίσει ψευδο-
 λόγων, κεκαυστηριασμένων τὴν ἰδίαν συνειδήσιν, ἵκωλυ-
 ὄντων γαμεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἔκτισεν εἰς
 μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι
 τὴν ἀλήθειαν. ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπό-
 βλητον μετὰ εὐχαριστίας λαμβανόμενον, ἀγιάζεται γὰρ
 διὰ λόγου θεοῦ καὶ ἐντεύξεως. Ταῦτα ὑποτιθέ-
 μενος τοῖς ἀδελφοῖς καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ,
 ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδα-
 σκαλίας ἣ ἡ παρηκολούθηκας, τοὺς δὲ βεβήλους καὶ γραώ-
 δεις μύθους παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·
 ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος,
 ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν
 ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. πιστὸς ὁ
 λόγος καὶ πάσης ἀποδοχῆς ἄξιος, εἰς τοῦτο γὰρ κοπιῶμεν
 καὶ ἀγωνιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς
 ἐστὶν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

Ap.†

παρηκολούθησας

ὀνειδιζόμεθα | ἡλ-
πίσαμεν

Παράγγελλε ταῦτα καὶ δίδασκε. μηδεὶς σου τῆς νεό-
 τητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν
 λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνίᾳ. ἕως
 ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδα-
 σκαλίᾳ. μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι
 διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυ-
 τερίου. ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προ-
 κοπή φανερά ᾖ πᾶσιν· ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ.

ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

Πρεσβυτέρῳ μὴ ἐπιπλήξης, ἀλλὰ παρακάλει ὡς πα- 1
 τέρα, νεωτέρους ὡς ἀδελφούς, πρεσβυτέρας ὡς μητέρας, 2
 νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνίᾳ. Χήρας τίμα τὰς 3
 ὄντως χήρας. εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθα- 4
 νέτωσαν πρῶτον τὸν ἴδιον οἶκον εὖσεβεῖν καὶ ἀμοιβάς ἀπο-
 διδόναι τοῖς προγόνοις, τοῦτο γάρ ἐστιν ἀπόδεκτον ἐνώπιον
 τοῦ θεοῦ. ἢ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπιεν ἐπὶ 5
 Κύριον [τὸν] θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευ-
 χαῖς νυκτὸς καὶ ἡμέρας· ἢ δὲ σπαταλῶσα ζῶσα τέθηκεν. 6
 καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ὦσιν· εἰ δέ τις 7
 τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ, τὴν πίστιν
 ἡρνηται καὶ ἔστιν ἀπίστου χείρων. Χήρα καταλεγέσθω 9
 μὴ ἑλαττον ἐτῶν ἐξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή,
 ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ 10
 ἐξενოდόχησεν, εἰ ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις
 ἐπήρηκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. νεωτέ- 11
 ρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ
 χριστοῦ, γαμεῖν θέλουσιν, ἔχουσαι κρίμα ὅτι τὴν πρώτην 12
 πίστιν ἠθέτησαν· ἅμα δὲ καὶ ἄργαὶ μανθάνουσιν, περι- 13
 ερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἄργαὶ ἀλλὰ καὶ φλύαροι
 καὶ περιέργοι, λαλοῦσαι τὰ μὴ δέοντα. βούλομαι οὖν 14
 νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν
 ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδωρίας χάριν· ἤδη γὰρ 15
 τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. εἴ τις πιστὴ ἔχει 16
 ἀπαρκεῖσθω χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρεῖσθω ἢ ἐκκλησία,
 ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ. Οἱ κεκλῶς 17
 προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιοῦσθωσαν, μά-
 λιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ· λέγει γὰρ ἡ 18
 γραφή Βοῆν ἁλοῶντα οὐ φιμώσεις· καὶ Ἄγιος ὁ ἐρ-
 γάτης τοῦ μισθοῦ αὐτοῦ. κατὰ πρεσβυτέρου κατηγορίαν 19
 Ἀρ. μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ λόγῳ ἢ τριῶν μαρτύρων

Continue in these things ; for in doing this thou shalt save both thyself and them that hear thee.

5 Rebuke not an elder, but exhort him as a father ; the 2 younger men as brethren : the elder women as mothers ; 3 the younger as sisters, in all purity. Honour widows that 4 are widows indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents : for this is 5 acceptable in the sight of God. Now she that is a widow indeed, and desolate, hath her hope set on God, and contin- 6 ueth in supplications and prayers night and day. But she that giveth herself to pleasure is dead while she liveth. 7 These things also command, that they may be without re- 8 proach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse 9 than an unbeliever. Let none be enrolled as a widow under threescore years old, *having been* the wife of one man, 10 well reported of for good works ; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if 11 she hath diligently followed every good work. But younger widows refuse : for when they have waxed wanton against 12 Christ, they desire to marry ; having condemnation, because 13 they have rejected their first faith*. And withal they learn also *to be* idle, going about from house to house ; and not only idle, but tattlers also and busybodies, speaking things 14 which they ought not. I desire therefore that the younger ¹*widows* marry, bear children, rule the household, give none ¹ Or, women 15 occasion to the adversary for reviling : for already some are 16 turned aside after Satan. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened ; that it may relieve them that are widows indeed. 17 Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in 18 teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer 19 is worthy of his hire. Against an elder receive not an accusation, except at *the mouth of* two or three witnesses.

* For "faith" read "pledge" (with marg. Gr. *faith*.)—*Am. Com.*

Them that sin reprove in the sight of all, that the 20
rest also may be in fear. I charge *thee* in the sight 21
of God, and Christ Jesus, and the elect angels, that
1 Or, *preference* thou observe these things without ¹prejudice, doing
nothing by partiality. Lay hands hastily on no 22
man, neither be partaker of other men's sins: keep
thyself pure. Be no longer a drinker of water, but 23
use a little wine for thy stomach's sake and thine
often infirmities. Some men's sins are evident, 24
going before unto judgement; and some men also
2 Gr. *the works that are good are evident.* they follow after. In like manner also ²there are 25
good works that are evident; and such as are other-
wise cannot be hid.

3 Gr. *bondservants.* Let as many as are ³servants under the yoke 6
count their own masters worthy of all honour, that
the name of God and the doctrine be not blasphemed.
And they that have believing masters, let them not 2
despise them, because they are brethren; but let
4 Or, *lay hold of* them serve them the rather, because they that ⁴par-
take of the benefit are believing and beloved. These
things teach and exhort.

If any man teacheth a different doctrine, and con- 3
5 Gr. *healthful.* senteth not to ⁵sound words, *even* the words of our
Lord Jesus Christ, and to the doctrine which is
according to godliness; he is puffed up, knowing 4
6 Gr. *sick.* nothing, but ⁶doting about questionings and disputes
of words, whereof cometh envy, strife, railings, evil
surmisings, wranglings of men corrupted in mind 5
and bereft of the truth, supposing that godliness is
a way of gain. But godliness with contentment is 6
great gain: for we brought nothing into the world, 7
for neither can we carry anything out; but having 8
7 Or, *in these we shall have enough* food and covering ⁷we shall be therewith content.

But they that desire* to be rich fall into a tempta- 9
tion and a snare and many foolish and hurtful lusts,
such as drown men in destruction and perdition.
8 Gr. *evils.* For the love of money is a root of all ⁸kinds of evil: 10
which some reaching after have been led astray
from the faith, and

* For "desire" read "are minded"—*Am. Com.*

20 τοὺς [δὲ] ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ
 21 λοιποὶ φόβον ἔχωσιν. Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ
 καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα
 φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσ-
 22 κλισιν. Χείρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει
 23 ἁμαρτίαις ἀλλοτρίαις· σεαυτὸν ἀγνὸν τήρει. Μηκέτι ὕδρο-
 πότει, ἀλλὰ οἶνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς
 24 πυκνάς σου ἀσθενείας. Τινῶν ἀνθρώπων αἱ ἁμαρτίαι
 πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπα-
 25 κολουθοῦσιν· ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ
 1 τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύναται.

Ὅσοι
 εἰσιν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότης πάσης τιμῆς
 ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ δι-
 2 δασκαλία βλασφημῇται. οἱ δὲ πιστοὺς ἔχοντες δεσπότης
 μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μάλλον
 δουλεύετωσαν, ὅτι πιστοὶ εἰσιν καὶ ἁγαπητοὶ οἱ τῆς ἐνερ-
 γείας ἀντιλαμβανόμενοι.

ἀγαπητοί, οἱ

3 Ταῦτα διδάσκει καὶ παρακάλει. εἴ τις ἑτεροδιδασκαλεῖ
 καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, τοῖς τοῦ κυρίου
 - ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,
 4 τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις
 καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίας,
 5 ὑπόνοιαι πονηραί, διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων
 τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πο-
 6 ρισμόν εἶναι τὴν εὐσέβειαν. ἔστιν δὲ πορισμὸς μέγας ἢ
 7 εὐσέβεια μετὰ αὐταρκειας· οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν
 8 κόσμον, ὅτι οὐδὲ ἔξενεγκεῖν τι δυνάμεθα· ἔχοντες δὲ ἁπλῶς
 9 τροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθῆσόμεθα. οἱ δὲ
 βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ πα-
 γίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες
 10 βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν· ῥίζα
 γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινὲς ὀρε-
 γόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς

Ap.† | διατροφή

περιέπειραν ὁδύναις πολλαῖς.

Σὺ δέ, ὦ ἄν- 11

τοῦ

θρῶπε [†] θεοῦ, ταῦτα φεύγε· διώκε δὲ δικαιοσύνην, εὐσέ-
βαιαν, πίστιν, ἀγάπην, ὑπομονήν, πραῦπαθίαν. ἀγωνίζου 12
τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,
εἰς ἣν ἐκλήθης καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώ-
πιον πολλῶν μαρτύρων. παραγγέλλω σοι ἐνώπιον τοῦ 13

Ἰησοῦ Χριστοῦ

θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ [†]Χριστοῦ Ἰησοῦ τοῦ
μαρτυρήσαντος ἐπὶ Ποντίου Πειλάτου τὴν καλὴν ὁμο-
λογίαν, τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημpton 14
μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἣν 15
καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ
βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων, ὁ 16
μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν
οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ὃ τιμὴ καὶ κράτος
αἰῶνιον· ἀμήν.

Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι 17

ὑψηλὰ φρονεῖν

τῷ

παράγγελλε μὴ [†]ὑψηλοφρονεῖν μηδὲ ἡλπικέναι ἐπὶ πλού-
του ἀδηλότῃ, ἀλλ' ἐπὶ [†]θεῷ τῷ παρέχοντι ἡμῖν πάντα
πλουσίως εἰς ἀπόλαυσιν, ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις 18
καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς, ἀποθησαυρίζοντας 19
ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς
ὄντως ζωῆς.

Ὡς Τιμόθεε, τὴν παραθήκην 20
φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ
ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, ἣν τινες ἐπαγγελλό- 21
μενοι περὶ τὴν πίστιν ἡστόχησαν.

Ἡ χάρις μεθ' ὑμῶν.

have pierced themselves through with many sorrows.

- 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who ¹quickeneth all things, and of Christ ¹ Or, preserveth all things alive Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in ²its own times ² Or, his he shall shew, who is the blessed and only Potentate, the King of ³kings, and Lord of ⁴lords; who ³ Gr. them that reign as kings. only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom ⁴ Gr. them that rule as lords. be honour and power eternal. Amen.
- 17 Charge them that are rich in this present ⁵world, ⁵ Or, age that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, ⁶willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed. ⁶ Or, ready to sympathise
- 20 O Timothy, guard ⁷that which is committed unto ⁷ Gr. the deposit. thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have ⁸erred concern- ⁸ Gr. missed the mark. ing the faith.

Grace be with you.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.

¹ *Gr. through* PAUL, an apostle of Christ Jesus ¹by the will of **1**
 God, according to the promise of the life which is
 in Christ Jesus, to Timothy, my beloved child: **2**
 Grace, mercy, peace, from God the Father and
 Christ Jesus our Lord.

I thank God, whom I serve from my forefathers **3**
 in a pure conscience, how unceasing is my remem-
 brance of thee in my supplications, night and day
 longing to see thee, remembering thy tears, that I **4**
² *Or, joy in being reminded* may be filled with ²joy; having been reminded of **5**
 the unfeigned faith that is in thee; which dwelt
 first in thy grandmother Lois, and thy mother Eu-
 nice; and, I am persuaded, in thee also. For the **6**
 which cause I put thee in remembrance that thou
³ *Gr. stir into flame.* stir up the gift of God, which is in thee through
 the laying on of my hands. For God gave us not **7**
 a spirit of fearfulness; but of power and love and
⁴ *Gr. sobering.* discipline. Be not ashamed therefore of the testi- **8**
 mony of our Lord, nor of me his prisoner: but suf-
 fer hardship with the gospel according to the power
 of God; who saved us, and called us with a holy **9**
 calling, not according to our works, but according
 to his own purpose and grace, which was given us
 in Christ Jesus before times eternal, but hath now **10**
 been manifested by the appearing of our Saviour
 Christ Jesus, who abolished death, and brought
 life and incorruption* to light through the gospel,
 whereunto I was appointed a ⁵preacher, and an **11**
 apostle, and a teacher. For the which cause I **12**
 suffer also these things: yet I am not ashamed; for
 I know him whom I have believed, and I am per-

* For "incorruption" read "immortality" with marg. *Gr. incorruption.*—*Am. Com.*

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

1 ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
2 θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ Τιμοθέῳ
ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ
Ἰησοῦ τοῦ κυρίου ἡμῶν.

κυρίου Ἰησοῦ
Χριστοῦ

3 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν κα-
θαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν
4 ἐν ταῖς δεήσεσίν μου, νυκτὸς καὶ ἡμέρας ἐπιποθῶν σε ἰδεῖν,
5 μεμνημένος σου τῶν δακρύων, ἵνα χαρὰς πληρωθῶ ὑπόμνη-
σιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησεν
πρῶτον ἐν τῇ μάμμῃ σου Λωίδι καὶ τῇ μητρί σου Εὐνίκη,
6 πέπεισμαι δὲ ὅτι καὶ ἐν σοί. δι' ἣν αἰτίαν ἀναμνησκώ
σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ
7 τῆς ἐπιθέσεως τῶν χειρῶν μου· οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς
πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρο-
8 νισμοῦ. μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ κυρίου
ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συνκακοπάθησον
9 τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ, τοῦ σώσαντος ἡμᾶς καὶ
καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ
ιδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ
10 Ἰησοῦ πρὸ χρόνων αἰωνίων, φανερωθεῖσαν δὲ νῦν διὰ τῆς
ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, καταργή-
σαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζωὴν καὶ ἀφθαρ-
11 σίαν διὰ τοῦ εὐαγγελίου, εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπό-
12 στολος καὶ διδάσκαλος. δι' ἣν αἰτίαν καὶ ταῦτα πάσχω,
ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέ-

πεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι
 εἰς ἐκείνην τὴν ἡμέραν. ὑποτύπωσιν ἔχε ὑγιαίνοντων ¹³
 λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν
 Χριστῷ Ἰησοῦ· τὴν καλὴν παραθήκην φύλαξον διὰ πνεύ- ¹⁴
 ματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. Οἶδας ¹⁵
 τοῦτο ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν
 ἐστὶν Φύγελος καὶ Ἑρμογένης. δῶν ἔλεος ὁ κύριος τῷ ¹⁶
 Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν
 ἄλυσίν μου οὐκ ἐπαισχύνθη· ἀλλὰ γενόμενος ἐν Ῥώμῃ ¹⁷
 σπουδαίως ἐζήτησέν με καὶ εὔρεν· — δῶν αὐτῷ ὁ κύριος ¹⁸
 εὔρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· — καὶ ὅσα ἐν
 Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χόριτι τῇ ἐν ¹
 Χριστῷ Ἰησοῦ, καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρ- ²
 τύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ
 ἔσονται καὶ ἑτέρους διδάξαι. συνκακοπάθησον ὡς καλὸς ³
 στρατιώτης Χριστοῦ Ἰησοῦ. οὐδεὶς στρατευόμενος ἐμπλέ- ⁴
 κεται ταῖς τοῦ βίου πραγματίαις, ἵνα τῷ στρατολογήσαντι
 ἀρέσῃ· ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομί- ⁵
 μως ἀθλήσῃ· τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρ- ⁶
 πῶν μεταλαμβάνειν. νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος ⁷
 σύνεσιν ἐν πάσιν. μνημόνευε Ἰησοῦν Χριστὸν ἐγγε- ⁸
 μένον ἐκ νεκρῶν, ἐκ σπέρματος Δανεῖδ, κατὰ τὸ εὐαγ-
 γέλιόν μου· ἐν ᾧ κακοπαθῷ μέχρι δεσμῶν ὡς κακοῦργος. ⁹
 ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται· διὰ τοῦτο πάντα ὑπο- ¹⁰
 μένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν
 τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. πιστὸς ὁ ¹¹
 λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν· εἰ ὑπο- ¹²
 μένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνησόμεθα, καὶ κείνους
 ἀρνήσεται ἡμᾶς· εἰ ἀπιστοῦμεν, ἐκείνους πιστὸς μένει, ἀρνή- ¹³
 σασθαι γὰρ ἑαυτὸν οὐ δύναται. Ταῦτα ὑπο- ¹⁴

κυρίου

μίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ [θεοῦ], μὴ λογο-
 μαχεῖν, ἐπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκούον

sua^ded that he is able to guard ¹that which I have committed unto him against that day. Hold the pattern of ²sound words which thou hast heard from me, in faith and love which is in Christ Jesus. ³That good thing which was committed unto *thee*, guard through the ⁴Holy Ghost which dwelleth in us.

¹ Or, *that which he hath committed unto me* Gr. *my deposit.*

² Gr. *healthful.*

³ Gr. *The good deposit.*

⁴ Or, *Holy Spirit*

This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Her-
mogenes. The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

2 Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. ⁵Suffer hardship with me,

⁵ Or, *Take thy part in suffering hardship, as &c.*

as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully.

The husbandman that laboreth must be the first to partake of the fruits. Consider what I say; for the Lord shall give thee understanding in all things.

Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal

⁶ Or, *saying; for if &c.*

glory. Faithful is the ⁶saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself.

Of these things put them in remembrance, charging *them* in the sight of ⁷the Lord, that they strive not about words, to no profit, to the subverting of them that hear.

⁷ Many ancient authorities read *God.*

- 1 Or, *holding a straight course in the word of truth* Or, *rightly dividing the word of truth*
 2 Or, *spread*
 3 Gr. *missed the mark.*
 4 Some ancient authorities read a resurrection.
 5 Gr. *bondservant.*
 6 Or, *instructing*
 7 Gr. *return to soberness.*
 8 Gr. *taken alive.*
 9 Or, *by the devil, unto the will of God* Gr. *by him, unto the will of him.* In the Greek the two pronouns are different.
- Give diligence to present thyself approved unto 15
 God, a workman that needeth not to be ashamed,
 handling aright the word of truth. But shun 16
 profane babblings: for they will proceed further
 in ungodliness, and their word will ²eat as doth 17
 a gangrene: of whom is Hymenæus and Philetus;
 men who concerning the truth have ³erred, saying 18
 that ⁴the resurrection is past already, and overthrow
 the faith of some. Howbeit the firm foundation of 19
 God standeth, having this seal, The Lord knoweth
 them that are his: and, Let every one that nameth
 the name of the Lord depart from unrighteousness.
 Now in a great house there are not only vessels of 20
 gold and of silver, but also of wood and of earth;
 and some unto honour, and some unto dishonour.
 If a man therefore purge himself from these, he 21
 shall be a vessel unto honour, sanctified, meet for
 the master's use, prepared unto every good work.
 But flee youthful lusts, and follow after righteous- 22
 ness, faith, love, peace, with them that call on the
 Lord out of a pure heart. But foolish and igno- 23
 rant questionings refuse, knowing that they gender
 strifes. And the Lord's ⁵servant must not strive, 24
 but be gentle towards all, apt to teach, forbearing,
 in meekness ⁶correcting them that oppose them- 25
 selves; if peradventure God may give them repent-
 ance unto the knowledge of the truth, and they may 26
⁷recover themselves out of the snare of the devil,
 having been ⁸taken captive ⁹by the Lord's servant
 unto the will of God*.

But know this, that in the last days grievous times **3**
 shall come. For men shall be lovers of self, lovers 2
 of money, boastful, haughty, railers, disobedient to
 parents, unthankful, unholy, without natural affec- 3
 tion, implacable, slanderers, without self-control,
 fierce, no lovers of good, traitors, headstrong, puffed 4
 up, lovers of pleasure rather than lovers of God;
 holding a form of godliness, but having denied the 5
 power thereof: from these also turn away. For of 6
 these are they that creep

* Read "having been taken captive by him unto his will"; and let marg. ⁹ run Or, *by him, unto the will of God* Gr. *by him* etc.—
Am. Com.

15 των. σπουδάσον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ,
 ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀλη-
 16 θείας. τὰς δὲ βεβήλους κενοφωνίας περιίστασο· ἐπὶ
 17 πλείον γὰρ προκόψουσιν ἀσεβείας, καὶ ὁ λόγος αὐτῶν ὡς
 γάγγραινα νομὴν ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος,
 18 οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν, λέγοντες ὁ ἀνά-
 στασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τινων
 19 πίστιν. ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν,
 ἔχων τὴν σφραγίδα ταύτην ἘΓΝΩ ΚΥΡΙΟΣ ΤΟΥΣ ὄντας
 ἀγτοῦ, καὶ Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων
 20 τὸ ὄνομα Κυρίου. ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον
 σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα,
 21 καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν· ἐὰν οὖν τις ἐκκαθάρῃ
 ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένος,
 εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμέ-
 22 νον. τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δώκε δὲ δικαιο-
 σύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων
 23 τὸν κύριον ἐκ καθαρᾶς καρδίας. τὰς δὲ μωρὰς καὶ ἀπαι-
 24 δεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας· δοῦ-
 λον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ ἥπιον εἶναι πρὸς
 25 πάντας, διδακτικόν, ἀνεξίκακον, ἐν πραύτητι παιδεύοντα
 τοὺς ἀντιδιατιθεμένους, μή ποτε ὀφύῃ αὐτοῖς ὁ θεὸς μετά-
 26 νοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ
 διαβόλου παγίδος, ἐζωγρημένοι ὑπὸ αὐτοῦ εἰς τὸ ἐκείνου
 θέλημα.

τὴν

πάντων

δῶν

1 Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται
 2 καιροὶ χαλεποί· ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάρ-
 γυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεύσιν ἀπει-
 3 θεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι,
 4 ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, προδόται, προπετεῖς, τε-
 5 τυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, ἔχοντες μόρ-
 φωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι· καὶ
 6 τούτους ἀποτρέπου. ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες

Αρ.

παρηκολούθηκας

κρίναι

ταρακάλεσον, ἐπι-
τίμησον

εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευ-
 μένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, πάντοτε 7
 μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν
 δυνάμενα. ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν 8
 Μωσθεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρω-
 ποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.
 ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον, ἥ γὰρ ἄνοια αὐτῶν ἔκδη 9
 λος ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο. Σὺ δὲ παρηκο- 10
 λοίθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει,
 τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διω- 11
 γμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν
 Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάν- 12
 των με ἐρύσατο ὁ κύριος. καὶ πάντες δὲ οἱ θέλοντες ζῆν 13
 εὐσεβῶς ἐν Χριστῷ Ἰησοῦ διωχθήσονται· πονηροὶ δὲ ἄν- 14
 θρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες
 καὶ πλανώμενοι. σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώ- 15
 θης, εἰδὼς παρὰ τίνων ἔμαθες, καὶ ὅτι ἀπὸ βρέφους ἱερά 16
 γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν
 διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ· πᾶσα γραφὴ θεόπνευ- 17
 στος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς
 ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ἵνα ἄρτιος 18
 ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτι-
 σμένος. Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ 19
 Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νε-
 κρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·
 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, 20
 ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ δι-
 δαχῇ. ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας 21
 οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπι-
 σωρεύουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν, καὶ ἀπὸ 22
 μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέφουσιν, ἐπὶ δὲ τοὺς
 μύθους ἐκτραπήσονται. σὺ δὲ νῆφε ἐν πᾶσιν, κακοπά- 23
 θησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου

into houses, and take captive silly women laden
 7 with sins, led away by divers lusts, ever learning,
 and never able to come to the knowledge of the
 8 truth. And like as Jannes and Jambres withstood
 Moses, so do these also withstand the truth; men
 corrupted in mind, reprobate concerning the faith.
 9 But they shall proceed no further: for their folly
 shall be evident unto all men, as theirs also came
 10 to be. But thou didst follow my teaching, conduct,
 purpose, faith, longsuffering, love, patience,
 11 persecutions, sufferings; what things befell me at
 Antioch, at Iconium, at Lystra; what persecutions
 I endured: and out of them all the Lord delivered
 12 me. Yea, and all that would live godly in
 13 Christ Jesus shall suffer persecution. But evil
 men and impostors shall wax worse and worse,
 14 deceiving and being deceived. But abide thou in
 the things which thou hast learned and hast been
 assured of, knowing of ¹whom thou hast learned ¹Gr. *what persons.*
 15 them; and that from a babe thou hast known the
 sacred writings which are able to make thee wise
 unto salvation through faith which is in Christ ²Or, *Every scripture is inspired of God, and profitable*
 16 Jesus. ²Every scripture inspired of God ²is also
 profitable for teaching, for reproof, for correction,
 17 for ³instruction which is in righteousness: that the ³Or, *discipline*
 man of God may be complete, furnished completely
 unto every good work.
 4 ⁴I charge thee in the sight of God, and of Christ ⁴Or, *I testify, in the sight . . . dead, both of his appearing &c.*
 Jesus, who shall judge the quick and the dead, and
 2 by his appearing and his kingdom; preach the word;
 be instant in season, out of season; ⁵reprove, rebuke,
 3 exhort, with all longsuffering and teaching. For
 the time will come when they will not endure the
⁶sound ⁶Or, *healthful* doctrine; but, having itching ears, will heap
 4 to themselves teachers after their own lusts; and
 will turn away their ears from the truth, and turn
 5 aside unto fables. But be thou sober in all things,
 suffer hardship, do the work of an evangelist, fulfil
 thy ministry.

¹ Gr. *poured out as a drink-offering.*

For I am already being ¹offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

² Or, *age*

³ Or, *Gaul*

Do thy diligence to come shortly unto me: for Demas forsook me, having loved this present ²world,

⁴ Gr. *shewed.*

and went to Thessalonica; Crescens to ³Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for ministering. But Tychicus I sent to Ephesus. The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. Alexander the coppersmith ⁴did me much evil: the Lord will render to him according to his works: of whom be thou ware also; for he greatly withstood our words. At my first defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood

⁵ Or, *gave me power*

⁶ Or, *proclamation*

by me, and ⁵strengthened me; that through me the ⁶message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory ⁷for ever and ever. Amen.

⁷ Gr. *unto the ages of the ages.*

Salute Prisca and Aquila, and the house of Onesiphorus. Erastus abode at Corinth: but Trophimus I left at Miletus sick. Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord be with thy spirit. Grace be with you.

6 πληροφόρησον. Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ
7 ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν. τὸν καλὸν
ἀγῶνα ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετή-
8 ρηκα· λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος,
ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος
κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπηκόσι
τὴν ἐπιφάνειαν αὐτοῦ.

9 Σπούδασον ἐλθεῖν πρὸς με ταχέως· Δημᾶς γάρ με
10 ἔγκατέλειπεν ἁγαπίσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς
Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλμα-
11 τίαν· Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν

ἐγκατέλειπεν
Ἀρ.

12 Τύχικον δὲ ἀπέστειλα εἰς Ἑφεσον. τὸν φελόνην, ὃν
13 ἀπέλειπον ἐν Τρῳάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ
14 τὰ βιβλία, μάλιστα τὰς μεμβράνας. Ἀλέξανδρος ὁ

ἀπέλειπον

χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· — ἀποδώσει αὐτῷ
15 ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ· — ὃν καὶ σὺ φυλάσσου,
16 λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ

μου ἀπολογίᾳ οὐδεὶς μοι παρεγένετο, ἀλλὰ πάντες με
17 ἔγκατέλειπον· — μὴ αὐτοῖς λογισθεῖν· — ὁ δὲ κύριός μοι
παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμαυτὸν τὸ κήρυγμα
πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρύσθην
18 ἐκ στόματος λέοντος. ῥύσεται με ὁ κύριος ἀπὸ παντὸς
ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν
ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

ἐγκατέλειπον

19 Ἀσπασαί Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου
20 οἶκον. Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφι-

Ἀρ.

21 μον δὲ ἀπέλειπον ἐν Μιλήτῳ ἀσθενοῦντα. Σπούδασον
πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβου-

πέλειπον

λος καὶ Ποῦδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ
[πάντες].

22 Ὁ κύριος ὁ μετὰ τοῦ πνεύματός σου. ἡ χάρις με-
θ' ὑμῶν.

Ἰησοῦς

ΠΡΟΣ ΤΙΤΟΝ

ιστοῦ [Ἰησοῦ]

ΠΑΥΛΟΣ δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ¹
κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς²
κατ' εὐσέβειαν ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο³
ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων ἐφανέρωσεν δὲ και-⁴
ροῖς ἰδίοις, τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθην
ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ, Τίτῳ γνησίῳ⁵
τέκνῳ κατὰ κοινὴν πίστιν· χάρις καὶ εἰρήνη ἀπὸ θεοῦ
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

ἀπέλειπον

Τούτου χάριν ἀπέλειπόν σε ἐν Κρήτῃ ἵνα τὰ λεί-⁶
ποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυ-
τέρους, ὡς ἐγὼ σοι διαταξάμην, εἴ τίς ἐστὶν ἀνέγκλητος,⁷
μιας γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ
ἀσωτίας ἢ ἀνυπότακτα. δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλη-⁸
τον εἶναι ὡς θεοῦ οἰκονόμον, μὴ αὐθάδῃ, μὴ ὀργίλον, μὴ
πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλὰ φιλό-⁹
ξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ,
ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα¹⁰
δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ
καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

Εἰσὶν γὰρ¹¹
πολλοὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μά-
λιστα οἱ ἐκ τῆς περιτομῆς, οὓς δεῖ ἐπιστομίζειν, οἵτινες¹²
ἄλλους οἴκους ἀνατρέπουσιν διδάσκοντες ἅ μὴ δεῖ αἰσχροῦ
κέρδους χάριν. εἰπέν τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης,¹³

Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί·
ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἐλεγχέ¹⁴

THE EPISTLE OF PAUL

TO

TITUS.

- 1 PAUL, a ¹servant of God, and an apostle of Jesus ¹ Gr. *bondservant*.
 Christ, according to the faith of God's elect, and the
 knowledge of the truth which is according to god-
 2 liness, in hope of eternal life, which God, who can-
 3 not lie, promised before times eternal*; but in ²his ² Or, *its*
 own seasons manifested his word in the ³message, ³ Or, *proclamation*
 wherewith I was intrusted according to the com-
 4 mandment of God our Saviour; to Titus, my true
 child after a common faith: Grace and peace from
 God the Father and Christ Jesus our Saviour.
 5 For this cause left I thee in Crete, that thou
 shouldest set in order the things that were want-
 ing, and appoint elders in every city, as I gave thee
 6 charge; if any man is blameless, the husband of
 one wife, having children that believe, who are not
 7 accused of riot or unruly. For the ⁴bishop must ⁴ Or, *overseer*
 be blameless, as God's steward; not selfwilled, not
 soon angry, ⁵no brawler, no striker, not greedy of ⁵ Or, *not quarrel-
some over wine*
 8 filthy lucre; but given to hospitality, a lover of
 9 good, soberminded, just, holy, temperate; holding
 to the faithful word which is according to the
 teaching, that he may be able both to exhort in
 the ⁶sound ⁷doctrine, and to convict the gainsayers. ⁶ Gr. *healthful*.
 10 For there are many unruly men, vain talkers and ⁷ Or, *teaching*
 11 deceivers, specially they of the circumcision, whose
 mouths must be stopped; men who overthrow whole
 houses, teaching things which they ought not, for
 12 filthy lucre's sake. One of themselves, a prophet of
 their own, said, Cretans are alway liars, evil beasts,
 13 idle ⁸gluttons. This testimony is true. For which ⁸ Gr. *bellies*.
 cause reprove

* "before times eternal" add marg. Or, *long ages ago*—*Am. Com.*

¹ Gr. *healthy*.

them sharply, that they may be ¹sound in the faith, not giving heed to Jewish fables, and command-14 ments of men who turn away from the truth. To 15 the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They 16 profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

² Gr. *healthful*.³ Or, *teaching*

But speak thou the things which befit the ²sound **2**

³doctrine: that aged men be temperate, grave, sober- **2**
minded, ¹sound in faith, in love, in patience: that **3**
aged women likewise be reverent in demeanour, not
slanderers nor enslaved to much wine, teachers of
that which is good; that they may train the young **4**
women to love their husbands, to love their children,
to be soberminded, chaste, workers at home, kind, **5**
being in subjection to their own husbands, that the
word of God be not blasphemed: the younger men **6**
likewise exhort to be soberminded: in all things **7**
shewing thyself an ensample of good works; in
thy doctrine *shewing* uncorruptness, gravity, sound **8**
speech, that cannot be condemned; that he that is
of the contrary part may be ashamed, having no evil

⁴ Gr. *bondservants*.

thing to say of us. *Exhort* ⁴servants to be in subjec- **9**
tion to their own masters, *and* to be well-pleasing *to*
them in all things; not gainsaying; not purloining, **10**
but shewing all good fidelity; that they may adorn
the doctrine of God our Saviour in all things. For 11

⁵ Or, *hath appear-
ed to all men,
bringing salva-
tion*

the grace of God ⁵hath appeared, bringing salvation **12**
to all men, instructing us, to the intent that, deny-
ing ungodliness and worldly lusts, we should live
soberly and righteously and godly in this present
world; looking for the blessed hope and appear- **13**
ing of the glory ⁶of our great God and Saviour Jesus
Christ; who gave himself for us, that he might re- **14**
deem us from all iniquity, and purify unto himself a
people for his own possession, zealous of good works.

⁶ Or, *age*⁷ Or, *of the great
God and our Sa-
viour**⁸ Gr. *command-
ment*.

These things speak and exhort and reprove with 15
all ⁸authority. Let no man despise thee.

* Let the text and marg. ⁷ exchange places.—*Am. Com.*

14 αὐτοὺς ἀποτόμῳς, ἵνα ὑγιαίνωσιν [ἐν] τῇ πίστει, μὴ προσέ-
χοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀπο-
15 στρεφόμενων τὴν ἀλήθειαν. πάντα καθαρὰ τοῖς καθαροῖς·
τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ
16 μεμιάνται αὐτῶν καὶ ὁ νοὺς καὶ ἡ συνείδησις. θεὸν ὁμο-
λογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες
καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

1 Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.
2 Πρεσβύτας νηφαλίους εἶναι, σεμονούς, σώφρονας, ὑγιαί-
3 νοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ. πρεσβυτίδας
ὡσαύτως ἐν καταστάματι ἱεροπρεπεῖς, μὴ διαβόλους
4 μηδὲ οἶνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους, ἵνα
5 σωφρονίζωσι τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, σώ-
φρονας, ἀγνάς, οἰκουρούς, ἀγαθὰς, ὑποτασσομένας τοῖς
ιδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῇται.
6 τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν· περὶ πάντα
7 σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκα-
8 λίᾳ ἀφθορίαν, σεμνότητα, λόγον ὑγιᾶ ἀκατάγνωστον, ἵνα
ὁ ἐξ ἐναντίας ἐντραπῇ μηδὲν ἔχων λέγειν περὶ ἡμῶν φαυ-
9 λον. δούλους ιδίοις δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν,
10 εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, μὴ νοσφιζομένους,
ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν
διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν
11 πᾶσιν. Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτή-

διαβόλους, μὴ

ἔργων ἐν τῇ διδα-
σκαλίᾳ. ἀφθορίαν

ἀντιλέγοντας μὴ
ἐνδεικνυμένους
ἀγάπην

12 ριος πᾶσιν ἀνθρώποις παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι
τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ
13 δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, προσδεχό-
μενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ
14 μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὃς
ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσεται ἡμᾶς ἀπὸ πάσης
ἀνομίας καὶ καθαρίσῃ ἐαγτῷ λαῷν περιορίσιον, ζηλωτὴν
15 καλῶν ἔργων. Ταῦτα λάλει καὶ παρακάλει

ἡμῶν, | Ἰησοῦ
Χριστοῦ

καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρο-

νείτω. Ὑπομύνησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσ-
 σεσθαι πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοὺς εἶναι,
 μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐν-
 δεικνυμένους πραύτητα πρὸς πάντας ἀνθρώπους. Ἡμεν
 γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δου-
 λεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ
 φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους. ὅτε δὲ
 ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ σωτῆρος
 ἡμῶν θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν
 ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ
 παλινγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, οὗ ἐξέ-
 χεον ἐφ' ἡμᾶς πλουσιῶς διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος
 ἡμῶν, ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενη-
 θῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου. Πιστὸς ὁ λόγος, καὶ
 περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν
 καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες θεῷ. Ταῦτά
 ἐστὶν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· μωρὰς δὲ ζητή-
 σεις καὶ γενεαλογίας καὶ ἔριν καὶ μάχας νομικὰς περι-
 ῖστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι. αἵρετικὸν ἄνθρω-
 πον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς
 ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει, ὣν αὐτο-
 κατάκριτος.

Αφ.

λείπη

Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τύχικον, σπουδάσον
 ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παρα-
 χειμάσαι. Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως
 πρόπεμψον, ἵνα μηδὲν αὐτοῖς «λείπη». Μανθανέτωσαν
 δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς
 ἀναγκαίας χρείας, ἵνα μὴ ᾧσιν ἄκαρποι.

Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. Ἀσπασαι
 τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.

Ἡ χάρις μετὰ πάντων ὑμῶν.

3 Put them in mind to be in subjection to rulers,
 to authorities, to be obedient, to be ready unto ev-
 2 ery good work, to speak evil of no man, not to be
 contentious, to be gentle, shewing all meekness to-
 3 ward all men. For we also were aforetime foolish,
 disobedient, deceived, serving divers lusts and pleas-
 ures, living in malice and envy, hateful, hating one
 4 another. But when the kindness of God our Sav-
 5 iour, and his love toward man, appeared, not by
 works *done* in righteousness, which we did our-
 selves, but according to his mercy he saved us,
 through the ¹washing of regeneration ²and renew-
 6 ing of the ³Holy Ghost, which he poured out upon
 7 us richly, through Jesus Christ our Saviour; that,
 being justified by his grace, we might be made ⁴heirs
 8 according to the hope of eternal life. Faithful is
 the saying, and concerning these things I will that
 thou affirm confidently, to the end that they which
 have believed God may be careful to ⁵maintain good
 works. These things are good and profitable unto
 9 men: but shun foolish questionings, and genealo-
 gies, and strifes, and fightings about the law; for
 10 they are unprofitable and vain. A man that is ⁶he- 6 Or, *factions*
 retical* after a first and second admonition ⁷refuse; 7 Or, *avoid*
 11 knowing that such a one is perverted, and sinneth,
 being self-condemned.
 12 When I shall send Artemas unto thee, or Tychi-
 cus, give diligence to come unto me to Nicopolis:
 13 for there I have determined to winter. Set forward
 Zenas the lawyer and Apollos on their journey dili-
 14 gently, that nothing be wanting unto them. And
 let our *people* also learn to ⁸maintain good works
 for necessary ⁸uses, that they be not unfruitful. 8 Or, *wants*
 15 All that are with me salute thee. Salute them
 that love us in faith.
 Grace be with you all.

* For "A man . . . heretical" read "a factious man"—*Am. Com.*

THE EPISTLE OF PAUL

TO

PHILEMON.

PAUL, a prisoner of Christ Jesus, and Timothy 1
¹our brother, to Philemon our beloved and fellow-
²worker, and to Apphia ²our sister, and to Archippus 2
our fellow-soldier, and to the church in thy house:
Grace to you and peace from God our Father and 3
the Lord Jesus Christ.

³ Or, *thy love and faith* I thank my God always, making mention of thee 4
in my prayers, hearing of ³thy love, and of the faith 5
which thou hast toward the Lord Jesus, and toward
all the saints; that the fellowship of thy faith may 6
become effectual, in the knowledge of every good
⁴ Many ancient authorities read *us*. thing which is in ⁴you, unto Christ. For I had much 7
joy and comfort in thy love, because the hearts of
the saints have been refreshed through thee, brother.

Wherefore, though I have all boldness in Christ 8
to enjoin thee that which is befitting, yet for love's 9
⁵ Or, *an ambassador, and now &c.* sake I rather beseech, being such a one as Paul ⁵the
aged, and now a prisoner also of Christ Jesus: I be- 10
seech thee for my child, whom I have begotten in
⁶ The Greek word means *helpful*. my bonds, ⁶Onesimus, who was aforetime unprofit- 11
able to thee, but now is profitable to thee and to me:
whom I have sent back to thee in his own person, 12
that is, my very heart: whom I would fain have 13
kept with me, that in thy behalf he might minister
unto me in the bonds of the gospel: but without 14
thy mind I would do nothing; that thy goodness
should not be as of necessity, but of free will. For 15
perhaps he was therefore parted *from thee* for a sea-
son, that thou shouldest have him for ever; no lon- 16
⁷ Gr. *bondservant*. ger as a ⁷servant, but more than a ⁷servant, a brother

ΠΡΟΣ ΦΙΛΗΜΟΝΑ

¹ ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ■
² ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν καὶ
³ Ἀπφία τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συνστρατιώτῃ ἡμῶν
καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

⁴ Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνηΐαν σου ποιούμενος
⁵ ἐπὶ τῶν προσευχῶν μου, ἀκούων σου τὴν ἀγάπην καὶ τὴν
πίστιν ἣν ἔχεις [†] εἰς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς
⁶ ἁγίους, ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται
ἐν ἐπιγνώσει παντὸς ἀγαθοῦ [τοῦ] ἐν ἡμῖν [†] εἰς Χριστόν·
⁷ χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ
σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπνυται διὰ σοῦ,
⁸ ἀδελφέ. Διό, πολλὴν ἐν Χριστῷ παρρησίαν

⁹ ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, διὰ τὴν ἀγάπην μᾶλλον
παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος [†] πρεσβύτης [†] νυνὶ [†] δὲ
¹⁰ καὶ δέσμιος Χριστοῦ Ἰησοῦ, — παρακαλῶ σε περὶ τοῦ
¹¹ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς Ὀνήσιμον, τόν
¹² ποτέ σοι ἄχρηστον νυνὶ δὲ [†] σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν
¹³ ἀνέπεμψά σοι αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα· ὃν
ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μου
¹⁴ διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου, χωρὶς δὲ τῆς
σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ
¹⁵ ἀνάγκην τὸ ἀγαθόν σου ᾗ ἀλλὰ κατὰ ἐκούσιον. τάχα
γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν ἵνα αἰώνιον αὐτὸν
¹⁶ ἀπέχῃς, οὐκέτι ὡς δοῦλον ἀλλὰ ὑπὲρ δοῦλον, ἀδελφόν

πρὸς

ὕμιν

Αρ.† | νῦν

καὶ

ἀγαπητόν, μάλιστα ἐμοί, πόσω δὲ μᾶλλον σοὶ καὶ ἐν
 σαρκὶ καὶ ἐν κυρίῳ. εἰ οὖν με ἔχεις κοινωνόν, προσ- 17
 λαβοῦ αὐτὸν ὡς ἐμέ. εἰ δέ τι ἰδίκεσέν σε ἢ ὀφείλει, 18
 τοῦτο ἐμοὶ ἐλλόγα· ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, 19
 ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσ-
 οφείλεις. ναί, ἀδελφέ, ἐγὼ σου ὀναίμην ἐν κυρίῳ· ἀνά- 20
 παυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.

Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ 21
 ὑπὲρ αὐτοῦ λέγω ποιήσεις. ἄμα δὲ καὶ ἐτοίμαξέ μοι ξενίαν, 22
 ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ἡμῶν χαρισθήσομαι
 ὑμῖν.

Ἀσπάζεται σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν 23
 Χριστῷ Ἰησοῦ, Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, 24
 οἱ συνεργοί μου.

ἡμῶν

Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύ- 25
 ματος ὑμῶν.

- beloved, specially to me, but how much rather to
 17 thee, both in the flesh and in the Lord. If then thou
 18 countest me a partner, receive him as myself. But
 if he hath wronged thee at all, or oweth *thee* aught,
 19 put that to mine account; I Paul write it with mine
 own hand, I will repay it: that I say not unto thee
 how that thou owest to me even thine own self be-
 20 sides. Yea, brother, let me have ¹joy of thee in the ¹Or, *help*
 21 Lord: refresh my heart in Christ. Having confidence
 in thine obedience I write unto thee, knowing that
 22 thou wilt do even beyond what I say. But withal
 prepare me also a lodging: for I hope that through
 your prayers I shall be granted unto you.
 23 Epaphras, my fellow-prisoner in Christ Jesus, sa-
 24 luteth thee; *and so do* Mark, Aristarchus, Demas,
 Luke, my fellow-workers.
 25 The grace of ²our Lord Jesus Christ be with your
 spirit. ³Amen.

² Some ancient au-
 thorities read *the*.

³ Many ancient
 authorities omit
Amen.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ

THE REVELATION

OF

S. JOHN THE DIVINE. .

¹ Or, gave unto him, to shew unto his servants the things &c. THE Revelation of Jesus Christ, which God ¹gave **1**
him to shew unto his ²servants, *even* the things
² Gr. bondservants: which must shortly come to pass: and he sent and
and so throughout this book. signified ³*it* by his angel unto his servant John; who **2**
³ Or, them bare witness of the word of God, and of the testi-
mony of Jesus Christ, *even* of all things that he saw.
Blessed is he that readeth, and they that hear the **3**
words of the prophecy, and keep the things which
are written therein: for the time is at hand.

JOHN to the seven churches which are in Asia: **4**
Grace to you and peace, from him which is and
which was and ⁴which is to come; and from the
⁴ Or, which cometh seven Spirits which are before his throne; and from **5**
Jesus Christ, *who is* the faithful witness, the first-
born of the dead, and the ruler of the kings of the
⁵ Many authorities, some ancient, read washed. earth. Unto him that loveth us, and ⁵loosed us
⁶ Gr. in. from our sins ⁶by his blood; and he made us *to be* **6**
⁷ Gr. unto the ages of the ages. Many ancient authorities omit of the ages. a kingdom, *to be* priests unto his God and Father;
to him *be* the glory and the dominion ⁷for ever and
ever. Amen. Behold, he cometh with the clouds; **7**
and every eye shall see him,

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ

¹ ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, ἣν ἔδωκεν
 αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι
 ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου
² αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάνει, ὃς ἐμαρτύρησεν τὸν
 λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα
³ εἶδεν. μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς
 λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ
 γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

⁴ ΙΩΑΝΗΣ ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·
 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ ὁ ἦν καὶ
 ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώ- τῶν
⁵ πιον τοῦ θρόνου αὐτοῦ, καὶ ἀπὸ Ἰησοῦ Χριστοῦ,
 ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ
 ὁ ἀρχὼν τῶν βασιλέων τῆς γῆς. Τῷ ἀγαπῶντι
 ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν [ἡμῶν] Αῤ
⁶ ἐν τῷ αἵματι αὐτοῦ, — καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἡμῶν
 ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, — αὐτῷ ἡ δόξα
⁷ καὶ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν. Ἰδοὺ ἔρ-
 χεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς

ὀφθαλμός καὶ οἷτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτόν· πᾶσαι αἱ φύλαί τῆς γῆς. *ναί, ἀμήν.*

Ἐγὼ εἶμι τὸ Ἀλφα καὶ τὸ Ὠ, λέγει Κύριος, ὁ θεός, ὁ ὢν καὶ ὁ ᾗν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συνκοινωνός ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος· λεγούσης Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἐπτά ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδελφίαν καὶ εἰς Λαοδικίαν. Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἐπτά λυχνίας χρυσᾶς, καὶ ἐν μέσῳ τῶν λυχνιῶν ὁμοίον ἱγιόν· ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσαῖαν· ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὕδατων πολλῶν, καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὅξεια ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων

Μὴ φοβοῦ· ἐγὼ εἶμι ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ ὁ ζῶν, — καὶ ἐγενόμην νεκρός καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, — καὶ ἔχω τὰς κλεῖς τοῦ

φωνὴν μεγάλην
ὀπισθέν μου

νήψ

πεπυρωμένοι

- and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.
- 8 I am the Alpha and the Omega, saith ¹the Lord God, ²which is and which was and ³which is to come, the Almighty.
- 9 I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for
- 10 the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind
- 11 me a great voice, as of a trumpet saying, What thou seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
- 12 And I turned to see the voice which spake with me. And having turned I saw seven golden ⁴ candlesticks; ⁴ Gr. *lampstands*.
- 13 and in the midst of the ⁴ candlesticks one like unto ⁵ a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden ⁵ Or, *the Son of man*†
- 14 girdle. And his head and his hair were white as white wool, *white* as snow; and his eyes were as a
- 15 flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice
- 16 as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And
- 17 when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not;
- 18 I am the first and the last, and the Living one; and I ⁶ was dead, and behold, I am alive ⁷ for evermore, and I have the keys of
- ⁶ Gr. *became*.
⁷ Gr. *unto the ages of the ages*.

* Omit marg. 1 ("the Lord, the God")—Am. Com.

† Omit marg. 5 ("the Son of man")—Am. Com.

death and of Hades. Write therefore the things ¹⁹
which thou sawest, and the things which are, and
the things which shall come to pass hereafter; the ²⁰
mystery of the seven stars which thou sawest ¹in
my right hand, and the seven golden ²candlesticks.
The seven stars are the angels of the seven churches:
and the seven ²candlesticks are seven churches.

¹ Gr. upon.

² Gr. lampstands.

To the angel of the church in Ephesus write; **2**

These things saith he that holdeth the seven stars
in his right hand, he that walketh in the midst of the
seven golden ²candlesticks: I know thy works, and ²
thy toil and patience, and that thou canst not bear
evil men, and didst try them which call themselves
apostles, and they are not, and didst find them false;
and thou hast patience and didst bear for my name's ³
sake, and hast not grown weary. But I have *this* ⁴
against thee, that thou didst leave thy first love. Re- ⁵
member therefore from whence thou art fallen, and
repent, and do the first works; or else I come to
thee, and will move thy ³candlestick out of its place,
except thou repent. But this thou hast, that thou ⁶
hatest the works of the Nicolaitans, which I also
hate. He that hath an ear, let him hear what the ⁷
Spirit saith to the churches. To him that over-
cometh, to him will I give to eat of the tree of life,
which is in the ⁴Paradise of God.

³ Gr. lampstand.

⁴ Or, garden: as in
Gen. ii. 8.

And to the angel of the church in Smyrna write; ⁸

These things saith the first and the last, which
⁵was dead, and lived *again*: I know thy tribulation, ⁹
and thy poverty (but thou art rich), and the ⁶blas-
phemy of them which say they are Jews, and they
are not, but are a synagogue of Satan. Fear not ¹⁰
the things which thou art about to suffer: behold,
the devil is about to cast some of you into prison,
that ye may be tried; ⁷and ye shall have ⁸tribulation
ten days. Be thou faithful unto death, and I will
give thee the crown of life. He that hath an ear, ¹¹
let him hear what the

⁵ Gr. became.

⁶ Or, reviling

⁷ Some ancient
authorities read
and may have.

⁸ Gr. a tribulation
of ten days.

19 θανάτου καὶ τοῦ ᾧδου. γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν
 20 καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα. τὸ μυστήριον
 τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ
 τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες
 ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν, καὶ αἱ λυχνίαι αἱ
 ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσὶν.

Ap.†

1 Τῷ ἀγγέλῳ τῷ ἐν Ἐφέσῳ ἐκκλησίας γράψον
 Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δε-
 ξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν
 2 τῶν χρυσῶν, Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον καὶ
 τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς,
 καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους,
 3 καὶ οὐκ εἰσὶν, καὶ εὗρες αὐτοὺς ψευδεῖς· καὶ ὑπο-
 μονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ
 4 οὐ κεκοπίακες. ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην
 5 σου τὴν πρώτην ἀφῆκες. μνημόνευε οὖν πόθεν πέπτωκες,
 καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μή,
 ἔρχομαί σοι, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου
 6 αὐτῆς, ἕαν μὴ μετανόησῃς. ἀλλὰ τοῦτο ἔχεις ὅτι μισεῖς
 7 τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καγὼ μισῶ. Ὁ ἔχων οὓς
 ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ
 νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ζύλου τῆς ζωῆς,
 ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ θεοῦ.

μου

8 Καὶ τῷ ἀγγέλῳ τῷ ἐν Σμύρνῃ ἐκκλησίας γράψον
 Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο
 9 νεκρὸς καὶ ἔζησεν, Οἶδά σου τὴν θλίψιν καὶ τὴν
 πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ
 τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσὶν,
 10 ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. Ἥμῃ φοβοῦ ἃ μέλλεις
 πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς
 φυλακὴν ἵνα πειρασθῆτε, καὶ ἔχητε θλίψιν ἡμερῶν
 δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν
 11 στέφανον τῆς ζωῆς. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ

μηδὲν

ἐξετε v. ἐχετε

πνεῦμα λέγει ταῖς ἐκκλησίαις. Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

Ap.† Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γρά- 12
ψον

Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν
ἐξείαν Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, 13
καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἤρνήσω τὴν πίστιν
μου καὶ ἐν ταῖς ἡμέραις Ἀντίπας, ὁ μάρτυς μου, ὁ
πιστός [μου], ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς
κατοικεῖ. ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ 14
κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ
Βαλακ βαλεῖν σκάνδαλον ἐνώπιον τῶν γίων Ἰσραὴλ,
φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι· οὕτως ἔχεις καὶ 15
σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν ὁμοίως. μετα- 16
νόησον οὖν· εἰ δὲ μὴ, ἔρχομαί σοι ταχύ, καὶ πολεμήσω
μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. Ὁ ἔχων 17
οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ
νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ
δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα
καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβά-
νων.

Καὶ τῷ ἀγγέλῳ τῷ ἐν Θυατείροις ἐκκλησίας γρά- 18
ψον

Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλ-
μοὺς [αὐτοῦ] ὥς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ
ὅμοιοι χαλκολιβάνῳ, Οἶδά σου τὰ ἔργα, καὶ τὴν 19
ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν
ὑπομονὴν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα
τῶν πρώτων. ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφείς τὴν 20
γυναικα τῆς Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν προφήτιν, καὶ
διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους πορνεῦσαι καὶ
φαγεῖν εἰδωλόθυτα. καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετα- 21
νοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

γυναικα σου

Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamum write;

These things saith he that hath the sharp two-
13 edged sword: I know where thou dwellest, *even*
where Satan's throne is: and thou holdest fast my
name, and didst not deny my faith, even in the days
1 of Antipas my witness, my faithful one, who was

¹ The Greek text
here is somewhat
uncertain.

14 killed among you, where Satan dwelleth. But I
have a few things against thee, because thou hast
there some that hold the teaching of Balaam, who
taught Balak to cast a stumblingblock before the
children of Israel, to eat things sacrificed to idols,

15 and to commit fornication. So hast thou also some
that hold the teaching of the Nicolaitans in like

16 manner. Repent therefore; or else I come to thee
quickly, and I will make war against them with the

17 sword of my mouth. He that hath an ear, let him
hear what the Spirit saith to the churches. To him

that overcometh, to him will I give of the hidden
manna, and I will give him a white stone, and upon
the stone a new name written, which no one know-
eth but he that receiveth it.

18 And to the angel of the church in Thyatira write;

These things saith the Son of God, who hath his
eyes like a flame of fire, and his feet are like unto

19 burnished brass: I know thy works, and thy love
and faith and ministry and patience, and that thy

20 last works are more than the first. But I have *this* ²
against thee, that thou sufferest ²the woman Jezebel,

² Many authori-
ties, some an-
cient, read *thy*
wife.

which calleth herself a prophetess; and she teacheth
and seduceth my servants to commit fornication,

21 and to eat things sacrificed to idols. And I gave
her time that she should repent; and she willeth not
to repent of her fornication.

¹ Many ancient authorities read *their*.

² Or, *pestilence*

³ Or, *iron*; as vessels of the potter, are they broken

Behold, I do cast her into a bed, and them that **22**
commit adultery with her into great tribulation,
except they repent of ¹her works. And I will kill **23**
her children with ²death; and all the churches
shall know that I am he which searcheth the reins
and hearts: and I will give unto each one of you
according to your works. But to you I say, to the **24**
rest that are in Thyatira, as many as have not this
teaching, which know not the deep things of Satan,
as they say; I cast upon you none other burden.
Howbeit that which ye have, hold fast till I come. **25**
And he that overcometh, and he that keepeth my **26**
works unto the end, to him will I give authority over
the nations: and he shall rule them with a rod of **27**
³iron, as the vessels of the potter are broken to shiv-
ers; as I also have received of my Father: and I **28**
will give him the morning star. He that hath **29**
an ear, let him hear what the Spirit saith to the
churches.

And to the angel of the church in Sardis write; **3**

⁴ Many ancient authorities read *not found thy works*.

These things saith he that hath the seven Spirits
of God, and the seven stars: I know thy works, that
thou hast a name that thou livest, and thou art dead.
Be thou watchful, and stablish the things that re- **2**
main, which were ready to die: for I have ⁴found
no works of thine fulfilled* before my God. Re- **3**
member therefore how thou hast received and didst
hear; and keep *it*, and repent. If therefore thou
shalt not watch, I will come as a thief, and thou
shalt not know what hour I will come upon thee.
But thou hast a few names in Sardis which did not **4**
defile their garments: and they shall walk with me
in white; for they are worthy. He that overcometh **5**
shall thus be arrayed in white garments; and I will
in no wise blot his name out of the book of life,
and I will confess his name before my Father, and
before his angels.

* For "fulfilled" read "perfected"—*Am. Com.*

32 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας
μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἂν μὴ μετανοήσουσιν
23 ἐκ τῶν ἔργων αὐτῆς· καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ
ἐν θανάτῳ· καὶ γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ
εἰμι ὁ ἐραγνῶν νεφροὺς καὶ καρδίας, καὶ δώσω
24 ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. ὑμῖν δὲ λέγω
τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν
τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα
τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο
25 βάρος· πλὴν ὃ ἔχετε κρατήσατε ἄχρι οὗ ἂν ἴξω. Καὶ
26 ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω
27 αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, καὶ ποιμανεῖ
αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὡς τὰ σκεῆη τὰ κεραμικὰ
18 σὺντριβεται, ὡς καγὼ εἶληφα παρὰ τοῦ πατρός
μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωινόν.
29 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλη-
σίαις.

αὐτῶν

1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γρά-
ψον

τῷ Αρ.†

Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ὄνομα
2 ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. γίνου γρηγορῶν, καὶ
στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ
εὐρηκά σου ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·
3 μνημόνευε οὖν πῶς εἶληφας καὶ ἤκουσας καὶ τήρει, καὶ
μετανόησον· ἂν οὖν μὴ γρηγορήσῃς, ἴξω ὡς κλέπτῃς,
4 καὶ οὐ μὴ γνῶς ποίαν ὥραν ἴξω ἐπὶ σέ· ἀλλὰ ἔχεις
ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια
αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι
5 ἄξιοί εἰσιν. Ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις
λευκοῖς, καὶ οὐ μὴ ἐξαλειψῶ τὸ ὄνομα αὐτοῦ ἐκ τῆς
βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ
ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων

τὰ

γνώση

αὐτοῦ. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει 6
ταῖς ἐκκλησίαις.

τῷ *Ap.*†

Καὶ τῷ ἀγγέλῳ «τῆς» ἐν Φιλαδελφίᾳ ἐκκλησίας 7
γράψον

ὁ ἁληθινός, ὁ
ἅγιος
τοῦ

κλείει

Τάδε λέγει ὁ ἅγιος, ὁ ἁληθινός, ὁ ἔχων τὴν
κλεῖν «Δαγείδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ
«κλείων» καὶ οὐδεὶς ἀνοίγει, Οἶδά σου τὰ ἔργα,— ἰδὺν 8
δεδώκα ἐνώπιόν σου θύραν ἠνεωγμένην, ἣν οὐδεὶς δύ-
νεται κλείσαι αὐτήν,— ὅτι μικρὰν ἔχεις δύναμιν, καὶ
ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά
μου. ἰδὺν διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν 9
λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ
ψεύδονται, — ἰδὺν ποιήσω αὐτοὺς ἵνα ἤξουσιν καὶ
προσκυνήσουσιν ἐνώπιον τῶν ποδῶν αὐτοῦ, καὶ γνῶσιν
ὅτι ἐγὼ ἠγάπησά αὐτοὺς. ὅτι ἐτήρησας τὸν λόγον τῆς 10
ὑπομονῆς μου, καὶ γὰρ σε τηρήσω, ἐκ τῆς ὥρας τοῦ
πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμέ-
νης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
ἔρχομαι ταχύ· κράτει ὁ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν 11
στόφανόν σου. Ὁ νικῶν ποιήσω αὐτὸν στύλον ἐν τῷ 12
ναῷ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ
γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ
τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς
Ἱερουσαλὴμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ
τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. Ὁ ἔχων 13
οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Ap.†

Καὶ τῷ ἀγγέλῳ «τῆς» ἐν Λαοδικίᾳ ἐκκλησίας γρά- 14
ψον

Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστός καὶ [ὁ]
ἁληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ, Οἶδά σου 15
τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὀφελον
ψυχρὸς ἢ ζεστός. οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε 16
ζεστός οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός

6 He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none open-
8 eth: I know thy works (behold, I have 'set before ¹ Gr. *given*.

thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and
9 didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet,

10 and to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of ²trial, that *hour* which is to
come upon the whole ³world, to ⁴try them that dwell ³ Gr. *inhabited*
⁴ Or, *tempt*

11 upon the earth. I come quickly: hold fast that
12 which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the ⁵tem-
ple of my God, and he shall go out thence no more: ⁵ Or, *sanctuary*:
and so through-
out this book.

and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God,

13 and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write;

These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

15 I know thy works, that thou art neither cold nor

16 hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.

Because thou sayest, I am rich, and have gotten 17
 riches, and have need of nothing; and knowest not
 that thou art the wretched one and miserable and
 poor and blind and naked: I counsel thee to buy 18
 of me gold refined by fire, that thou mayest be-
 come rich; and white garments, that thou mayest
 clothe thyself, and *that* the shame of thy naked-
 ness be not made manifest; and eyesalve to anoint
 thine eyes, that thou mayest see. As many as I 19
 love, I reprove and chasten: be zealous therefore,
 and repent. Behold, I stand at the door and 20
 knock: if any man hear my voice and open the
 door, I will come in to him, and will sup with
 him, and he with me. He that overcometh, I will 21
 give to him to sit down with me in my throne, as I
 also overcame, and sat down with my Father in his
 throne. He that hath an ear, let him hear what the 22
 Spirit saith to the churches.

¹ Or, come to pass.
 After these things
 straightway &c.

After these things I saw, and behold, a door open- 4
 ed in heaven, and the first voice which I heard, *a*
voice as of a trumpet speaking with me, one saying,
 Come up hither, and I will shew thee the things
 which must ¹come to pass hereafter. Straightway I 2
 was in the Spirit: and behold, there was a throne
 set in heaven, and one sitting upon the throne; and 3
 he that sat *was* to look upon like a jasper stone and
 a sardius: and *there was* a rainbow round about the
 throne, like an emerald to look upon. And round 4
 about the throne *were* four and twenty thrones: and
 upon the thrones *I saw* four and twenty elders sit-
 ting, arrayed in white garments; and on their heads
 crowns of gold. And out of the throne proceed 5
 lightnings and voices and thunders. And *there were*
 seven lamps of fire burning before the throne, which
 are the seven Spirits of God; and before the throne, 6

17 μου. ὅτι λέγεις ὅτι Πλούσιός εἰμι καὶ πεπλογῆκα
καὶ οὐδὲν χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ
ὁ ταλαίπωρος καὶ [†] ἐλεινὸς καὶ πτωχὸς καὶ τυφλὸς
18 καὶ γυμνός, συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυ-
σίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσης, καὶ ἱμά-
τια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ
τῆς γυμνότητός σου, καὶ κολλούριον ἐγχεῖσαι τοῖς
19 ὀφθαλμοῖς σου ἵνα βλέπῃς. ἐγὼ ὅσοις ἐὰν φιλῶ
ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόη-
20 σον. Ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν
τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν,
[†] εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ
21 καὶ αὐτὸς μετ' ἐμοῦ. Ὁ νικῶν δώσω αὐτῷ καθίσαι
μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐγὼ ἐνίκησα καὶ
ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.
22 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
ἐκκλησίαις.

1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἡνεωγμένη ἐν τῷ
οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς ῥάλλιπτος
λαλούσης μετ' ἐμοῦ, λέγων Ἀνάβα ὧδε, καὶ δεῖξω σοι
2 ἃ δεῖ γενέσθαι. μετὰ ταῦτα εὐθέως ἐγενόμην ἐν
πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ
3 ἐπὶ τὸν θρόνον καθήμενος, καὶ ὁ καθήμενος ὅμοιος
ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἱρίκι κυκλόθεν
4 τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ. καὶ κυκλόθεν
τοῦ θρόνου ἑπτὰ θρόνοι· εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς
θρόνους ἑκοστὶ τέσσαρας πρεσβυτέρους καθημένους πε-
ριβεβλημένους [†] ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς
5 αὐτῶν στεφάνους χρυσοῦς. καὶ ἐκ τοῦ θρόνου ἐκπο-
ρεῖνται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ
λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ἃ εἰσιν
6 τὰ ἑπτὰ πνεύματα τοῦ θεοῦ, καὶ ἐνώπιον τοῦ θρόνου

J

καὶ

θρόνους Αρ.

ἐν

ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. καὶ ἐν μέσῳ
 τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσερα ζῶα
 γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν· καὶ τὸ
 ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεῦτερον
 ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχων τὸ
 πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον
 ὅμοιον ἀετῷ πετομένῳ· καὶ τὰ τέσσερα ζῶα, ἐν
 καθ' ἓν αὐτῶν ἔχων ἀνά πτέρυγας ἑξ, κύκλόθεν
 καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν
 οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες

Ἄγιος ἄγιος ἄγιος Κύριος, ὁ θεός, ὁ παντοκρά-
 τωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

Καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ
 εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ
 ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, πεσοῦνται οἱ
 εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου
 ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς
 τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφά-
 νους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες

Ἄξιός ἐστι, ὁ κύριος καὶ ὁ θεός ἡμῶν, λαβεῖν
 τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι
 σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου
 ἦσαν καὶ ἐκτίσθησαν.

Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου
 ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ
 ὀπίσθεν, κατεσφραγισμένον σφραγίσιν ἑπτά. καὶ
 εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγά-
 λῃ Τίς ἄξιός ἀνοίξαι τὸ βιβλίον καὶ λῦσαι τὰς
 σφραγίδας αὐτοῦ; καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ
 οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοίξαι τὸ
 βιβλίον οὔτε βλέπειν αὐτό. καὶ [ἐγώ] ἔκλαιον πολὺ
 ὅτι οὐδεὶς ἄξιός εὐρέθη ἀνοίξαι τὸ βιβλίον οὔτε
 βλέπειν αὐτό. καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει

οὔτε ἐπὶ τῆς γῆς
 οὔτε

- as it were a glassy sea like unto crystal; and in the midst of the throne*, and round about the throne, four living creatures full of eyes before and behind.
- 7 And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like
- 8 a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and ¹which ¹Or, *which cometh*.
- 9 is to come. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth ²for ever and ²Gr. *unto the ages of the ages*.
- 10 ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth ²for ever and ever, and shall
- 11 cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.
- 5 And I saw ³in the right hand of him that sat on ³Gr. *on* the throne a book written within and on the back,
- 2 close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?
- 3 And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look
- 4 thereon. And I wept much, because no one was found worthy to open the book, or to look thereon:
- 5 and one of the elders saith

* "of the throne" add marg. Or, *before* [Comp. v. 6; vii. 17.]—*Am. Com.*

unto me, Weep not: behold, the Lion that is of
 the tribe of Judah, the Root of David, hath over-
 come, to open the book and the seven seals thereof.
 And I saw in the midst of the throne* and of the 6
 four living creatures, and in the midst of the elders,
 a Lamb standing, as though it had been slain, hav-
 ing seven horns, and seven eyes, which are the
 seven Spirits of God, sent forth into all the earth.
 And he came, and he ²taketh it out of the right 7
 hand of him that sat on the throne. And when 8
 he had taken the book, the four living creatures
 and the four and twenty elders fell down before the
 Lamb, having each one a harp, and golden bowls
 full of incense, which are the prayers of the saints.
 And they sing a new song, saying, Worthy art thou 9
 to take the book, and to open the seals thereof: for
 thou wast slain, and didst purchase unto God with
 thy blood *men* of every tribe, and tongue, and peo-
 ple, and nation, and madest them *to be* unto our God 10
 a kingdom and priests; and they reign upon the
 earth. And I saw, and I heard a voice of many an- 11
 gels round about the throne and the living creatures
 and the elders; and the number of them was ten
 thousand times ten thousand, and thousands of thou-
 sands; saying with a great voice, Worthy is the Lamb 12
 that hath been slain to receive the power, and riches,
 and wisdom, and might, and honour, and glory, and
 blessing. And every created thing which is in the 13
 heaven, and on the earth, and under the earth, and
 on the sea, and all things that are in them, heard I
 saying, Unto him that sitteth on the throne, and unto
 the Lamb, *be* the blessing, and the honour, and the
 glory, and the dominion, for ever and ever.

1 Some ancient
 authorities omit
 seven.

2 Gr. *hath taken*.

3 Gr. *unto the ages
 of the ages*.

* "in the midst of the throne" etc. add marg. Or, *between the throne
 with the four living creatures, and the elders—Am. Com.*

μοι Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς
φυλῆς Ἰούδα, ἡ ρίζα Δαυείδ, ἀνοῖξαι τὸ βιβλίον καὶ
5 τὰς ἑπτὰ σφραγίδας αὐτοῦ. Καὶ εἶδον ἐν

μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ
τῶν πρεσβυτέρων ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον,
ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσιν τὰ
[ἑπτὰ] πνεύματα τοῦ θεοῦ, ἁπεσταλμένοι εἰς πάσαν

ἐστηκὸς

ἀπεσταλμένα

7 τὴν γῆν. καὶ ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ
8 καθήμενου ἐπὶ τοῦ θρόνου. Καὶ ὅτε ἔλαβεν τὸ βι-

βλίον, τὰ τέσσερα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρε-
σβύτεροι ἔπεσαν ἐνώπιον τοῦ ἁρνίου, ἔχοντες ἕκαστος
κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιμαμάτων,
9 αἱ εἰσιν αἱ προσερχαὶ τῶν ἁγίων· καὶ ᾄδουσιν
ὠδὴν καινὴν λέγοντες

ᾄ

Ἄξιός ἐστι λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς
σφραγίδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἡγόρασας τῷ
θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ
10 γλώσσης καὶ λαοῦ καὶ ἔθνους, καὶ ἐποίησας
αὐτοὺς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς, καὶ
βασιλεύουσιν ἐπὶ τῆς γῆς.

11 καὶ εἶδον, καὶ ἤκουσα τὴν φωνὴν ἀγγέλων πολλῶν
κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων,
καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ
12 χιλιάδες χιλιάδων, λέγοντες φωνῇ μεγάλῃ

ὡς

Ἄξιόν ἐστιν ὁ ἄρνιον τὸ ἐσφαγμένον λα-
βεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ
13 ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

Ἄξιός

καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς
καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης [ἐστίν],
καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας

λέγοντα

Τῷ καθήμενῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἁρνίῳ
ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κρά-
τος εἰς τοὺς αἰῶνας τῶν αἰώνων.

τῷ θρόνῳ

καὶ τὰ τέσσερα ζῶα ἔλεγον Ἀμήν, καὶ οἱ πρεσβύ- 14
τεροι ἔπεσαν καὶ προσεκύνησαν.

Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν 1
ἑπτὰ σφραγίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώ-
ων λέγοντος ὡς φωνῇ βροντῆς Ἔρχου. καὶ εἶδον, καὶ 2
ἰδοὺ ἵππος λεγκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων
τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ
ἵνα νικήσῃ.

Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν 3
δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος Ἔρχου.
καὶ ἐξῆλθεν ἄλλος ἵππος πγρρός, καὶ τῷ καθημένῳ 4
ἐπ' αὐτὸν ἐδόθη [αὐτῷ] λαβεῖν τὴν εἰρήνην [ἐκ] τῆς γῆς
καὶ ἵνα ἀλλήλους σφάξουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα
μεγάλη.

Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν 5
τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος Ἔρχου. καὶ
εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν
ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. καὶ ἤκουσα ὡς φωνὴν 6
ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν Χοῖνιξ σίτου
δηναρίον, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ τὸ
ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

Καὶ ὅτε 7
ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ
τετάρτου ζώου λέγοντος Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ 8
ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω [αὐτοῦ] ὄνομα
αὐτῷ [Ο] Θάνατος, καὶ ὁ ἄδης ἠκολούθει μετ' αὐ-
τοῦ, καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς
γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λίμῳ καὶ ἐν θα-
νάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

Καὶ 9
ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ
θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λό-
γον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. καὶ 10
ἔκραξαν φωνῇ μεγάλῃ λέγοντες Ἔως πότε, ὁ δε-
σπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς
τὸ αἷμα ἡμῶν ἐκ τῶν κατοικοῦντων ἐπὶ τῆς
γῆς; καὶ ἐδόθη αὐτοῖς ἐκάστῳ στολὴ λευκή, καὶ 11

14 And the four living creatures said, Amen. And the elders fell down and worshipped.

6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come¹. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

¹ Some ancient authorities add *and see*.

3 And when he opened the second seal, I heard the 4 second living creature saying, Come¹. And another horse came forth, a red horse: and to him that sat thereon it was given to take ²peace from the earth, and that they should slay one another: and there was given unto him a great sword.

² Some ancient authorities read *the peace of the earth*.

5 And when he opened the third seal, I heard the third living creature saying, Come¹. And I saw, and behold, a black horse; and he that sat thereon 6 had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A ³measure* of wheat for a ⁴penny, and three measures of barley for a ⁴penny; and the oil and the wine hurt thou not.

³ Gr. *chanix*, a small measure.
⁴ See marginal note on Matt. xviii. 28.

7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come¹. 8 And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with ⁵death, and 5 Or, *pestilence* by the wild beasts of the earth.

9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which 10 they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell 11 on the earth? And there was given them to each one a white robe; and

* "A measure" etc. add marg. [instead of marg. ³ and ⁴] Or, *A chænix* (i.e. about a quart) of wheat for a shilling—implying great scarcity.—*Am. Com.*

it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should 'be fulfilled*.

¹ Some ancient authorities read have fulfilled their course.

And I saw when he opened the sixth seal, and ¹² there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto ¹³ the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was ¹⁴ removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, ¹⁵ and the ²chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and ¹⁶ they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the ¹⁷ great day of their wrath is come; and who is able to stand?

² Or, military tribunes
Gr. chiliarchs.

After this I saw four angels standing at the four ⁷ corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ² ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the ³ sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard ⁴ the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe

* For "be fulfilled" read "be fulfilled *in number*" and then let the marg. and the text exchange places. — *Am. Com.*

- ἔρρεθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν,
 ἕως ᾗ πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀ- πληρωσασιν
 δελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτένεσθαι ὥς καὶ
 12 αὐτοί. Καὶ εἶδον ὅτε ἡνοίξεν τὴν σφρα-
 γίδα τὴν ἕκτην, καὶ σεισμός μέγας ἐγένετο, καὶ
 ὁ ἥλιος ἐγένετο μέλας ὥς σάκκος τρίχινος, καὶ
 13 ἡ σελήνη ὅλη ἐγένετο ὥς αἷμα, καὶ οἱ ἀστέρες τοῦ
 οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὥς σὺν ἑκὶν βάλαντι τοὺς
 14 ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη, καὶ ὁ
 οὐρανὸς ἀπεχωρίσθη ὥς βιβλίον ἐλισσόμενον, καὶ ἐλισσόμενος
 πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.
 15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεφιστῆρες καὶ
 οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς
 δοῦλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια
 16 καὶ εἰς τὰς πέτρας τῶν ὀρέων· καὶ λέγουσιν τοῖς
 ὄρεσιν καὶ ταῖς πέτρας Πέσατε ἐφ' ἡμᾶς καὶ
 κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθιμένου ἐπὶ
 17 τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου, ὅτι
 ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ τίς
 δύναται σταθῆναι;
 1 ᾤ Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ Καὶ μετὰ
 τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσ-
 σαρὰς ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ
 τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δέν- ἐπὶ [τε]
 2 δρον. καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ
 ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος, καὶ ἀνατολῶν
 ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἔκραξεν
 ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,
 3 λέγων Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν
 μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ
 4 θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Καὶ ἤκουσα
 τὸν ἀριθμὸν τῶν σφραγισμένων, ἑκατὸν τεσσαράκον-
 τα τέσσαρες χιλιάδες, σφραγισμένοι ἐκ πάσης φυλῆς

υἱῶν Ἰσραὴλ·

ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι, 5

ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες,

ἐκ φυλῆς Γαδ δώδεκα χιλιάδες,

ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, 6

ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες,

ἐκ φυλῆς Μανασσὴ δώδεκα χιλιάδες,

ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, 7

ἐκ φυλῆς Λευεὶ δώδεκα χιλιάδες,

ἐκ φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες,

ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, 8

ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες,

ἐκ φυλῆς Βενιαμὲν δώδεκα χιλιάδες ἐσφραγισμένοι.

Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι 9
αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ
λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώ-
πιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκάς, καὶ
φοίνικες ἐν ταῖς χερσὶν αὐτῶν· καὶ κράζουσι φωνῇ μεγάλῃ 10
λέγοντες

Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ

τῷ θρόνῳ καὶ τῷ ἀρνίῳ.

καὶ πάντες οἱ ἄγγελοι ἱστῆκεισαν κύκλῳ τοῦ θρόνου καὶ 11
τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπесαν
ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύ-
νησαν τῷ θεῷ, λέγοντες 12

Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ

εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς

τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων [· ἀμήν].

Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι Οὗτοι 13
οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς τίνες εἰσὶν καὶ
πόθεν ἦλθον; καὶ εἶρηκα αὐτῷ Κύριέ μου, σὺ οἶδας. 14
καὶ εἶπέν μοι Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως
τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἔλε-
ψαν

of the children of Israel.

- 5 Of the tribe of Judah *were* sealed twelve thousand:

Of the tribe of Reuben twelve thousand:

Of the tribe of Gad twelve thousand:

- 6 Of the tribe of Asher twelve thousand:

Of the tribe of Naphtali twelve thousand:

Of the tribe of Manasseh twelve thousand:

- 7 Of the tribe of Simeon twelve thousand:

Of the tribe of Levi twelve thousand:

Of the tribe of Issachar twelve thousand:

- 8 Of the tribe of Zebulun twelve thousand:

Of the tribe of Joseph twelve thousand:

Of the tribe of Benjamin *were* sealed twelve thousand.

- 9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;
10 and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto
11 the Lamb. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on
12 their faces, and worshipped God, saying, Amen:

- 'Blessing, and glory, and wisdom, and thanksgiving,
and honour, and power, and might, *be* unto our God

- 13 ²for ever and ever. Amen. And one of the elders

- answered, saying unto me, These which are arrayed

- 14 in the white robes, who are they, and whence came

- 14 they? And I ³say unto him, My lord, thou knowest.

And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made

¹ Gr. *The blessing, and the glory, &c.*

² Gr. *unto the ages of the ages.*

³ Gr. *have said.*

them white in the blood of the Lamb. Therefore 15
are they before the throne of God; and they serve
him day and night in his temple: and he that sit-
teth on the throne shall spread his tabernacle over
them. They shall hunger no more, neither thirst 16
any more; neither shall the sun strike upon them,
nor any heat: for the Lamb which is in the midst of 17
the throne* shall be their shepherd, and shall guide
them unto fountains of waters of life: and God
shall wipe away every tear from their eyes.

And when he opened the seventh seal, there fol- 8
lowed a silence in heaven about the space of half an
hour. And I saw the seven angels which stand be- 2
fore God; and there were given unto them seven
trumpets.

And another angel came and stood ¹over the al- 3
tar, having a golden censer; and there was given
unto him much incense, that he should ²add it unto
the prayers of all the saints upon the golden altar
which was before the throne. And the smoke of 4
the incense, ³with the prayers of the saints, went up
before God out of the angel's hand. And the angel 5
⁴taketh the censer; and he filled it with the fire of
the altar, and cast it ⁵upon the earth: and there fol-
lowed thunders, and voices, and lightnings, and an
earthquake.

¹ Or, at

² Gr. give.

³ Or, for

⁴ Gr. hath taken.

⁵ Or, into

And the seven angels which had the seven trump- 6
ets prepared themselves to sound.

And the first sounded, and there followed hail and 7
fire, mingled with blood, and they were cast ⁵upon
the earth: and the third part of the earth was burnt
up, and the third part of the trees was burnt up, and
all green grass was burnt up.

And the second angel sounded, and as it were a 8
great mountain burning with fire was cast into the
sea: and the third part of the sea became blood;
and there died the third part of the creatures which 9
were in the sea, *even* they that had life; and the

* "of the throne" add marg. Or, *before* (See iv. 6.)—*Am. Com.*

15 **ΚΑΝΑΝ** αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου. διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ
 16 θρόνου σκηνώσει ἐπ' αὐτούς. οὐ πεινάουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ
 17 ἥλιος οὐδὲ πᾶν καῖμα, ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων· καὶ ἔξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

1 **Καὶ ὅταν ἤνοιξεν τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο**
 2 **σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμίωρον.** καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἑδόθησαν
 3 αὐτοῖς ἑπτὰ σάλπιγγες. **Καὶ ἄλλος ἄγγελος**

ἐδόθη

ἦλθεν καὶ ἐστάθη ἐπὶ τὸν θύσιαστήριον· ἔχων λιβανω-
 τὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δώσει ταῖς προσερχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον
 4 τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. καὶ ἀνέβη ὁ καπνὸς τῶν θυμιμάτων ταῖς προσερχαῖς τῶν ἁγίων ἐκ
 5 χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ. καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτόν, καὶ ἐφέμισεν αὐτὸν ἐκ τοῦ πύργου τοῦ θύσιαστήριου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ
 6 καὶ σεισμός. **Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχον-**

τὸ θυσιαστήριον

ἀστραπαὶ καὶ φωναὶ

τες τὰς ἑπτὰ σάλπιγγας ἠτοίμασαν αὐτοὺς ἵνα σαλπίσωσιν.

7 **Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλασα καὶ πῦρ μεμιγμένα ἐν αἵματι,** καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων
 8 κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη. **Καὶ**

ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πύρι καίομενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ
 9 τρίτον τῆς θαλάσσης αἷμα, καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ

τρίτον τῶν πλοίων διεφθάρησαν. Καὶ ὁ τρίτος ¹⁰
 ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἄστηρ
 μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν
 ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα ¹¹
 τοῦ ἀστέρος λέγεται Ὁ Ἄψινθος. καὶ ἐγένετο τὸ τρίτον
 τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέ-
 θανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν. Καὶ ¹²
 ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ
 ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν
 ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ
 φάνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.

Αρ.

Καὶ εἶδον, καὶ ἤκουσα ἑνὸς αἰετοῦ πετομένου ἐν ¹³
 μεσουρανήματι λέγοντος φωνῇ μεγάλῃ Οὐαὶ οὐαὶ
 τοῖς κατοικοῦσιν οὐαὶ τοῖς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν
 φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελ-
 λόντων σαλπίζειν.

αὐτοῖς

εὐρωσιν

Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον ἀστέρα ἐκ ¹
 τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ
 κλεῖς τοῦ φρέατος τῆς ἀβύσσου· καὶ ἤνοιξεν τὸ φρέαρ τῆς ²
 ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς
 καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ
 τοῦ καπνοῦ τοῦ φρέατος. καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ³
 ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν
 ἐξουσίαν οἱ σκορπιοὶ τῆς γῆς. καὶ ἐρρέθη αὐταῖς ἵνα μὴ ⁴
 ἀδικήσουσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν
 οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔ-
 χουσι τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων.
 καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα ⁵
 βασανισθῇσονται μῆνας πέντε· καὶ ὁ βασανισμὸς αὐ-
 τῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.
 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι ⁶
 τὸν θάνατον καὶ οὐ μὴ εὑρήσουσιν αὐτόν, καὶ ἐπι-
 θυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν.

third part of the ships was destroyed.

10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the foun-
11 tains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

13 And I saw, and I heard 'an eagle, flying in mid ^{1 Gr. one eagle} heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

9 And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to
2 him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the
3 smoke of the pit. And out of the smoke came forth locusts upon the earth; and power was given them,
4 as the scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of
5 God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man.
6 And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them.

¹ Gr. *likenesses*.

And the ¹shapes of the locusts were like unto horses ⁷
prepared for war; and upon their heads as it were
crowns like unto gold, and their faces were as men's
faces. And they had hair as the hair of women, ⁸
and their teeth were as *the teeth* of lions. And they ⁹
had breastplates, as it were breastplates of iron;
and the sound of their wings was as the sound of
chariots, of many horses rushing to war. And they ¹⁰
have tails like unto scorpions, and stings; and in
their tails is their power to hurt men five months.
They have over them as king the angel of the abyss: ¹¹
his name in Hebrew is Abaddon, and in the Greek
tongue he hath the name ²Apollyon.

² That is, *Destroyer*.

The first Woe is past: behold, there come yet two ¹²
Woes hereafter.

³ Gr. *one voice*.

And the sixth angel sounded, and I heard ³a voice ¹³
from the horns of the golden altar which is before
God, one saying to the sixth angel, which had the ¹⁴
trumpet, Loose the four angels which are bound at
the great river Euphrates. And the four angels ¹⁵
were loosed, which had been prepared for the hour
and day and month and year, that they should kill
the third part of men. And the number of the armies ¹⁶
of the horsemen was twice ten thousand times ten
thousand: I heard the number of them. And thus ¹⁷
I saw the horses in the vision, and them that sat on
them, having breastplates *as* of fire and of hyacinth
and of brimstone: and the heads of the horses are
as the heads of lions; and out of their mouths pro-
ceedeth fire and smoke and brimstone. By these ¹⁸
three plagues was the third part of men killed, by
the fire and the smoke and the brimstone, which
proceeded out of their mouths. For the power of ¹⁹
the horses is in their mouth, and in their tails: for
their tails

7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμα-
 σμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς
 8 στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς
 8 πρόσωπα ἀνθρώπων, καὶ εἶχαν τρίχας ὡς τρίχας γυναικῶν,
 9 καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχαν
 θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων
 αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων
 10 εἰς πόλεμον· καὶ ἔχουσιν οὐρὰς ὅμοιας σκορπίοις
 καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν
 11 ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. ἔχουσιν ἐπ' αὐ-
 τῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ
 Ἑβραϊστὶ Ἀβαδδὼν καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει
 12 Ἀπολλύων. Ἡ Οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ
 ἔρχεται ἔτι δύο Οὐαὶ μετὰ ταῦτα.

ὅμοιοι

ὁμοίους *Ap.†*

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν
 μίαν ἐκ τῶν κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ
 14 ἐνώπιον τοῦ θεοῦ, λέγοντα τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν
 σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδε-
 15 μένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. καὶ
 ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν
 ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἑνιαυτόν, ἵνα ἀπο-
 16 κτείνωσιν τὸ τρίτον τῶν ἀνθρώπων. καὶ ὁ ἀριθμὸς
 τῶν στρατευμάτων τοῦ ἱππικοῦ δις μυριάδες μυριάδων·
 17 ἤκουσα τὸν ἀριθμὸν αὐτῶν. καὶ οὕτως εἶδον τοὺς
 ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν,
 ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις·
 καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ
 ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς
 18 καὶ θείον. ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθη-
 σαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ
 καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στο-
 19 μάτων αὐτῶν. ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι
 αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ

οὔτε γ. οὐδὲ

φαρμακῶν

ἔσται, ἀλλ'...σαλπίζειν·

αὐτῶν ὅμοιαι ὕφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς
 ἀδικοῦσιν. καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπε- 29
 κταίνθησαν ἐν ταῖς πληγαῖς ταύταις, ὅ^ν μετενόησαν
 ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσ-
 κινήσουσιν τὰ δαιμόνια καὶ τὰ εἰδωλα τὰ χργῶ
 καὶ τὰ ἄργγρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ
 τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκογ-
 εῖν οὔτε περιπατεῖν, καὶ οὐ μετενόησαν ἐκ τῶν 21
 φόνων αὐτῶν οὔτε ἐκ τῶν ἴφαρμάκων αὐτῶν οὔτε ἐκ
 τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐ-
 τῶν. Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν 1
 καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην,
 καὶ ἡ ἱρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον
 αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι
 πυρός, καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον 2
 ἠνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν
 ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,
 καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκάται. καὶ 3
 ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν
 φωνάς. Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἤμελλον 4
 γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέ-
 γουσαν Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί,
 καὶ μὴ αὐτὰ γράψῃς. Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα 5
 ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρεν τὴν χεῖρα
 αὐτοῦ τὴν δεξιάν εἰς τὸν οὐρανόν, καὶ ὤμοσεν 6
 ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς ἐκτι-
 σεν τὸν οὐρανόν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ
 τὰ ἐν αὐτῇ [καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ],
 ὅτι χρόνος οὐκέτι ἔσται· ἀλλ' ἐν ταῖς ἡμέραις τῆς 7
 φωνῆς τοῦ ἐβδίκου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,
 καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ θεοῦ, ὡς ἐηγγέλisen
 τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις. Καὶ ἡ φωνὴ 8
 ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ

are like unto serpents, and have heads; and with
 20 them they do hurt. And the rest of mankind,
 which were not killed with these plagues, repented
 not of the works of their hands, that they should
 not worship ¹devils, and the idols of gold, and of ¹ Gr. *demons*.
 silver, and of brass, and of stone, and of wood;
 21 which can neither see, nor hear, nor walk: and they
 repented not of their murders, nor of their sorcer-
 ies, nor of their fornication, nor of their thefts.

10 And I saw another strong angel coming down out
 of heaven, arrayed with a cloud; and the rainbow
 was upon his head, and his face was as the sun, and
 2 his feet as pillars of fire; and he had in his hand a
 little book open: and he set his right foot upon the
 3 sea, and his left upon the earth; and he cried with
 a great voice, as a lion roareth: and when he cried,
 4 the seven thunders uttered their voices. And when
 the seven thunders uttered *their voices*, I was about
 to write: and I heard a voice from heaven saying,
 Seal up the things which the seven thunders uttered,
 5 and write them not. And the angel which I saw
 standing upon the sea and upon the earth lifted up
 6 his right hand to heaven, and sware by him that
 liveth ²for ever and ever, who created the heaven
 and the things that are therein, and the earth and
 the things that are therein, ³and the sea and the
 things that are therein, that there shall be ⁴time* no
 7 longer: but in the days of the voice of the seventh
 angel, when he is about to sound, then is finished
 the mystery of God, according to the good tidings
 which he declared to his servants the prophets.
 8 And the voice which I heard from heaven, *I heard*
it again speaking with me,

² Gr. *unto the ages of the ages*.

³ Some ancient authorities omit *and the sea and the things that are therein*.

⁴ Or, *delay*

* Substitute marg. * ("delay") for the text.—*Am. Com.*

and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. And I went unto the angel, saying 9 unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the little book out 10 of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. And they say unto me, 11 Thou must prophesy again ¹over many peoples and nations and tongues and kings.

¹ Or, concerning

And there was given me a reed like unto a rod: **11**

² Gr. saying.

²and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And 2

³ Gr. cast without.

the court which is without the temple ³leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. And I will give unto 3 my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the 4

⁴ Gr. *unpstands*.

two ⁴candlesticks, standing before the Lord of the earth. And if any man desireth to hurt them, fire 5 proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. These have the 6 power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And when they shall have finished 7 their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them.

καὶ λέγουσαν Ὑπαγε λάβε τὸ βιβλίον τὸ ἠνεωγμένον
ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θα-
9 λάσσης καὶ ἐπὶ τῆς γῆς. καὶ ἀπῆλθα πρὸς τὸν
ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον.
καὶ λέγει μοι Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ
σοὺ τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σοὺ ἔσται
ο γλυκὺ ὡς μέλι. καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς
χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν
ἐν τῷ στόματί μου ὡς μέλι γλυκύν. καὶ ὅτε ἔφαγον
11 αὐτό, ἐπικράνθη ἡ κοιλία μου. καὶ λέγουσίν μοι Δεῖ
σε πάλιν προφητεῖσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ
12 γλώσσαις καὶ βασιλεῦσιν πολλοῖς. Καὶ ἐδό-
θη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων Ἐγειρε καὶ μέ-
τρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ
2 τοὺς προσκυνοῦντας ἐν αὐτῷ. καὶ τὴν αὐλὴν τὴν
ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν, καὶ μὴ αὐτὴν με-
τρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν
ἀγίαν πατήσουσιν μῆνας τεσσεράκοντα [καὶ] δύο.
3 καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεῖ-
σουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, Ἐπιβεβλη-
4 μένους ἡ σάκκους. Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ
δύο λυχνίδαι [αἱ] ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες.
5 καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται
ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς
αὐτῶν καὶ εἴ τις ἠελήσῃ αὐτοὺς ἀδικῆσαι, οὕτως
6 δεῖ αὐτὸν ἀποκτανθῆναι. οὗτοι ἔχουσιν τὴν ἐξουσίαν
κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ἔτιος βρέχῃ τὰς ἡμέρας
τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν
ἡδάρτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάζει τὴν
7 γῆν ἐν πάσῃ πληγῇ ὅσάκις ἐὰν θελήσωσιν. καὶ
ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ
ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν
πόλεμον καὶ νικᾷ αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

T T T

Ap.†

θέλει ο. θελήσει

καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως 8
 τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα
 καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.
 καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν 9
 καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ,
 καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς
 μνήμα. καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν 10
 ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμπουσιν
 ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς
 κατοικοῦντας ἐπὶ τῆς γῆς. καὶ μετὰ [τὰς] τρεῖς ἡμέρας 11
 καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσήλθεν [ἐν]
 αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ
 φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς·
 καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λε- 12
 γούσης· αὐτοῖς Ἀνάβατε ὧδε, καὶ ἀνέβησαν εἰς
 τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς
 οἱ ἐχθροὶ αὐτῶν. Καὶ ἐν ἐκείνῃ τῇ ᾠρᾷ ἐγένετο 13
 σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν,
 καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων
 χιλιάδες ἑπτὰ, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδω-
 καν δόξαν τῷ θεῷ τοῦ οὐρανοῦ. Ἡ Οὐαὶ 14
 ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ Οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

Καὶ ὁ ἑβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο 15
 φωναὶ μεγάλα ἐν τῷ οὐρανῷ, λέγοντες

Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου
 ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεῖ-
 σαι εἰς τοὺς αἰῶνας τῶν αἰώνων.

καὶ οἱ ἑκοσι τέσσαρες πρεσβύτεροι [οἱ] ἐνώπιον τοῦ 16
 θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ
 πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ, λέγοντες 17

Εὐχαριστοῦμέν σοι, κύριε, ὁ θεός, ὁ παντο-
 κράτωρ, ὁ ὢν καὶ ὁ ᾄων, ὅτι ἔληφες
 τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας·

φωνὴν μεγάλην
 ἐκ τοῦ οὐρανοῦ
 λέγουσαν

οἱ ἐνώπιον τοῦ
 θεοῦ καθεῖνται

καὶ

- 8 And their 'dead bodies *lie* in the street of the great ^{1 Gr. carcase.} city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples and tribes and tongues and nations do *men* look upon their 'dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them' that dwell on the earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake ^{2 Gr. names of men, seven thousand.} seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.
- 14 The second Woe is past: behold, the third Woe cometh quickly.
- 15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign ^{3 Gr. unto the ages of the ages.} for ever and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign.

And the nations were wroth, and thy wrath came, 18
and the time of the dead to be judged, and *the time*
to give their reward to thy servants the prophets,
and to the saints, and to them that fear thy name,
the small and the great; and to destroy them that
destroy the earth.

1 Or, testament

And there was opened the temple of God that is in 19
heaven; and there was seen in his temple the ark of his
'covenant; and there followed lightnings, and voices,
and thunders, and an earthquake, and great hail.

And a great sign was seen in heaven; a woman 12
arrayed with the sun, and the moon under her feet,
and upon her head a crown of twelve stars; and 2
she was with child: and she crieth out, travailing in
birth, and in pain to be delivered. And there was 3
seen another sign in heaven; and behold, a great
red dragon, having seven heads and ten horns, and
upon his heads seven diadems. And his tail draw- 4
eth the third part of the stars of heaven, and did
cast them to the earth: and the dragon stood before
the woman which was about to be delivered, that
when she was delivered, he might* devour her child.
And she was delivered of a son, a man child, who 5
is to rule all the nations with a rod of iron: and her
child was caught up unto God, and unto his throne.
And the woman fled into the wilderness, where she 6
hath a place prepared of God, that there they may
nourish her a thousand two hundred and threescore
days.

And there was war in heaven: Michael and his 7
angels *going forth* to war with the dragon; and the
dragon warred and his angels; and they prevailed 8
not, neither was their place found any more in
heaven. And the great dragon was cast down, the 9
old serpent, he that is called the Devil and

* For "stood . . . was . . . was . . . might" read "standeth . . .
is . . . is . . . may"—*Am. Com.*

- 18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή
σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦ-
ναι τὸν μισθὸν τοῖς δοῦλοῖς σου τοῖς προ-
φήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβοῦμένοις
τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγά-
λους, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.
- 19 καὶ ἡνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ
ᾤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ
αὐτοῦ· καὶ ἐγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βρονταὶ
καὶ σεισμὸς καὶ χάλαζα μεγάλη.

- 1 Καὶ σημεῖον μέγα ᾤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβε-
βλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν
αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων
- 2 δώδεκα, καὶ ἐν γαστρὶ ἔχουσα· καὶ κράζει ὡδίνοῦσα καὶ
3 βασιζομένη τεκεῖν. καὶ ᾤφθη ἄλλο σημεῖον ἐν τῷ
οὐρανῷ, καὶ ἰδοὺ δράκων ὁ μέγας πυρρός, ἔχων κεφαλὰς
ἐπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἐπτὰ
4 διαδήματα, καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέ-
ρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ
ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης
5 τεκεῖν, ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ. καὶ
ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ
ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον αὐτῆς
6 πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. καὶ ἡ γυνὴ
ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμέ-
νον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ ἡρέψωσιν αὐτὴν ἡμέρας χιλί-
7 ας διακοσίας ἐξήκοντα. Καὶ ἐγένετο πόλεμος
ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πο-
λεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησεν
8 καὶ οἱ ἄγγελοι αὐτοῦ, καὶ οὐκ ἔσχυσεν, οὐδὲ τόπος εὐ-
9 ρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. καὶ ἐβλήθη ὁ δράκων ὁ
μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ

ἔχουσα κράζει,

πυρρὸς μέγας

τρέφουσιν

ἔσχυσαν

ΣΑΤΑΝΑΣ, ὁ πλανῶν τὴν οἰκουμένην ὄλην, — ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν 10

Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγwor τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός· καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα 11 τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου· διὰ τοῦτο ἐγφραίνεσθε, ὧ οὐρανοὶ καὶ 12 οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν 13 τὴν γυναῖκα ἧτις ἔτεκεν τὸν ἄρσενα. καὶ ἐδόθησαν τῇ 14 γυναικὶ αἱ δύο πτέρυγες τοῦ αἵτου τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἡμῖς καιροῦ ἀπὸ προσώπου τοῦ ὄφεως. καὶ ἔβαλεν ὁ ὄφεις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω 15 τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ. καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ 16 γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμόν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ· καὶ ὠργίσθη ὁ δράκων 17 ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ· καὶ ἐστάθη 18 ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον 1 κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα 2 βλασφημίας. καὶ τὸ θηρίον ὃ εἶδον ἦν ὁμοιον 3 παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα

- Satan, the deceiver of the whole ¹world; he was cast ¹ Gr. *inhabited*
down to the earth, and his angels were cast down with ² *earth.*
10 him. And I heard a great voice in heaven, saying, ² *Or, Now is the*
²Now is come the salvation, and the power, and the *salvation, and the*
kingdom of our God, and the authority of his Christ: *power, and the*
for the accuser of our brethren is cast down, which *kingdom, become*
11 accuseth them before our God day and night. And *our God's, and*
they overcame him because of the blood of the *the authority is*
Lamb, and because of the word of their testimony; *become his*
and they loved not their life even unto death. *Christ's*
12 Therefore rejoice, O heavens, and ye that ³dwell in ³ Gr. *tabernacle.*
them. Woe for the earth and for the sea: because
the devil is gone down unto you, having great
wrath, knowing that he hath but a short time.
13 And when the dragon saw that he was cast down
to the earth, he persecuted the woman which
14 brought forth the man *child*. And there were giv-
en to the woman the two wings of the great eagle,
that she might fly into the wilderness unto her
place, where she is nourished for a time, and times,
15 and half a time, from the face of the serpent. And
the serpent cast out of his mouth after the woman
water as a river, that he might cause her to be car-
16 ried away by the stream. And the earth helped
the woman, and the earth opened her mouth, and
swallowed up the river which the dragon cast out
17 of his mouth. And the dragon waxed wroth with
the woman, and went away to make war with the
rest of her seed, which keep the commandments of
18 God, and hold the testimony of Jesus: and he
stood* upon the sand of the sea.

And I saw a beast coming up out of the sea, hav-
ing ten horns and seven heads, and on his horns ten
diadems, and upon his heads names of blasphemy.
2 And the beast which I saw was like unto a leopard,
and his feet were as *the feet* of a bear, and his mouth

* "he stood" add marg. Some ancient authorities read *I stood* etc.,
connecting the clause with what follows.—*Am. Com.*

¹ Gr. *slain*.

² Or, *to do his works during*
See Dan. xi. 28.

³ Gr. *tabernacle*.

⁴ Some ancient authorities omit
And it was given
... *overcome*
them.

⁵ Or, *written from the foundation of the world in the book . . . slain**

⁶ The Greek text in this verse is somewhat uncertain.

⁷ Or, *leadeth into captivity*

as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. And *I* ³ saw one of his heads as though it had been 'smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; and they ⁴ worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? and there was given to him ⁵ a mouth speaking great things and blasphemies; and there was given to him authority ² to continue forty and two months. And he opened his mouth for ⁶ blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that ³ dwell in the heaven. ⁴ And it was given unto him to make war ⁷ with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. And all that dwell ⁸ on the earth shall worship him, *every one* whose name hath not been ⁵ written in the book of life of the Lamb that hath been slain from the foundation of the world. If any man hath an ear, let him hear. ⁹ ⁶ If any man ⁷ *is* for captivity, into captivity he goeth: ¹⁰ if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

And I saw another beast coming up out of the ¹¹ earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the ¹² authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should ¹³ even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth ¹⁴ them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke

* Let marg. ⁵ and the text exchange places. [Comp. xvii. 8.]—*Am. Com.*

λεόντων

τὸ θηρίον

ἀποκτείνει *Αρ.*

αὐτοῦ ὡς στόμα ἸΕΡΟΝΤΟΣ. καὶ ἔδωκεν αὐτῷ ὁ δράκων
 τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν
 3 μεγάλην. καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην
 εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη.
 4 καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, καὶ προσε-
 κύνησαν τῷ δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ,
 καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες Τίς ὅμοιος τῷ
 5 θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ; καὶ ἐδόθη
 αὐτῷ ΣΤΟΜΑ ΛΑΛΟΥΝ ΜΕΓΑΛΑ καὶ βλασφημίας, καὶ ἐδόθη
 αὐτῷ ἐξουσία ΠΟΙῆσαι μῆνας τεσσεράκοντα [καὶ] δύο.
 6 καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν,
 βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς
 7 ἐν τῷ οὐρανῷ σκηνούντας. [καὶ ἐδόθη αὐτῷ ΠΟΙῆσαι
 ΠΟΛΕΜΟΝ ΜΕΤὰ Τῶν ἈΓΙΩΝ καὶ ΝΙΚῆσαι Αὐτοῖς,] καὶ
 ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ
 8 γλῶσσαν καὶ ἔθνος. καὶ προσκυνήσουσιν αὐτὸν πάντες
 οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οἳ οὐ γέγραπται τὸ ὄνομα
 αὐτοῦ ἐν τῷ ΒΙΒΛίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμέ-
 9 νοῦ ἀπὸ καταβολῆς κόσμου. Εἴ τις ἔχει οὗς ἀκουσάτω.
 10 εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ
 τις ἐν μαχαίρῃ ἀποκτενέει, δεῖ αὐτὸν ἐν μαχαίρῃ ἀπο-
 κτανθῆναι. Ὡδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν
 11 ἀγίων. Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ
 τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς
 12 δράκων. καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν
 ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ
 κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον,
 13 οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. καὶ ποιεῖ
 σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαί-
 14 νειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. καὶ πλανᾷ τοὺς
 κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ
 ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν
 ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν

Αρ. 4

ποιήσαι | τὴν εἰ-
κόνα

δοῦσαι Αρ. 4

δυναταί

ἐστίν

ἑξακόσιοι ! Αρ. 4

τῆς μαχαίρης καὶ ἔξησεν. καὶ ἐδόθη ἡ αὐτῇ δοῦναι πνεῦμα 15
τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου
καὶ ποιήσῃ ἡ ἴνα ὅσοι ἔλθουν ΜΗ ΠΡΟΣΚΥΝΗΣΑΙ Τῇ Εἰκόνι
τοῦ θηρίου ἀποκτανθῶσιν. καὶ ποιεῖ πάντας, τοὺς μικροὺς 16
καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτω-
χοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσιν
αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ
τὸ μέτωπον αὐτῶν, [καὶ] ἵνα μὴ τις δύνηται ἀγοράσαι 17
ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ
θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. Ὡςδε ἡ σο- 18
φία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θη-
ρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ 19
ἑξακόσιοι ἑξήκοιτα ἑξ.

γὰρ οἱ

Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἐστὸς ἐπὶ τὸ ὄρος Σιών, 1
καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοιτα τέσσαρες χιλιάδες
ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ
γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. καὶ ἤκουσα 2
φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὕδατων πολλῶν
καὶ ὡς φωνὴν βροτῆς μεγάλης, καὶ ἡ φωνὴ ἦν ἤκουσα
ὡς κιθαρωδῶν καθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. καὶ 3
ἄδουσιν ὡς ᾠδὴν κληνὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον
τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς
ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοιτα 4
τέσσαρες χιλιάδες, οἱ ἡγερασμένοι ἀπὸ τῆς γῆς. οὗτοί
εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαι, παρθένοι γὰρ
εἰσιν· οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ·
οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ
καὶ τῷ ἀρνίῳ, καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὔρεθι 5
ψεῦδος· ἅμωμοί εἰσιν.

Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, 6
ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς καθημένους
ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ
λαόν, λέγων ἐν φωνῇ μεγάλῃ· Φοβήθητε τὸν θεὸν καὶ δότε 7

15 of the sword, and lived. And it was given unto him to give breath to it, *even* to the image of the beast, ¹that the image of the beast should both speak, and cause that as many as should not worship 16 the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their 17 forehead; and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of 18 the beast or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is ²Six hundred and sixty and six.

¹ Some ancient authorities read that *even* the image of the beast should speak; and he shall cause &c.

14 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of 2 his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* as the voice of harpers harping 3 with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of 4 the earth. These are they which were not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the 5 firstfruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish.

² Some ancient authorities read Six hundred and sixteen.

6 And I saw another angel flying in mid heaven, having an eternal gospel* to proclaim unto them that ³dwell on the earth, and unto every nation and tribe 7 and tongue and people; and he saith with a great voice, Fear God, and give

³ Gr. *et.*

* For "an eternal gospel" read "eternal good tidings"—*Am. Com.*

him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.

And another, a second angel, followed, saying, 8 Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

And another angel, a third, followed them, saying 9 with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of 10 the wrath of God, which is ¹prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of 11 their torment goeth up ²for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, they 12 that keep the commandments of God, and the faith of Jesus.

¹ Gr. mingled.

² Gr. unto ages of ages.

³ Or, in the Lord. From henceforth, yea, saith the Spirit

And I heard a voice from heaven saying, Write, 13 Blessed are the dead which die ³in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

⁴ Or, the Son

And I saw, and behold, a white cloud; and on the 14 cloud *I saw* one sitting like unto ⁴a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from 15 the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ⁵over-ripe*. And he that sat on the cloud 16 cast his sickle upon the earth; and the earth was reaped.

⁵ Gr. dried up.

And another angel came out from the temple 17 which is in heaven,

* For "over-ripe" read "ripe" with marg. Gr. *become dry*.—*An. Com.*

- αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν
- 8 καὶ θάλασσαν καὶ πηγὰς ὑδάτων. Καὶ ἄλλος δεύτερος [ἄγγελος] ἠκολούθησεν λέγων ἘΠΕΣΕΝ, ἔΠΕΣΕΝ ΒΑΒΥΛΩΝ ἡ μεγάλη, ἥ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς
- 9 πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη. Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τῇ
- 10 χεὶρᾷ αὐτοῦ, καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ
- 11 ἐνώπιον ἁγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἀρνίου. καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός, οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ
- 12 τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. Ὡςδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολάς τοῦ
- 13 θεοῦ καὶ τὴν πίστιν Ἰησοῦ. Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης Γράψον Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι. ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
- 14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον γιόν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ
- 15 δρέπανον ὀξύ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.
- 16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον
- 17 αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ,

τῶν ἁγγέλων

τὴν νεφέλην

ἔχων καὶ αὐτὸς δρέπανον ὁξύ. Καὶ ἄλλος 18
 ἄγγελος [ἐξῆλθεν] ἐκ τοῦ θυσιαστηρίου, [ὁ] ἔχων ἐξουσίαν
 ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ
 δρέπανον τὸ ὁξύ λέγων Πέμψον σου τὸ δρέπανον τὸ
 ὁξύ καὶ τρύγησον τοὺς βότρυνας τῆς ἀμπέλου τῆς γῆς, ὅτι
 ἤκμασαν αἱ σταφυλαὶ αὐτῆς. καὶ ἔβαλεν ὁ ἄγγελος τὸ 19
 δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπελον
 τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ
 τὸν μέγαν. καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, 20
 καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν
 ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

Αρ.

Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ 1
 θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ
 τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ
 θεοῦ. Καὶ εἶδον ὡς θύλασσαν ὑαλίνην μεμι- 2
 γμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς
 εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ
 ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας
 τοῦ θεοῦ. καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσεώς τοῦ δογ- 3
 λογ τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες

ἐθνῶν

Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σοῦ, κύριε, ὁ θεός,
 ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου,
 ὁ βασιλεὺς τῶν αἰώνων· τίς οὐκ μὴ φοβηθῇ, 4
 κύριε, καὶ δοξάσει τὸ ὄνομά σοῦ, ὅτι μόνος ὁσιος;
 ὅτι πάντα τὰ ἔθνη ἤζουσιν καὶ προσκυνήσουσιν
 ἐνώπιόν σοῦ, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

Αρ.†

Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς 5
 τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, καὶ ἐξῆλθαν οἱ ἑπτὰ ἄγγε- 6
 λοι [οἱ] ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδγ-
 μένοι λίθον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ
 στήθη ζώνας χρυσᾶς. καὶ ἐν ἐκ τῶν τεσσάρων ζώων ἔδωκεν 7
 τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ
 θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

18 he also having a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the
 19 earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the ¹vintage of the earth, and cast it into the wine-¹ Gr. vine. press, the great *winepress*, of the wrath of God.
 20 And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

15 And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are the last*, for in them is finished the wrath of God.

2 And I saw as it were a glassy sea mingled with fire; and them that come* victorious from the beast, and from his image, and from the number of his name, standing ²by the glassy sea, having harps of ² Or, upon

3 God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou
 4 King of the ³ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

³ Many ancient authorities read *nations*.

5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven was
 6 opened: and there came out from the temple the seven angels that had the seven plagues, arrayed

⁴with *precious* stone, pure and bright, and girt about ⁴ Many ancient authorities read *in linen*.

7 their breasts with golden girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth ⁵for ever and ever.

⁵ Gr. *unto the ages of the ages*.

* For "that come" read "that come off"—*Am. Com.*

And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished. 8

And I heard a great voice out of the temple, say-¹⁶ ing to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

And the first went, and poured out his bowl into ² the earth; and 'it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

And the second poured out his bowl into the sea; ³ and 'it became blood as of a dead man; and every ² living soul died, *even* the things that were in the sea.

And the third poured out his bowl into the rivers ⁴ and the fountains of the waters; ³ and 'it became blood. And I heard the angel of the waters saying, ⁵

Righteous art thou, which art and which wast, thou ⁴ Holy One, because thou didst thus ⁴ judge: for they ⁶ poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. And I heard the altar saying, Yea, O Lord ⁷ God, the Almighty, true and righteous are thy judgements.

And the fourth poured out his bowl upon the ⁸ sun; and it was given unto ⁵ it to scorch men with fire. And men were scorched with great heat: and ⁹ they blasphemed the name of the God* which hath the power over these plagues; and they repented not to give him glory.

And the fifth poured out his bowl upon the ¹⁰ throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, and ¹¹ they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.

And the sixth poured out his bowl upon the great ¹² river,

* For "the God" read "God"—*Am. Com.*

καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ
καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὔδεις ἐδύνατο εἰσελ-
θεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ
τῶν ἑπτὰ ἀγγέλων. Καὶ ἤκουσα μεγάλης φωνῆς ἐκ
τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις Ὑπάγετε καὶ
ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν

γῆν. Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν
φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ
πονηρὸν ἐπὶ τοῖς ἀνθρώποις τοὺς ἔχοντας τὸ χά-
ραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι
αὐτοῦ.

Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην
αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νε-
κροῦ, καὶ πάσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θα-
λάσῃ.

Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην
αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων·

καὶ ἐγένετο αἷμα. Καὶ ἤκουσα τοῦ ἀγγέλου τῶν
ὑδάτων λέγοντος Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, [ὁ]
ὄσιος, ὅτι ταῦτα ἔκρινας, ὅτι αἷμα ἁγίων καὶ προφητῶν
εἴδεαν, καὶ αἷμα ἀγτοῖς δέδωκας πείν· ἀξιοὶ εἰσιν.

Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος Ναί, κύριε,
ὁ θεός, ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια δι κρίσεις
σοῦ.

Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ
ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους
ἐν πυρί, καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα·
καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν
ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν
δοῦναι αὐτῷ δόξαν.

Καὶ ὁ πέμπτος ἐξέχεεν τὴν
φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ
βασίλειά αὐτοῦ ἐσκοτωμένη, καὶ ἔμασῶντο τὰς γλώσσας
αὐτῶν ἐκ τοῦ πόνου, καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ
οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν,
καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

Καὶ
ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν

ἐγένετο

ἔδωκε

ἀνατολῶν

μέγαν [τόν] Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα
 ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ τῆς ἀνατολῆς
 ἡλίου. Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ
 τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδο-
 προφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι· εἰσὶν
 γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται
 ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς
 εἰς τὸν πόλεμον τῆς ἡμέρας τῆς μεγάλης· τοῦ θεοῦ τοῦ
 παντοκράτορος. — Ἴδου ἔρχομαι ὡς κλέπτης. μακάριος
 ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς
 περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. — καὶ
 συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ
 Ἄρ Μαγεδών.

μεγάλης ἡμέρας

Καὶ ὁ ἔβδομος ἐξέχεεν
 τὴν φιάλην αὐτοῦ ἐπὶ τὸν αέρα· — καὶ ἐξῆλθεν φωνὴ
 μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα· Γέγο-
 νεν· — καὶ ἐγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βρονταί,
 καὶ σεισμός ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ ἄν-
 θρωποι ἐγένοντο ἐπὶ τῆς γῆς τηλικούτος σεισμός οὕτω
 μέγας, καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ
 αἱ πόλεις τῶν ἐθνῶν ἔπεσαν· καὶ Βαβυλὼν ἡ μεγάλη
 ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ
 οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ· καὶ πάντα νῆσος
 ἔφυγεν, καὶ ὄρη οὐχ εὗρέθησαν. καὶ χάλαζα μεγάλη ὡς
 ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους·
 καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς
 τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

συνθωπος ἐγένετο

Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς
 ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων· Δεῦρο, δεῖξω
 σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης τῆς καθημένης ἐπὶ
 ὕδατων πολλῶν, μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς
 γῆς, καὶ ἐμεθόσχον οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ
 οἴνου τῆς πορνείας αὐτῆς. καὶ ἀπήνεγκέν με εἰς ἔρημον
 ἓν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκ-

- the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for
 13 the kings that *come* from the sunrising. And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were
 14 frogs: for they are spirits of ¹devils, working signs; ¹ Gr. *demons*. which go forth ²unto the kings of the whole ³world, ² Or, *upon* to gather them together unto the war of the great ³ Gr. *inhabited earth*.
 15 day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his
 16 shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon*.
 17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the
 18 temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since
 19 quake, so mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the
 20 fierceness of his wrath. And every island fled
 21 away, and the mountains were not found. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.
 17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great
 2 harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken
 3 with the wine of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast,

* "Har-Magedon" add marg. Or. *Ar. Magedon—Am. Com.*

- ¹ Or, *names full of blasphemy* ¹full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple ⁴
- ² Gr. *gilded*. and scarlet, and ²decked with gold and precious stone and pearls, having in her hand a golden cup full of
- ³ Or, *and of the unclean things* abominations, ³even the unclean things of her fornication, and upon her forehead a name written, ⁵
- ⁴ Or, *a mystery, BABYLON THE GREAT* ⁴MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the ⁶martyrs of Jesus. And when I saw her, I wondered with a great wonder. And the angel said unto me, ⁷
- ⁵ Or, *witnesses* Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and is ⁸
- ⁶ Some ancient authorities read *and he goeth*. about to come up out of the abyss, ⁶and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and ⁸shall come. Here is the ⁹mind which hath ⁹
- ⁷ Gr. *on*. wisdom. The seven heads are seven mountains, on which the woman sitteth: and ¹⁰they are seven ¹⁰
- ⁸ Gr. *shall be present*. kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And the beast that was, and is not, is ¹¹
- ⁹ Or, *meaning* himself also an eighth, and is of the seven; and he goeth into perdition. And the ten horns that thou ¹²
- ¹⁰ Or, *there are* sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, ¹³
- and they give their power and authority unto the beast. These shall war against the Lamb, and the ¹⁴
- Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful. And ¹⁵
- he saith unto me, The waters which thou sawest, where the harlot

- κινον, γέμοντα ὀνόματα βλασφημίας, ἔχων κεφαλὰς
 4 ἑπτὰ καὶ κέρατα δέκα· καὶ ἡ γυνὴ ἣν περιβεβλημένη
 πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἡ χρυσίῳ καὶ
 λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν
 ἐν τῇ χειρὶ αὐτῆς ἡ γέμων βδελυγμάτων καὶ τὰ ἀκάθαρτα
 5 τῆς πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γε-
 γραμμένον, μυστήριον, ΒΑΒΥΛΩΝ ἡ ΜΕΓΑΛΗ,
 ἡ ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓΜΑ-
 6 ΤΩΝ ΤΗΣ ΓΗΣ. καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ
 τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύ-
 7 ρων Ἰησοῦ. Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα· καὶ
 εἶπέν μοι ὁ ἄγγελος Διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοὶ τὸ
 μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος
 αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.
 8 τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν
 ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμασθή-
 9 σονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ
 ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,
 βλεπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ πάρεσται.
 10 Ὡς οὖν οἱ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη
 εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ
 11 εἰσιν· οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθεν,
 καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μένειν, καὶ τὸ θηρίον ὃ ἦν
 καὶ οὐκ ἔστιν· καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτὰ
 12 ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει. καὶ τὰ δέκα κέρατα
 αἱ εἶδες δέκα βασιλεῖς εἰσὶν, οἵτινες βασιλείαν οὐπω
 ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβά-
 13 νουσιν μετὰ τοῦ θηρίου. οὗτοι μίαν γνώμην ἔχουσιν, καὶ
 τὴν δύναμιν καὶ τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ διδούσιν.
 14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον
 νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς
 βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ
 15 πιστοί. Καὶ λέγει μοι Τὸ ἴδωτα αἱ εἶδες, οὐ ἡ πόρνη

κάθεται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλώσσαι. καὶ 16
τὰ δέκα κέρατα αὐτοῦ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσι
τὴν πόρνην, καὶ ἡρμηωμένην ποιήσουσιν αὐτὴν καὶ
γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατα-
καύσουσιν [ἐν] πυρί· ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας 17
αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώ-
μην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι
τελεσθῆσονται οἱ λόγοι τοῦ θεοῦ. καὶ ἡ γυνὴ ἣν εἶδες 18
ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν
ΒΑΣΙΛΕΩΝ τῆς γῆς.

Μετὰ ταῦτα εἶδον ἄλλον 1
ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἑξουσίαν
μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. καὶ 2
ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων ἘΠΕΣΕΝ, ἘΠΕΣΕΝ ΒΑ-
ΒΥΛΩΝ ἡ ΜΕΓΑΛΗ, καὶ ἐγένετο κατοικητήριον δαιμονίων
καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ
παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου, ὅτι ἐκ [τοῦ 3
οἴνου] τοῦ θυμοῦ τῆς πορνείας αὐτῆς ἡ ΠΕΠΤΩΚΑΝ ΠΑΝΤΑ
τὰ ἔθνη, καὶ οἱ ΒΑΣΙΛΕΙΣ τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν,
καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου
αὐτῆς ἐπλούτησαν. Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ 4
οὐρανοῦ λέγουσαν ἘΞΕΛΘΑΤΕ, Ὁ ΛΑΟΣ ΜΟΥ, ἘΞ Αὐτῆς,
ἵνα μὴ συνκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν
πληγῶν αὐτῆς ἵνα μὴ λάβητε· ὅτι ἐκολλήθησαν αὐτῆς 5
αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς
τὰ ἀδικήματα αὐτῆς. ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ 6
ἀπέδωκεν, καὶ διπλώσατε [τὰ] διπλᾶ κατὰ τὰ ἔργα
αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν-
ῶσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασεν, τοσοῦτον δότε 7
αὐτῇ βασανισμόν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς
λέγει ὅτι ΚΑΘΗΜΑΙ ΒΑΣΙΛΙΣΣΑ, καὶ χήρα οὐκ εἰμί,
καὶ πένθος οὐ μὴ ἴδω διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ 8
ἡΖΟΥΣΙΝ αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός,
καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς [Κύριος] ὁ θεὸς

ΠΕΠΤΩΚΑΝ

ἔξ αὐτῆς, ὁ λαὸς
· ου

sitteth, are peoples, and multitudes, and nations,
 16 and tongues. And the ten horns which thou
 sawest, and the beast, these shall hate the har-
 lot, and shall make her desolate and naked, and
 shall eat her flesh, and shall burn her utterly with
 17 fire. For God did put in their hearts to do his
 mind, and to come to one mind, and to give their
 kingdom unto the beast, until the words of God
 18 should be accomplished. And the woman whom
 thou sawest is the great city, which ¹reigneth over
 the kings of the earth.

¹ Gr. hath a king-
dom.

18 After these things I saw another angel coming
 down out of heaven, having great authority; and
 2 the earth was lightened with his glory. And he
 cried with a mighty voice, saying, Fallen, fallen is
 Babylon the great, and is become a habitation of
 3 devils, and a ³hold of every unclean spirit, and a
 3 ³hold of every unclean and hateful bird. For ⁴by
 5 the wine of the wrath of her fornication all the na-
 tions are fallen; and the kings of the earth com-
 mitted fornication with her, and the merchants of
 the earth waxed rich by the power of her ⁶wanton-
 ness.

² Gr. demons.

³ Or, prison

⁴ Some authorities
read of the wine
... have drunk.

⁵ Some ancient
authorities omit
the wine of.

⁶ Or, luxury

4 And I heard another voice from heaven, saying,
 Come forth, my people, out of her, that ye have no
 fellowship with her sins, and that ye receive not of
 5 her plagues: for her sins ⁷have reached even unto
 heaven, and God hath remembered her iniquities.
 6 Render unto her even as she rendered, and double
 unto her the double according to her works: in the
 cup which she mingled, mingle unto her double.
 7 How much soever she glorified herself, and waxed
 8 wanton, so much give her of torment and mourn-
 ing: for she saith in her heart, I sit a queen, and
 am no widow, and shall in no wise see mourning.
 8 Therefore in one day shall her plagues come, death,
 and mourning, and famine; and she shall be utterly
 burned with fire; for strong is ⁹the Lord God

⁷ Or, have together

⁸ Or, luxurious

⁹ Some ancient au-
thorities omit the
Lord.

- which judged her. And the kings of the earth, who 9
 1 Or, *luxuriously* committed fornication and lived ¹wantonly with her,
 shall weep and wail over her, when they look upon
 the smoke of her burning, standing afar off for the 10
 fear of her torment, saying, Woe, woe, the great city,
 Babylon, the strong city! for in one hour is thy
 judgement come. And the merchants of the earth 11
 weep and mourn over her, for no man buyeth their
 2merchandise any more; ²merchandise of gold, and 12
 3 Gr. *cargo*. silver, and precious stone, and pearls, and fine linen,
 and purple, and silk, and scarlet; and all thyine
 wood, and every vessel of ivory, and every vessel
 made of most precious wood, and of brass, and iron,
 3 Gr. *amomum*. and marble; and cinnamon, and ³spice, and incense, 13
 and ointment, and frankincense, and wine, and oil,
 and fine flour, and wheat, and cattle, and sheep; and
 4 Gr. *bodies*. *merchandise* of horses and chariots and ⁴slaves; and
 5 Or, *lives* ⁵souls of men. And the fruits which thy soul lust- 14
 ed after are gone from thee, and all things that were
 dainty and sumptuous are perished from thee, and
men shall find them no more at all. The merchants 15
 of these things, who were made rich by her, shall
 stand afar off for the fear of her torment, weeping
 and mourning; saying, Woe, woe, the great city, she 16
 that was arrayed in fine linen and purple and scarlet,
 6 Gr. *gilded*. and ⁶decked with gold and precious stone and pearl!
 for in one hour so great riches is made desolate. 17
 And every shipmaster, and every one that saileth
 7 Gr. *work the sea*. any whither, and mariners, and as many as ⁷gain
 their living by sea, stood afar off, and cried out as 18
 they looked upon the smoke of her burning, saying,
 What *city* is like the great city? And they cast dust 19
 on their heads, and cried, weeping and mourning,
 saying, Woe, woe, the great city, wherein were made
 rich all that had their ships in the sea by reason of
 her costliness! for in one hour is she made desolate.

- 9 ὁ κρίνας αὐτήν. καὶ ἱκλαΐσουσιν καὶ κόψονται ἐπὶ αὐ- κλαύσονται αὐτῇ
 τήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες
 καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώ-
 10 σεως αὐτῆς, ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ
 βασανισμοῦ αὐτῆς, λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις ἡ μῖαν ἄρον
 μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἱσχυρά, ὅτι ἡμῶν ὥρα ἦλθεν
 11 ἡ κρίσις σου. καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ
 πενθοῦσιν ἐπ' αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει
 12 οὐκέτι, γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαρίτας Ἀρ.†
 ἡμαρμαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ
 κοκκίνου, καὶ πᾶν ξύλον θύινον καὶ πᾶν σκεῦος ἐλεφάν-
 τινον καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ
 13 καὶ σιδήρου καὶ μαρμάρου, καὶ κιννάμωμον καὶ ἄμωμον
 καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ
 ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα,
 καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.
 14 καὶ ἡ ὀπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ
 σου, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ
 15 σου, καὶ οὐκέτι οὐ μὴ αὐτὰ εὐρήσουσιν. οἱ ἔμποροι
 τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στή-
 16 σονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς κλαίοντες
 καὶ πενθοῦντες, λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη,
 ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον,
 καὶ κεχρυσωμένη [ἐν] ἡ χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργα- χρυσῷ
 17 ρίτῃ, ὅτι ἡμῶν ὥρα ἡρμῶθη ὁ τοσοῦτος πλοῦτος. καὶ πᾶς
 κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων, καὶ ναῦται καὶ
 ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἕστηκαν
 18 καὶ ἔκραξαν βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς
 19 λέγοντες Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; καὶ ἔβαλον ἐπέβαλον
 χοῖν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραξαν κλαίοντες
 καὶ πενθοῦντες, λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη,
 ἐν ἣ ἐπλοῦθησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θα-
 λάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι ἡμῶν ὥρα ἡρμῶθη.

Εὐφραῖνοϋ ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπό- 20
στολοι καὶ οἱ προφηταί, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα
ὑμῶν ἐξ αὐτῆς.

Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς 21
λίθον ὡς μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν
λέγων Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ με-
γάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι. καὶ φωνὴ κιθα- 22
ρῶδων καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ
ἀκογσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης [πάσης τέχνης]
οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκου-
σθῇ ἐν σοὶ ἔτι, καὶ φῶς λύχνοϋ οὐ μὴ φάνη ἐν σοὶ 23
ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ
ἐν σοὶ ἔτι· ὅτι [οἱ] ἔμποροί σου ἦσαν οἱ μεγιστᾶνες
τῆς γῆς, ὅτι ἐν τῇ φαρμακίᾳ σοῦ ἐπλανήθησαν πάντα
τὰ ἔθνη, καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὗρέθη 24
καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ 1
ἐν τῷ οὐρανῷ λεγόντων

Ἀλληλοῦιά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις
τοῦ θεοῦ ἡμῶν, ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις 2
αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις
ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδί-
κησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

καὶ δεύτερον εἶρηκαν Ἀλληλοῦιά· καὶ ὁ καπνὸς 3
αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. καὶ 4
ἔπесαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσερα
ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθισμένῳ ἐπὶ τῷ
θρόνῳ λέγοντες Ἀμήν, Ἀλληλοῦιά. καὶ φωνὴ ἀπὸ 5
τοῦ θρόνου ἐξῆλθεν λέγουσα

Αἰνεῖτε τῷ θεῷ ἡμῶν, πάντες οἱ δούλοι αὐτοῦ,
οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.

Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν 6
ἰδμάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν,
ᾠδόντων

20 Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.

21 And ¹a strong angel took up a stone as it were a ¹Gr. one.

great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be

22 cast down, and shall be found no more at all. And

the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee;

and no craftsman, ²of whatsoever craft, shall be found any more at all in thee; and the voice of a ²Some ancient authorities omit of whatsoever craft.

23 millstone shall be heard no more at all in thee; and

the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the

bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with

24 thy sorcery were all the nations deceived. And in

her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

19 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God:

2 for true and righteous are his judgements; for he hath judged the great harlot, which did corrupt the

earth with her fornication, and he hath avenged the

3 blood of his servants at her hand. And a second time they ³say, Hallelujah. And her smoke goeth ³Gr. have said.

4 up ⁴for ever and ever. And the four and twenty ⁴Gr. unto the ages of the ages.

elders and the four living creatures fell down and

worshipped God that sitteth on the throne, saying,

5 Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his

servants, ye that fear him, the small and the great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying,

Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, 7 and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she 8 should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of the saints. And he saith unto me, Write, Blessed are they which 9 are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. And I fell down before his feet to worship him. 10 And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

¹ Some ancient authorities omit called.

² Some ancient authorities read *dipped in.*

³ Gr. *winepress of the wine of the fierceness.*

⁴ Gr. *one.*

And I saw the heaven opened; and behold, a white 11 horse, and he that sat thereon, ¹called Faithful and True; and in righteousness he doth judge and make war. And his eyes *are* a flame of fire, and upon his 12 head *are* many diadems; and he hath a name written, which no one knoweth but he himself. And he 13 *is* arrayed in a garment ²sprinkled with blood: and his name is called The Word of God. And the ar- 14 mies which are in heaven followed him upon white horses, clothed in fine linen, white *and* pure. And 15 out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the 16 ³winepress of the fierceness of the wrath of Almighty God*. And he hath on his garment and on his thigh 16 a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw ⁴an angel standing in the sun; and he 17 cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the

* For "of Almighty God" read "of God, the Almighty"—*Am. Com.*

Ἀλληλολογία, ὅτι ἐβασίλευσεν Κύριος, ὁ θεὸς
7 [ἡμῶν], ὁ παντοκράτωρ. χαίρωμεν καὶ ἀγαλλ-
λιώμεν, καὶ ὀδύσσομεν τὴν δόξαν αὐτῷ, ὅτι
ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ
8 ἡτοίμασεν ἑαυτήν, καὶ ἐδόθη αὐτῇ ἵνα περι-
βάλῃται βύσσινον λαμπρὸν καθαρὸν, τὸ γὰρ
βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

δῶμεν

9 Καὶ λέγει μοι Γράψον Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ
γάμου τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι Οὗτοι οἱ
10 λόγοι Ἕ ἀληθινοὶ τοῦ θεοῦ εἰσίν. καὶ ἔπεσα ἔμπροσθεν
τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι Ὅρα
μὴ σὺνδουλός σου εἶμι καὶ τῶν ἀδελφῶν σου τῶν
ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον·
ἡ γὰρ μαρτυρία Ἰησοῦ ἐστίν τὸ πνεῦμα τῆς προφη-
11 τείας.

οἱ

Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον,
καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν πιστός
[καλούμενος] καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ
12 πολεμεῖ. οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ
τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμ-
13 μένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός, καὶ περιβεβλημένος
ἱμάτιον ῥεραντισμένον αἵματι, καὶ κέκληται τὸ ὄνομα
14 αὐτοῦ Ὁ Λόγος τοῦ Θεοῦ. καὶ τὰ στρατεύματα τὰ ἐν
τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι
15 βύσσινον λευκὸν καθαρὸν. καὶ ἐκ τοῦ στόματος αὐτοῦ
ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη,
καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς
πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ
16 θεοῦ τοῦ παντοκράτορος. καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ
ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον ΒΑΣΙΛΕΥΣ
ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.

ὡς

Ap.†

λευκοβύσσινον

17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν
[ἐν] φωνῇ μεγάλῃ λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετο-
μένοις ἐν μεσουρανήματι Δεῖτε σὺνάχθητε εἰς τὸ

αὐτῶν δειπνον τὸ μέγα τοῦ θεοῦ, ἵνα φάγητε σάρκας βασιλέων 18
καὶ σάρκας χιλιάρχων καὶ σάρκας ἱσχυρῶν καὶ σάρκας
ἵππων καὶ τῶν καθημένων ἐπ' αὐτούς, καὶ σάρκας
πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ με-
γάλων.

Καὶ εἶδον τὸ θηρίον καὶ τοὺς βα- 19
σιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένους
ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου
καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. καὶ ἐπιάσθη τὸ θηρίον 20
ὁ μετ' αὐτοῦ, καὶ ἔμετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα
ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χά-
ραγμα τοῦ θηρίου καὶ τοὺς προσκυνούντας τῇ εἰκόνι
αὐτοῦ. ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς
τῆς καιομένης ἐν θείῳ. καὶ οἱ λοιποὶ ἀπεκτάνθησαν 21
ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελ-
θούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα
ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

Καὶ εἶδιν ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, 1
ἔχοντα τὴν κλεῖν τῆς ἁβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ
τὴν χεῖρα αὐτοῦ. καὶ ἐκράτησεν τὸν δράκοντα, ὃ ὄφις 2
ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος καὶ Ὁ Σατανᾶς, καὶ
ἔδωκεν αὐτὸν χίλια ἔτη, καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσ- 3
σον, καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ
πλανήσῃ ἔτι τὰ ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ
ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

Καὶ 4
εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα
ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν
μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες
οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ
οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα
αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ χριστοῦ
καὶ 5
χίλια ἔτη. ὅι λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ 5
τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. μακάριος 6
καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ

19. 17-20. 6. REVELATION.

- 18 great supper of God; that ye may eat the flesh of kings, and the flesh of 'captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.
- 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.
- 20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that
- 21 burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.
- 20 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain ²in ²Gr. upon.
- 2 his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound
- 3 him for a thousand years, and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.
- 4 And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ
- 5 a thousand years. The rest of the dead lived not until the thousand years should be finished. This
- 6 is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over

¹ Or, military tribunes
Gr. chiliarcha.

¹ Or, *authority*

these the second death hath no 'power; but they shall be priests of God and of Christ, and shall reign with him ²a thousand years.

² Some ancient authorities read *the*.

And when the thousand years are finished, Satan ⁷ shall be loosed out of his prison, and shall come ⁸ forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth ⁹

³ Some ancient authorities insert *from God.*

of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down³ out of heaven, and devoured them. And the devil ¹⁰ that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night ⁴for ever and ever.

⁴ Gr. *unto the ages of the ages.*

And I saw a great white throne, and him that sat ¹¹ upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, stand- ¹² ing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and ¹³ death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast ¹⁴ into the lake of fire. This is the second death, *even* the lake of fire. And if any was not found writ- ¹⁵ ten in the book of life, he was cast into the lake of fire.

And I saw a new heaven and a new earth: for ²¹ the first heaven and the first earth are passed away; and the sea is no more. And I saw ²the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

⁵ Or, *the holy city Jerusalem coming down new out of heaven*

τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται
 ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ, καὶ βασιλεύσουσιν
 7 μετ' αὐτοῦ [τὰ] χίλια ἔτη. Καὶ ὅταν τελεσθῇ
 τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,
 8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι
 γωνίαις τῆς γῆς, τὸν Γῶγ καὶ Μαγῶγ, συναγαγεῖν αὐτοὺς
 εἰς τὸν πόλεμον, ὃν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς
 9 θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ
 ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν
 τὴν ἡραπημένην. καὶ κατέβη πῦρ ^τ ἐκ τοῦ οὐρανοῦ
 10 καὶ κατέφαγεν αὐτούς· καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς
 ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός καὶ ^τ θείου, ὅπου καὶ
 τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται
 ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.
 11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον
 ἐπ' αὐτοῦ, οὗ ἀπὸ τοῦ προσώπου ἐφύγεν ἡ γῆ καὶ ὁ
 12 οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς. καὶ εἶδον τοὺς
 νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον
 τοῦ θρόνου, καὶ βιβλία ἠνοιχθήσαν· καὶ ἄλλο βιβλίον
 ἠνοιχθη, ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ
 τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.
 13 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκρούς τοὺς ἐν αὐτῇ, καὶ ὁ
 θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς νεκρούς τοὺς ἐν αὐτοῖς,
 14 καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. καὶ ὁ
 θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.
 οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.
 15 καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγρα-
 1 μένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός. Καὶ
 εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος
 οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα
 2 οὐκ ἔστιν ἔτι. καὶ τὴν πόλιν τὴν ἁγίαν Ἱεροσολὴμ
 καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,
 ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ

ἀπὸ τοῦ θεοῦ

τοῦ

αὐτόν

αὐτῆς. καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λε- 3
 γούσης Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων,
 καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ ἑλαοὶ αὐτοῦ
 ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται[†],
 καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν 4
 αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος οὔτε
 κραγὴ οὔτε πόνος οὐκ ἔσται ἔτι. τὰ[†] πρῶτα ἀπῆλ-
 θαν[†]. καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ Ἰδοὺ 5
 καὶ νῦν ποιῶ πάντα. καὶ λέγει[†] Γράψον, ὅτι οὗτοι οἱ
 λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν. καὶ εἶπέν μοι Γέγο- 6
 ναν. ἐγὼ τὸ Ἀλφα καὶ τὸ Ὠ, ἡ ἀρχὴ καὶ τὸ τέλος.
 ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς
 ζωῆς δωρεάν. ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσο- 7
 μαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι γίος. τοῖς δὲ δει- 8
 λοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ
 πόρνοις καὶ φαρμακοῖς καὶ εἰδωλολάτραις καὶ πᾶσι τοῖς
 ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πύρι
 καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος.

Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς 9
 ἑπτὰ φιάλας, τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχά-
 των, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δεῖξω σοι
 τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου. καὶ ἀπήνεγκέν με 10
 ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι
 τὴν πόλιν τὴν ἁγίαν Ἱεροσόλημ καταβαίνουσαν ἐκ
 τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἔχουσαν τὴν δόξαν τοῦ θεοῦ· 11
 ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι
 κρυσταλλίζοντι· ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα 12
 πύλῳνας δώδεκα, καὶ ἐπὶ τοῖς πυλῳσιν ἀγγέλους δώδεκα,
 καὶ ὀνόματα ἐπιγεγραμμένα αὐτῇ ἐστὶν τῶν δώδεκα
 φυλῶν γένων Ἰσραὴλ· ἀπὸ ἀνατολῆς πύλῳνες τρεῖς, 13
 καὶ ἀπὸ βορρᾶ πύλῳνες τρεῖς, καὶ ἀπὸ νότοῦ πύ-
 λῳνες τρεῖς, καὶ ἀπὸ δὺςμῶν πύλῳνες τρεῖς· καὶ 14
 τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα, καὶ

λαὸς

αὐτῶν θεός

ἀπὸ

τι, ὅτι τὰ ἀπῆλ-
 εν

μοι

- 3 And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall ¹dwell with them, and they shall be his peoples, and God himself shall be with them, ²and be ¹Gr. *tabernacle.*
 4 their God: and he shall wipe away every tear from ²Some ancient authorities omit, and be *their God.*
 their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more:
 5 the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, ³Write: for these words are ³Or, *Write, These words are faithful and true.*
 6 faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.
 7 He that overcometh shall inherit these things; and
 8 I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.
 9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb.
 10 And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her ⁴light was like unto a stone ⁴Gr. *luminary.*
 most precious, as it were a jasper stone, clear as crystal:
 12 tal: having a wall great and high; having twelve ⁵gates, and at the ⁵gates twelve angels; and names ⁵Gr. *portals.*
 written thereon, which are *the names* of the twelve
 13 tribes of the children of Israel: on the east were three ⁵gates; and on the north three ⁵gates; and on the south three ⁵gates; and on the west three ⁵gates.
 14 And the wall of the city had twelve foundations, and

- on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a 15 measure a golden reed to measure the city, and the 16 gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And 17 he measured the wall thereof, a hundred and forty and four cubits, *according to the measure of a man*, that is, of an angel. And the building of the wall 18 thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of 19 the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were 21 twelve pearls: each one of the several gates was of one pearl: and the street of the city was pure gold, *as it were transparent glass*. And I saw no temple 23 therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath 24 no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, *and the lamp thereof is the Lamb*. And the nations shall 25 walk *amidst the light thereof*: and the kings of the earth do bring their glory into it. And the gates 26 thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honour of the nations into it: and 27 there shall in no wise enter into it any thing *unclean*, or he that *maketh an abomination and a lie*: but only they which are written in the Lamb's book of life. And he shewed me a river of water of life, 22 bright as crystal, proceed-

ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ
 15 ἄρνιου. Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον
 χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς
 16 καὶ τὸ τεῖχος αὐτῆς. καὶ ἡ πόλις τετράγωνος κεῖται,
 καὶ τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος. καὶ ἐμέτρησεν τὴν
 πόλιν τῷ καλάμῳ ἐπὶ «σταδίων» δώδεκα χιλιάδων· τὸ
 μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.
 17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα
 τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.
 18 καὶ ἡ ἐνδύμησις τοῦ τείχους αὐτῆς ἰασπις, καὶ ἡ πόλις
 19 χρυσίον καθαρὸν ὅμοιον ὑάλῳ καθαρῷ· οἱ θεμέλιοι τοῦ
 τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ
 θεμέλιος ὁ πρῶτος ἰασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος
 20 χαλκηδών, ὁ τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ,
 ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βή-
 ρυλλος, ὁ ἕνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ
 21 ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος· καὶ οἱ δώδεκα
 πυλῶνες δώδεκα μαργαρίται, ἀνὰ εἰς ἕκαστος τῶν πυλώνων
 ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεία τῆς πόλεως χρυ-
 22 σίον καθαρὸν ὡς ὕαλος διαυγής. Καὶ ναὸν οὐκ εἶδον ἐν
 αὐτῇ, ὁ γὰρ κύριος, ὁ θεός, ὁ παντοκράτωρ, ναὸς αὐτῆς
 23 ἐστίν, καὶ τὸ ἄρνιον. καὶ ἡ πόλις οὐ χρειαν ἔχει τοῦ
 ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ
 δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ
 24 ἄρνιον. καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός
 αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν
 25 αὐτῶν εἰς αὐτήν· καὶ οἱ πηλῶνες αὐτῆς οὐ μὴ κλει-
 26 σθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ· καὶ οἴσουσιν
 27 τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. καὶ
 οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινόν καὶ [ὁ] ποιῶν
 βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ
 1 βιβλίῳ τῆς ζωῆς τοῦ ἄρνιου. καὶ ἔδειξέν μοι ποτα-
 μὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευό-

σταδίους

ΜΕΝΟΝ ἔκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου ἔΝ ΜΕΣΩ 2
 τῆς πλατείας αὐτῆς· καὶ τοῦ ποταμοῦ ἔΝΤΕΥΘΕΝ καὶ
 ποίων
 ἀποδιδοῦς
 ΜΗΝΑ ἕκαστον ἁποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ
 φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. καὶ πᾶν 3
 κατὰθεμα οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ
 ἁρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν
 αὐτῷ, καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα 4
 αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. καὶ νῦν οὐκ ἔσται ἔτι, 5
 καὶ οὐκ ἔχουσιν χρεῖαν φωτὸς λύχνου καὶ φῶς ἡλίου,
 ὅτι Ἰήριος ὁ θεὸς φωτίζει [ἐπ'] αὐτούς, καὶ βασιλεῦ-
 σουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ εἶπεν μοι Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, 6
 Κύριος
 καὶ ὁ κύριος, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν,
 ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ
 ἃ δεῖ γενέσθαι ἐν τάχει· καὶ ἰδοὺ ἔρχομαι ταχύ. μα- 7
 κάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
 τούτου.

Καὶ γὰρ Ἰωάννης ὁ ἀκούων καὶ βλέπων 8
 εἶλεπον
 ταῦτα. καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι
 ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύντός μοι
 ταῦτα. καὶ λέγει μοι Ὅρα μὴ· σύνδουλός σου εἰμι καὶ 9
 τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων
 τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνη-
 σον.

Καὶ λέγει μοι Μὴ σφραγίσῃς τοὺς 10
 λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ
 ἐγγύς ἐστιν. ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς 11
 ῥυπαρευθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι,
 καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. — ἰδοὺ ἔρχομαι ταχύ, 12
 καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῖναι ἑκάστῳ ὡς
 τὸ ἔργον ἐστὶν αὐτοῦ. ἐγὼ τὸ Ἄλφα καὶ τὸ Ὠ, 13
 πρῶτος καὶ
 ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. — Μα- 14
 κάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ
 ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν

- 2 ing out of the throne of God and of ¹the Lamb, in the midst of the street thereof. And on this side of the river and on that was ²the tree of life, bearing twelve ³manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the
- 3 nations. And there shall be ⁴no curse any more: and the throne of God and of the Lamb shall be
- 4 therein: and his servants shall do him service*; and they shall see his face; and his name *shall be* on their
- 5 foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign ⁵for ever and ever.
- 6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants
- 7 the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.
- 8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these
- 9 things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.
- 10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand.
- 11 He that is unrighteous, let him do unrighteousness ⁶still: and he that is filthy, let him be made filthy ⁶still: and he that is righteous, let him do righteousness ⁶still: and he that is holy, let him be made holy
- 12 ⁶still. Behold, I come quickly; and my ⁷reward is with me, to render to each man according as his work
- 13 is. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, that they may have ⁸the right to
- 14 ⁸come to the tree of life, and may enter in by the ⁹gates

¹ Or, the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life

² Or, a tree

³ Or, crops of fruit

⁴ Or, no more any thing accursed

⁵ Gr. unto the ages of the ages.

⁶ Or, yet more

⁷ Or, wages

⁸ Or, the authority over
⁹ Gr. portals.

* For "do him service" read "serve him"—*Am. Com.*

into the city. Without are the dogs, and the sor- 15
cerers, and the fornicators, and the murderers, and
the idolaters, and every one that loveth and 'maketh
a lie.

1 Or, *doeth*

I Jesus have sent mine angel to testify unto you 16
these things ²for the churches. I am the root and
the offspring of David, the bright, the morning
star.

2 Gr. *over*.

³And the Spirit and the bride say, Come. And 17
he that heareth, let him say, Come. And he that is
athirst, let him come: he that will, let him take the
water of life freely.

3 Or, *Both*

I testify unto every man that heareth the words 18
of the prophecy of this book, If any man shall add
⁴unto them, God shall add ⁴unto him the plagues
which are written in this book: and if any man 19
shall take away from the words of the book of this
prophecy, God shall take away his part from the tree
of life, and out of the holy city, ⁵which are written
in this book.

4 Gr. *upon*.

5 Or, *even from the things which are written*

He which testifieth these things saith, Yea: I 20
come quickly. Amen: come, Lord Jesus.

6 Some ancient authorities add *Christ*.

7 Two ancient authorities read *with all*.

The grace of the Lord Jesus⁶ be ⁷with the saints. 21
Amen.

15 εἰσέλθωσιν εἰς τὴν πόλιν. ἔξω οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυεὶδ, ὁ ἀστὴρ ὁ λαμπρός, ὁ πρωινός.

ἐν

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν Ἔρχου· καὶ ὁ ἀκούων εἰπάτω Ἔρχου· καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

πνεῦμα καὶ

18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας

19 ἐν τῷ βιβλίῳ τούτῳ· καὶ ἐάν τις ἀφελῇ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ βύβλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

20 Λέγει ὁ μαρτυρῶν ταῦτα Ναί· ἔρχομαι ταχύ. Ἀμήν· ἔρχου, κύριε Ἰησοῦ.

21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ [Χριστοῦ] μετὰ τῶν ἁγίων.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

ΚΑΤΑ ΜΑΡΚΟΝ

ΚΑΤΑ ΛΟΥΚΑΝ

ΚΑΤΑ ΙΩΑΝΝΗΝ

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

ΕΠΙΣΤΟΛΑΙ ΚΑΘΟΛΙΚΑΙ

ΙΑΚΩΒΟΥ

ΠΕΤΡΟΥ Α

ΠΕΤΡΟΥ Β

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ΙΩΑΝΟΥ Β

ΙΩΑΝΟΥ Γ

ΙΟΥΔΑ

ΕΠΙΣΤΟΛΑΙ ΠΑΥΛΟΥ

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

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ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ

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